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ECCLESIASTICAL RECORD. 502

THE
BRITISH CRITIC,
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JANUARY, 1835.

Art. I.—*The Life and Labours of Adam Clarke, LL.D. To which is added an Historical Sketch of the Controversy concerning the Sonship of Christ, particularly as connected with the proceedings of the Wesleyan-Methodist Conference.* London. Stephens. 1834. 12mo. pp. 520.

We have perused this volume with very mixed emotions. It has afforded us ample gratification, as exhibiting the life and labours of a most extraordinary man; and it has filled us with melancholy, as it discloses the spirit of division which, if we may judge from the tenor of this work, is now threatening to rend the vitals of the whole Methodistic system. We have no sort of delight in contemplating these elements of discord. Confusion, divergency, and gradual decomposition, we verily believe to be the natural fate of Separation. Dissent is born to this sort of trouble, as the sparks of fire fly upwards. But foul befal that Churchman who can look upon the fulfilment of this destiny with feelings of satisfaction. Any man, with the scantiest resources of judgment and sagacity, might predict such an issue. But if his heart be right with God, or with man, instead of rejoicing in the accomplishment of his prophecy, he would be prompted to exclaim, with the sorrowing priest of Anathoth, "*O that my head were waters, and mine eyes a fountain of tears!*" And, of all the families of Dissent, there assuredly is no one better entitled to the sympathies of Churchmen than the Communion of John Wesley. It is a miserable thing to see *his* people running into the broad and beaten ways of anarchy and confusion. His own heart would bleed, if he were now living, to behold such sights. And Churchmen though we be, our heart bleeds at the thought of what he would have to endure, if he could witness the spirit which seems now to be abroad among them who call themselves by his name.

To what peculiar division of the Wesleyan body the author of this volume may belong, we really are not competent to inform our readers. One thing, however, is abundantly clear,—that the ground he stands upon is very different from that which was originally occupied by John Wesley. It is notorious that, for a considerable time after the first foundation of Methodism, there was no service in the Wesleyan meeting-houses during the time of divine service in the Church;* and, further, that the Liturgy of the Church of England was generally adopted in the Wesleyan worship. Let us, then, endeavour to imagine the countenance, and the feeling, with which the founder of Methodism would peruse such passages as the following:—Having spoken of the Methodist Society of Dublin, so long ago as 1790, as "rent with disputes" relative to the question of separation from the Church, the writer continues thus: "The *Dissenters*, it appears, "submittted quietly to the imposition of the Church service, the "discord lying between *Churchmen* and *Churchmen*. The object on both sides was to prevent a separation from the Church. "But while some thought that the introduction of the Liturgy "would have this effect, others attributed to it an opposite "tendency. Many of the most wealthy and influential members "of the society were of the latter party, and they withdrew their "countenance and support." Adam Clarke, it appears, was among those who thought that the use of the Liturgy tended to separation. He afterwards, however, became convinced that the use of the Liturgy "was the most effectual way to keep the "society attached to the spirit and doctrines of the Church, and "that in opposing it, he fell into the greatest ecclesiastical error "he ever committed, and one which he deeply deplored for many "years." But then, says his biographer, "*Mr. Wesley himself* "*was hardly a more bigotted Churchman than Mr. Clarke; and* "*yet he* (*Mr. Clarke*) *lived to see the day when, in nearly all the* "*Methodist chapels, service was performed, during church hours,* "*without the apology of using the Liturgy.*"—p. 111.

The character and demeanour of Clarke's associates in this affair were, according to his representation, by no means such as to fill him with delight and confidence. He tells us that they afterwards "separated from the Methodist Society, and set up a "*spurious and factious connection* of their own, under the name of "Primitive Methodism—a principal part of which was *to deprive* "*the original connection of its chapels, to divide its societies, to injure its finances, and to traduce both its spiritual and loyul character.*" And he adds, that they had "neglected him, though "he was on their side; and that though he and his family had

---

* This is distinctly affirmed by W. Cotton, Esq., Member of the General Committee of the National Society, in his evidence before the Education Committee, p. 149, question 1949. The fact, indeed, is quite indisputable.

" nothing but affliction and distress while they remained in Dub-
" lin, that party neither ministered to his distresses, nor sympa-
" thised with him in his afflictions."—p. 113.

From this very disagreeable exhibition of jealousy and strife, it is manifest that ever since the departure of John Wesley, the question of Methodistic Churchmanship has been one source of bitter contention among his people. But there is more abundant proof behind. In our notice of the Life of Richard Watson, we expressed our inability to comprehend what can be meant by those Methodists who, like Richard Watson, speak of themselves as no *theoretic Dissenters*. It now appears that there is a class of Methodists who experience precisely the same difficulty!

" There are persons," says the author of the volume now before us, " fond and foolish enough to persist in maintaining that the Methodists are not Dissenters. It would be amusing, if it were not disgusting, to witness *their fawning attachment to the Establishment*, which, until its present hour of adversity, never manifested towards them any other feeling than that of implacable hatred. They will act wisely to distrust any show of friendship which she may now make. She was formerly as gracious to other sects of Dissenters, but as soon as they had served her turn, she cast them off, and evinced towards them even greater enmity than before. Nor is she changed since that time. So long as she retains her predominance (for, thanks be to God, and to the laws of toleration, she is not dominant), so long as by union with the state she is invested with exclusive privileges, she will not scruple to do whatever she can that she has done before. But at the same time that the Methodists turn a deaf ear to the smooth speeches of *sleek Churchmen*, they must keep a vigilant eye upon the motions of those of their own ministers and brethren, who indignantly disclaim the appellation of Dissenters, and continually strive *to ape the Establishment*. *The Methodists, beyond all question, have been Dissenters ever since they were formed into a distinct and self-dependent community.* They may have been less active in evincing their dissent than other denominations; but of the fact that they are Dissenters, no sane or candid man can doubt. Mr. Wesley himself was a Dissenter long before his death. If the Church had been in possession of an efficient discipline, he would have been deposed on account of his irregularities. When Mr. Irving indulged in practices contrary to the established usage of the Church of Scotland, he was tried, and being found guilty, was deposed; while Mr. Armstrong, his Church-of-England lieutenant, was simply forbidden by the Bishop of London to preach in any consecrated building within his lordship's jurisdiction. Mr. Armstrong thus retains his gown; but will any one (except himself) maintain that he is not a Dissenter, simply because, through the laxity of discipline, he has not been formally ' unfrocked?' Even considering the Methodists as an emanation from the Church, which is granting too much, yet may she say of them, ' Though they went out from us, they are not of us:' and were the followers of Mr. Wesley to seek a re-union with the Establishment, they would soon find themselves in the predicament of the 'fox without his tail;' for if ever the Methodists were identical with the members of the Establishment, they have at least irrecoverably lost the distinguishing appendages of Churchmanship."—pp. 113, 114.

We have before expressed our earnest wish that all sorts and conditions of men should speak out, relative to the preservation or demolition of the Church, purely in order that the Church may know who are her friends, and who are her adversaries. Above all, we have called upon the Wesleyans to be open and free-spoken. At the time when we did so, we were little aware that any class or section of that body *had* spoken out with the *freedom*, and, we must add, with the *acrimony*, betrayed in the passage we have here extracted. Of course we have no fault to find with the mere *freedom* of the above manifesto. And as for its *acrimony*, we contemplate it rather in sorrow than in anger. We were in hopes that the vulgar trash about "*sleek Churchmen*" had been well nigh banished from the thoughts and speeches of men who make profession of Christianity in all its purity and meekness, and that rhetoric of this poor and despicable cast had been turned over to the service of the infidel and destructive faction. Alas! we find that we have egregiously deceived ourselves; for here we have the biographer of Adam Clarke degrading himself by writing about the clergy, much in the spirit of the caricature-shops. The caricature-shops, indeed, only labour in their vocation, when they represent the functionaries of the Church as a tribe of "gorbellied knaves." But what would John Wesley say to wretched calumny like this, in the mouth of one of his own followers? What would Adam Clarke say, could he now behold the memorial of his labours disgraced by this coarse and shallow nonsense? George Whitefield, it is true, in the earlier period of his career, was in the habit of being facetious upon the "downy doctors of the Establishment;" but, in process of time, Whitefield himself became as sleek and downy as any doctor of them all; and then, says he, I found that I must speak of *downy doctors* no more. With regard, therefore, to all such critics of the Establishment as the author of this book, we have only to say, as Cæsar said of Cassius, "would they were *fatter*. Yet we fear them "not." We wish them to be in as good case as George Whitefield in his sleekest days; and this purely for their own sakes: for then they could not, for very shame, expose themselves by talking, like low and hackneyed scribblers, about the *sleekness* of ecclesiastics.

There are other manifold indications, scattered through this work, from which it may clearly be collected that there is a set of Wesleyans—how numerous we know not—who are Dissenters in theory, in feeling, and in practice,—Dissenters with heart, and mind, and soul, and strength. For instance, in 1810, we are informed, Adam Clarke was zealously engaged in the promotion of a plan for a new edition of the London Polyglot Bible. For a time all appeared in train for a successful issue, and some of the Lords Spiritual and Temporal entered warmly into the project. "But, alas!" says the author, "*like nearly all improvements*" "*which are entrusted to the care of our Lords Spiritual and Tem-*" "*poral, it fell through between them.*"—p. 185. Again; in a letter to Mr. Speaker Abbot, on presenting him with a copy of his notes on Genesis, Adam Clarke had expressed himself as follows:—

> "I am sure they, the notes, are in perfect consonance with the doctrines of the Church of England, and the constitution of Great Britain; the first of which I most conscientiously acknowledge as constituting the true Christian creed; and the second, as comprehending a code of the wisest, most just, and impartial laws, which man ever received, or by which any nation has ever yet been governed. Both these subjects, when any opportunity has presented itself in the course of my work, I have rejoiced to present to my readers in their own light, in order to excite their gratitude for such inestimable favours, and to lead them to prove this by a conformity of their lives to the doctrines in their creed, and a conscientious obedience to the laws of their country."—p. 186.

This compliment to the Church and State of England was not to be endured without remark; and the biographer accordingly subjoins the following very courteous annotation:—"*It is not*" "*every one that will estimate the favours of the Church Establish-*" "*ment at so high a rate.*" Again; we are informed that, in 1829, Dr. Clarke presented a volume of his Sermons to the Bishop of London, accompanied by a letter; touching which letter his biographer delivers himself thus:—"The material part of this curi-" "ous letter we will lay before the reader, premising, that while" "the writer had an undoubted right to call himself a member of" "the Church of England, if it so pleased him, it is to be regretted" "that he *condescended to apologize, even to a bishop, for preach-*" "*ing without episcopal ordination*, at the same time that he de-" "clared the great Head of the Church himself had laid upon him" "the necessity of committing such an act of presumption."—pp. 292, 293. One instance more. In page 304 we find the biographer of Adam Clarke writing as follows:—"It has been seen that" "Dr. Clarke delighted to evince his attachment to the Church of" "England. This propensity has not been lost sight of by the" "apologists for the abuses and corruptions of that *unscriptural*" "*and inefficient institution*, who have seized with avidity on every" "sentence in which the Doctor betrayed his partiality for its

" formularies. But charity suggests that such a man as he could " not approve *the adulterous connection between Church and State*, " of exalting the ministers of Christ to temporal dignities, or of " many other evils which result from these. With this *caveat* we " lay before the reader a letter, in which, at the request of a correspondent, Dr. Clarke gave his opinion on the much abused, " and, as we think, unscriptural rite of Confirmation."—p. 304.

And why, it may be asked—why is it that we produce and expose these symptoms of what we will not call malicious enmity to the Church, (for, being reviled, we will not revile again), but of inveterate prepossession to the disadvantage and dishonour of the Church? We reply, then, in the first place, that we produce them, *not* with any design of grafting upon them an *apology* for the Church; for this we might be well content to leave in the hands of men who are still *after the own heart* of John Wesley, to say nothing of the gigantic champions of our own communion. Still less do we produce them for the purpose of heaping contempt and obloquy upon the heads of any, who, in the exercise of their honest judgment, may be impelled to declare the Church *unscriptural and inefficient*, and to denounce what they call the connection between Church and State, as adulterous and corrupt. For, undoubtedly, they, who are under the influence of such persuasions, have a right to put forth the strongest expressions or their opinion which may be compatible with Christian gentleness and candour. Our sole object in dwelling for a moment on such things, is this, that the faithful and devoted members of the Church may not give themselves up to a strong delusion, but may perceive and know that too many among those who *went forth from us*, are now not *of us*, even in the most qualified sense of the words, but are swelling the ranks of our most inflexible and determined enemies. We hold it to be extremely important that there should be no mistake about this matter. And there *can* be no mistake about it, if intelligent Churchmen will but look watchfully and intrepidly upon the signs of the times. We really must say for the very miscellaneous powers which are now arrayed against us—Papists, Sectarians, Infidels, Anarchists—that they have, at this present time, but scanty recourse to stratagem or ambuscade. Their hostility is open, and onward, and proclaimed with a trumpet note, which rendereth no uncertain sound. They come down to meet us upon the plain; and measureless indeed will be their contempt for us, if we should fancy ourselves able to discover, amid the clangor and the din, a single tone which speaks of peace. *They* evidently contemplate nothing less than what may be called a *stand-up fight*. And for such a fight must we be prepared; though not in reliance on the arm of flesh, or on carnal weapons. And our cry must be—may God speed the right!

But we must now turn from the biographer to a much more interesting and important personage—the subject of his memoir, Dr. Adam Clarke. The place of Clarke's birth was Moybeg, an obscure village of Ireland, in the county of Londonderry. He was born in the year 1760, or 1762. He came of a reputable but decayed family. His father was reduced to the necessity of keeping school at Maghera, and here it was that Adam received the first rudiments of his education. His religious feelings were awakened, at the early age of six years, by a conversation between himself and a fellow-pupil, on the dreadful nature of eternal punishment. Among the earliest of his eccentricities, was an implacable antipathy to men with "big bellies." In his horror of obesity he was not outdone even by Lord Byron himself. He was thrown into an agony of alarm by the vaticination of some village prophet, that he would be addicted to the bottle, and become enormously abdominous. Immediately on being apprized of this dire augury, he retired into a field, and fervently prayed that he never might be like Pearce Quinlin, a neighbour of his father's, and, as it appears, a formidable specimen of corpulence. In this instance the prediction helped, not to fulfil, but to defeat itself. The bottle never gained the slightest dominion over Adam Clarke; and although towards the close of his life his person became somewhat portly, its dimensions were never sufficient to save the credit of the prophet.

It seems that the faculties of Adam were naturally slow. The drudgery endured by him in his progress through Lily's grammar was most appalling. *As in præsenti*, more especially, threw him into despair. The derision of his school-fellows at length roused him from his lethargy. He made a desperate and sudden effort; and, thereupon, "felt as if something had broken within him." All difficulties were then laid low in a moment. The jeers of his companions, he said, fell on his mind like sparks on gunpowder:—they produced an instantaneous and irresistible explosion, which scattered every impediment to the winds.

His father, we find, was under the necessity of resorting to agriculture in aid of the meagre profits of tuition. It became a schoolmaster, however, to till the earth after a classic fashion: and the Georgics actually formed his manual of husbandry. It appears that *Liber et Alma Ceres* were not insensible to the pious attentions of the devotee: for, strange as it may be thought, his crops, in spite of the Georgics, if they were not better, were, at least, no worse than those of his neighbours. This mixture of pursuits had the effect of making Adam familiar both with rural imagery and occupation, and with the beauties of "the finest poet that ever lived." Nevertheless, he did not disdain the "legendary lore" of Tom Thumb, and Jack the Giant-killer. On the contrary, he actually ascribed "to his knowledge of their "contents the acquisition of a literary taste, and of a firm belief "in spiritual agency!" The Story of Troy was equally profitable; for it impelled him to invoke the spirit of Hector, and helped to convert him, from a timid child, into a courageous lad. Nay, the study of magic had its charms and its uses for Adam Clarke. He plunged into the murky depths of Cornelius Agrippa's occult philosophy; and actually became the terror of midnight depredators, who were constrained, by apprehension of his spells, to leave the premises of his father unrifled and unmolested. As every thing in the magic art was to be done in the fear of God, there was nothing in the mysterious craft to alarm his conscience. On the contrary, he was satisfied that the pursuit was highly commendable, until he found himself rebuked, and taken aback, by Matth. vii. 22, 23; a passage which made him tremble lest he should be numbered among them who, having done many wonderful works in the name of the Lord, would, nevertheless, have their portion among the workers of iniquity. He accordingly abandoned the pursuit of the occult science; though he could not altogether shake off his passion for the marvellous. He revelled, without restraint, in scenery of the Arabian Nights; a book to which he confidently traces his fondness for oriental history and literature.

And here we pass over a vast deal of, what appears to us, exceedingly nugacious disquisition, relative to the perilous tendency of this sort of superstitious education. To be sure, no man in his right wits would ever think of gravely recommending a similar course of discipline to the generality of children. But the mind of Adam Clarke was a very peculiar mind. Things, that might have spoiled an ordinary understanding, did but little injury to his. The case is simply this,—that, purely by accident, his intellect and his heart were rather irregularly educated; but that the evil, for the most part, was transitory, the good permanent. Tom Thumb,—Hector of Troy,—Cornelius Agrippa,—all helped, somehow or other, to lift him out of the smoke and stir of the quotidian world. They filled his soul with unearthly aspirations, which, as he advanced in years and knowledge, found their appropriate direction. He may, undoubtedly, have deceived himself, when he fixed on these studies as the proximate causes, which brought out the principle of religion, and called it forth into life and action. But this imagination, erroneous as it was, can hardly be sufficient to fix upon him the charge of

" mixing up idle romances with the work of the Divine Spirit." The utmost that can be justly said of him, with reference to his odd fancies, is, that, in his maturer days, he ought to have perceived that the contents of his " juvenile library" were very unlikely *instruments* for the Divine Spirit to work withal.

The parents of Adam Clarke were, both of them, religious; but they were of different communions. His father was a Churchman, his mother a Presbyterian. From the one, Adam imbibed a decided preference for the Church; from the other a spirit of profound, but austere and somewhat gloomy devotion. At an early period of his youth, the spiritual light within him suffered a disastrous eclipse. According to the custom of the country, he attended a singing-school, where he received instruction in *sacred music.* Unfortunately, the teacher added the accomplishment of dancing to that of psalmody. The effect of this upon Adam was exceedingly fearful. He grew fond of company, and impatient of controul; contracted a passion for fine clothes, and a mortal hatred for hard work. This lasted for two years. At length, however, he burst from the circle of this enchantment; and, ever after, looked back with bitter indignation upon the seduction which had enthralled him. From that moment, dancing was set down by him as " an unmixed moral evil." Now, here, we have a striking example of the process, by which the most innocent gaieties and recreations of life find their way into the prohibitory index of many a sincere and ardent professor of religion pure and undefiled. An individual finds that he has been perilously ensnared by inordinate indulgence in some favourite amusement or other; and, straightway, he concludes that the same amusement *must* be ruinous to the religious feelings and principles of every man, woman, and child in Christendom! If Adam Clarke found this sort of recreation fatal to his holiness and peace, he, most unquestionably, did right to give it up, never more to be resumed. This was the way with Samuel Johnson. He could be abstemious, but not temperate; and therefore he left off wine. But he did not denounce wine as a mortal poison. Such, however, was not, altogether, the way with Adam Clarke. He left off dancing, indeed; but he could not rest content without declaring the practice of dancing to be an abomination. " Let who will plead for it," he said, " *I know it to be evil, and that only.*" For ourselves, we are no advocates for dancing, or for any other worldly pursuit or pastime under heaven, when it threatens to become a passion. And, to say the truth, we do not know that we should be very profoundly afflicted, if all the dancing masters in the creation were to drown their kits, " deeper than did ever plummet sound." For the purpose of training the limbs, we could be almost content to accept, in their stead, the services of the drill-serjeant. But of this we feel perfectly assured, that there are multitudes of Christian youths and maidens, whose virtue is as little endangered by the occasional and moderate use of dancing, as it is by the salutary exercise of riding on horseback.

Adam had, some time after, two narrow escapes of a description very different from his recent moral deliverance. He was once very nearly killed by a fall from his horse. The accident for a time deprived him of sense. His recovery was effected by bleeding; but was so far beyond expectation, that he, himself, was, afterwards, in the habit of speaking of it as the almost undoubted effect of a special providence, and, moreover, as an indication that he was reserved for some momentous destiny. "Had I not been designed," he would say, "*for matters of great* "*and high importance*, it is not likely, in the ordinary course of "nature, that I could have survived this accident." It is curious enough that it should never have occurred to Adam Clarke, that, if all men who have ever survived stunning, by virtue of copious phlebotomy, had been reserved for "*matters of great and high* "*importance*," the history of the world would have been prodigiously more crowded than it is, with great and overruling characters. But this was one of the peculiarities of the school of Wesley; whose biography is prodigally ornamented with *specialties* of this description. His next escape was still more remarkable; so remarkable that it never, in the slightest degree, lost its hold on his recollection; so remarkable, that, as late as the month of March, 1832, he introduced a lengthened recital of it into a sermon preached in the City Road Chapel, in behalf of the Royal Humane Society. The particulars are somewhat curious, and worthy of insertion. As he approached the close of his discourse, he brought in the following narrative:

> " 'I said I was acquainted with some of the principal originators of this Society, and I need not say I was well acquainted with Dr. Letsom. I will tell you a story relative to that good man.—"Doctor," said I, "you have been very much conversant with every thing respecting the Royal Humane Society. You have been now long engaged in that work, and you and your friends have been principally active in carrying on its provisions and plans and management, and dispersing its blessings throughout the land. Pray, what does your experience, Doctor, teach you respecting the state of those that evidently have been dead, and would have continued under the power of death, had it not been for the means prescribed by the Royal Humane Society? Have you ever found any that were conscious of the state into which they had departed?" "I have never found one," said he. "Not of all those that have been revived, to your own knowledge, that were dead as to all human appearance, where the heart had ceased its pulsation, the lungs no longer

played, the blood no longer circulated, and there was every evidence that the person was finally deceased?" He again answered, "No." "Doctor," continued I, "I have not been so long conversant with these matters as you have been; but my experience in things of that kind has led me to different information. I knew a person that was drowned; and that person, to my own knowledge, had a perfect consciousness during the whole interim, and also declared many things concerning the state through which he passed." "But was the person drowned?" said the doctor. "Yes," said I, "completely drowned. I have no doubt of it whatever." "Had you the testimony from himself?" he inquired. "I had, sir." "Could you trust in him?" "Most perfectly." And then, assuming an attitude he was accustomed to assume when making anxious inquiry respecting any thing, he said—"I should wish to have the examination of that person." I looked him steadfastly in the face, and I said "*Ecce homo! Coram quem quæritis adsum!* I am the very man that was thus drowned!" He arose immediately. "Well," said he, "what were the circumstances?" "I will tell you them simply," said I: "I was a fearless lad, and I went to the shore of a fine river that pours itself into the Irish sea, riding a mare of my father's. I was determined to have a swim. I rode the mare, and we swam on till we got beyond the breakers entirely; but, when we had got over swell after swell, and were proceeding still onward to the ocean, the mare and myself were swamped in a moment. I was soon disengaged from the mare; and, as I afterwards found, she naturally turned, got ashore, and went plodding her way back to home. In a moment, I seemed to have all my former views and ideas entirely changed, and I had a sensation of the most complete happiness or felicity that it is possible, independent of rapture, for the human mind to feel. I had felt no pain from the moment I was submerged; and at once a kind of representation, nearly of a green colour, presented itself to me; multitudes of objects were in it, not one of them, however, possessing any kind of likeness or analogy to any thing I had seen before. In this state, how long I continued, He only knows who saved my life; but so long did I continue in it till one wave after another (for the tide was coming in) rolled me to the shore. There was no Royal Humane Society at hand; I believe the place is not blessed with one to the present day. The first sensation, when I came to life, was as if a spear had been run through my heart. I felt this sensation in getting the very first draught of fresh air, when the lungs were merely inflated by the pressure of the atmosphere. I found myself sitting in the water, and it was by a very swelling wave, that I was put out of the way of being overwhelmed by any of the succeeding waves. After a little time, I was capable of sitting up. The intense pain at my heart, however, still continued; but I had felt no pain from the moment I was submerged, till the time when my head was brought above water, and the air once more entered into my lungs. I saw the mare had passed along the shore, at a considerable distance; not as if afraid of danger, but walking quite leisurely. How long I was submerged, it would be impossible precisely to say; but it was sufficiently long, according to my apprehension and any skill I now have in physiology, to have been com-

> pletely dead, and never more to breathe in this world, had it not been for that Providence which, as it were, once more breathed into my nostrils and lungs the breath of this animal life, and I became once more a living soul." And at the space of threescore years you have this strange phenomenon before you—the preacher before the Royal Humane Society.' As the reader has anticipated, the doctor founded upon this extraordinary narrative a very powerful and successful appeal on behalf of that noble institution."—pp. 25—27.

To this we cannot forbear to add another narrative produced by the biographer, to illustrate and confirm that of Adam Clarke.

> " It is the case," he says, " of a lady who formed one of a party in the pleasure boat, which, a few years ago was run down by the Fox cutter, while cruising off the Isle of Wight, and is related by Mr. Jones, the ingenious author of a ' History of the Waldenses,' and other works, he having received it from the lady's own lips. Her husband was saved. ' As for myself,' said she, ' I went plump down to the bottom of the sea, and was for some time completely under water. I had time enough for reflection, and I well remember what my reflections were. Convinced that my end was come, my first thoughts were, " Was I in a fit state to die?" This was no pleasant subject to me. I had often heard it said, that drowning was the most desirable of all deaths; and I had full proof of the fact; for never shall I forget the harmonious sounds which seemed to fill my ears, and the ecstatic feelings of which I was the subject; my sensations and impressions were indescribably delightful. I had time also to recollect having been told by some one, that, if I fell into the water, there were two things of the last importance to attend to; one was, if possible, to keep my head above water, and the other to keep playing with my hands as I had seen a little dog do with his fore-feet, when thrown into a pool. I began playing with my hands; my silk dress became buoyant; I rose rapidly to the surface; and there, by persevering in the same course, throwing back my head, and paddling with my hands, I supported myself from sinking, until the boats had time to put off from the shore, and I was picked up. The space of time that I was kept in this state, could not be less than fifteen minutes.' This (adds Mr. Jones) is a brief narrative of the incidents attending that melancholy catastrophe, and the whole goes to justify the points insisted on by Dr. Clarke."—p. 27, 28.

And, that nothing may be wanting to the credibility of the account, the author adds;

> " The compiler of these pages can add his own testimony to those of Dr. Clarke and the lady. He, too, was once saved from drowning in the Old Drain at Hull, and distinctly remembers the pleasurable sensations which he felt while under water."—p. 28.

From all this we may reasonably conclude, that Shakespeare never had the *pleasure* of being drowned. Otherwise he never would have put into the mouth of Clarence, the words,

"Lord, Lord, methought what *pain* it was to drown;
What dreadful noise of waters in mine ears!
What sights of ugly death within mine eyes!"

Never having been drowned ourselves, we can undertake to pronounce no opinion upon the physical question involved in the above history. We can state, however, that we have heard a gentleman declare, that, when a boy, he once underwent the process of drowning; that is, he remained in the water till he had lost all recollection. He spoke of the period which preceded the suspension of his senses, not, indeed, as an interval of delight and exstacy,—but, decidedly, as an interval of ease and composure. And we distinctly remember that he spoke, like Adam Clarke, of a sort of green expanse before his eyes,—a prospect not easily to be described, but altogether of a gentle and pleasurable appearance.

With regard to the question put by him to Dr. Letsom, it does not appear to us that the narrative of Adam Clarke determines anything, either one way or the other. He tells us that, immediately on his submersion, he found himself in a condition inexpressibly blissful. How long this state continued, he does not profess to know: but he is confident that it did continue till the moment of his being cast ashore, and feeling as if his heart had been transpierced with a spear. Now if this account be correct, it is by no means certain that life, and sense, and consciousness, were, even for an instant, interrupted. He *may* have remained submerged for too short a time to suspend animation. And, as for the sudden "*change of views and ideas*," of which he speaks, it may have been a physical effect of the strange element upon his whole nervous system. If, however, his description of the matter was, in part, mistaken—(which will appear probable enough, when we recollect the confusion naturally incident to such a crisis)—there might have been a period of suspended consciousness, previous to his reaching the shore, and being restored to life. And of this period he might well lose all reckoning, or account; for an interval of total unconsciousness, whatever may be its length, shrinks into a point of time. An age of profound and dreamless slumbers would be but as a single moment in the computation of the awakened sleeper. In his estimate, it would produce scarcely a perceptible disruption of the thread of his existence. For any thing, therefore, that *certainly* appears to the contrary, Adam Clarke may have been, for some time, in a state of suspended sense and animation; and this, notwithstanding the interval between his submersion and his recovery may have seemed to him, on recollection, to have been a period of entire consciousness, free from all interruption or discontinuance.

It was in 1777 that Adam Clarke, then a mere stripling, joined himself to the Methodists. But he did not instantly find the glorious liberty, and the peace which passeth understanding. At length, however, the hour arrived in which the pearl of great price, which he had earnestly sought, "was to be freely given to him of God." He was, one day, working in the field, and bowing beneath the two burdens of bodily toil and mental anguish. His distress was such as to produce, at last, an entire prostration of physical strength. The heavens seemed to be as brass over his head: when "it was suggested to him to pray to Christ." He did so,—and then the heavens were suddenly opened, and mercy came down upon him, as it were in a shower. The following is his own description of the change:—

> " 'A glow of happiness seemed to thrill through his whole frame: all guilt and condemnation were gone. He examined his conscience, and found it no longer a register of sins against God. He looked to heaven, and all was sunshine; he searched for his distress, but could not find it. He felt indescribably happy, but could not tell the cause: a change had taken place within him, of a nature wholly unknown before, and for which he had no name. He sat down upon the ridge where he had been working, full of ineffable delight. He praised God, and he could not describe for what; for he could give no name to his work. His heart was light, his physical strength returned, and he could bound like a roe. He felt a sudden transition from darkness to light, from guilt and oppressive fear to confidence and peace. He could now draw nigh to God with more confidence than he ever could to his earthly father: he had freedom of access, and he had freedom of speech. He was like a person who had got into a new world, where, although every object was strange, yet each was pleasing; and now he could magnify God for his creation, a thing he never could do before! Oh! what a change was here! and yet, lest he should be overwhelmed with it, its name and its nature were in a great measure hidden from his eyes."—pp. 33, 34.

Without stopping to speculate, as to how much of all this may reasonably be ascribed to nervous excitement, how much to the power of that heavenly element which *bloweth whither it listeth*,—we shall content ourselves with stating the undoubted fact, that, from this moment to the day of his dissolution, the life of Adam Clarke was one continued course of Christian benevolence and purity, and of almost apostolic labour. It is, further, very remarkable, that the day of his spiritual deliverance, according to his own account, was the day of his intellectual elevation and enlargement: or, as it is expressed by his biographer,—"he never "manifested much quickness of apprehension, or expansion of "mind, until he had entered into the liberty of the Sons of God." But, after this crisis, the difficulties of the authors he was studying melted away in a surprizing manner; and he was able to learn more in a single day, than formerly in a whole month. He now felt, in short, that all his literary pursuits were sanctified, and that the blessing of God rested upon them; and it may easily be believed that, under the influence of this persuasion, he would feel, as it were, " a pinion lifting every limb."

About this period of his life, he was troubled with a very odd mental complaint,—a morbid regard for truth! His veracity became so intensely scrupulous, that it actually amounted to a disease. He was afraid of speaking lest there should be in his speech some grain or atom more or less than the fact. He endeavoured to frame his statements and assertions with the same precision that Shylock was ordered to observe in cutting the pound of flesh. He utterly abjured the language of positive assertion. No ancient academic ever dealt so obstinately in probabilities. " He *believed* that he " had done *this*—and he *thought* that he had heard *that*"—was the utmost that could be extorted from him, even when speaking of matters, respecting which no waking man but himself could have been otherwise than in a state of the soberest certainty. His memory and his senses he treated as altogether unworthy of credit. " Bishop Berkley might have traversed the globe without " finding so promising a disciple." His powers of recollection, —as if in resentment for this unnatural want of confidence,—seem, at least, to have well-nigh deserted him. He prayed fervently and long; but his devotions ended without leaving any trace upon his mind,—and so, he prayed again! Sometimes he left undone what he had been desired to do; at other times, he returned to do over again what he had already done. One of the Methodist preachers, before whom he laid his pitiable case, treated him as a madman, or as one likely very soon to go mad. It would, perhaps, have been more judicious in the good man to advise some improvement in the diet of his spiritual patient: for it appears that Adam had then reduced himself nearly to a skeleton by a pernicious course of abstinence. " Sharp misery had " worn him to the bone." And there is no knowing what havoc starvation may make with the mental, as well as the corporeal, faculties. There can be little doubt that he had greatly weakened and injured both by his absurd austerities. By repeated efforts, his memory was partially recovered from this strange paralysis. But it never was restored to its original capacity and retentiveness. For this, however, Adam Clarke,—(who was as great an optimist as Bernard Gilpin)—was rather thankful than otherwise. The defect compelled him to divert his attention from words to things, and to cultivate, more assiduously than ever, the higher faculties of his mind. And this,—as he himself tells us,—he did with so much success, and with such a marvellous acquisition of self-confidence, that, though he had preached perhaps *five thousand sermons*, he never knew before-hand a single sentence which he should utter!

In 1782, Adam was " called to preach the word of God." The evidence of his call, was, that some time before, he had besought the Lord to direct him to a passage of Scripture, as a subject for meditation, and that, on opening the Bible, the first words which met his eye were the following,—*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father, in my name, he may give it you.* His parents were vehemently averse to his self-dedication; and his mother threatened him with her curse. On this, Adam had recourse to prayer, and then all difficulty vanished. His mother declared herself persuaded that God had required of her to give up her son to His work, and, in the strength of this persuasion, succeeded in overcoming the repugnance of his father. By Wesley's appointment, he was sent to Kingswood school, where he appears to have met with very scurvy treatment. He was accused or suspected of having the *itch*, and nothing would satisfy the master and mistress of the school, but his undergoing a course of Jackson's ointment. He was confined for three weeks to a miserable room without fire, or any other comfort: and the only grace he could obtain at the hand of the housewife—(whom he compares to a Bengal tiger)—was, permission to work in the garden, for the purpose of quickening the circulation of his freezing blood. From these brutal indignities—(of which he retained a very keen sense to the end of his days)—he was, at length, released by John Wesley; who, on his arrival at Kingswood, appointed Adam a travelling preacher. He accordingly left his hateful prison on the 26th September, 1782, " having experienced more misery " during the thirty-one days of his sojourn, than in all the rest of " his life." There was only one pleasing reminiscence connected with the place; and that was, that he accidentally found half-a-guinea, while he was there, the owner of which could not be discovered. Adam was, therefore, allowed to keep the coin for his own use: and he purchased with it a Hebrew grammar, the study of which laid the foundation of his great acquirements in the learning of the east.

And now commences the career of Adam Clarke as a preacher; which, of course, it is utterly impossible for us to pursue in detail. We must, accordingly, satisfy ourselves with a desultory gleaning of the most interesting particulars. There is an air of originality, not to say oddity, running throughout the whole of his life. One of his colleagues had contrived to persuade him that the study of Latin was heathenish and sinful: whereupon Adam fell on his knees, and vowed to God that he "would never more meddle "with Greek or Latin as long as he lived." This most ridiculous engagement he faithfully observed for three years; but consoled himself for his self-denial by the study of French! Having met with Wesley's Letter on Tea, he resolved that he would drink neither tea nor coffee, till he could produce sufficient arguments in reply to Wesley's denunciation. No such arguments could he ever discover: and this vow, unlike his abjuration of heathen Greek, he kept inviolate to the end of his life; showing himself, herein, more constant if not wiser than his teacher: for, after twelve years of abstinence, Wesley returned to the beverage which he himself had placed under ban and interdict. This untiring energy and inflexible strength of purpose were signally manifested in the very first year of his labours. On a certain particular occasion he heard *seven sermons in one day!* In August, 1783, he was received into full connexion, having then travelled only eleven months. But, in the course of those eleven months, he had preached no less than *five hundred and six times,* including preaching at five o'clock every morning winter and summer; besides performing various other ministerial and pastoral duties. A curious case of conscience occurred on his admission into full connexion. Like all the other candidates, he was asked, whether he was in debt? This was a perplexing question; for it so happened that a few hours before he underwent this formidable interrogatory, he had actually borrowed *one halfpenny* of a brother preacher, for the purpose of giving to a beggar: and this coin he had not refunded when the investigation took place! Another man might, with a perfectly safe conscience, have disregarded such a moral atom as this: or, if his conscience was unusually microscopic, he might, with equally safe discretion, have disclosed *the transaction* to the assembled Synod. But Adam could seldom do things like other men. On this occasion, he thought fit to save his credit and his conscience by a small equivocation—about as small and insignificant as the debt itself. "Are you in debt?" was the question. "Not a *penny,*" was the prompt reply of our whimsical casuist!

There is one incident in the ministerial life of Adam Clarke, upon which he ought to have reflected with something like remorse. Let his biographer relate it:—

"Mr. Clarke had not been long in Cornwall before he met with very inhospitable treatment from one of the inhabitants, a farmer at Trego. In this place a small society had been formed, and the place of meeting was the farmer's house. Mr. Clarke was to preach there on the night of his arrival, and the next morning. The farmer's wife set before him the remains of an apple pie, the crust of which was 'almost impenetrable to knife or teeth.' This homely fare he had discussed as well as he might, when the farmer himself entered; and a strange dialogue ensued between them, which it is unnecessary to repeat. Why it does not appear,—but the farmer had resolved he would have no more methodist preaching: and, not only so, he would not even give the youthful stranger a night's lodging, but, notwithstanding his expostulations, insisted upon his immediate departure. Accordingly, Mr. Clarke saddled his horse, and mounting, departed; but not before he had, with much solemnity, literally wiped off the dust of his feet against the inhospitable man. This was the last time that he had a methodist preacher beneath his roof, or before his door. 'Ruin,' says Dr. Clarke, 'came on him, his family became corrupt, and were finally scattered; and he died not long after.' "—p. 78, 79.

Here we have the assumption of the apostolic character with a vengeance! Why, if Adam had been travelling in the backwoods of America, and had met with similar treatment from a squatter, he could have had no authority to *act* a malediction against the churl. But he was travelling in England,—in a country divided into parishes, a country in no part of which can a traveller set his foot, without finding himself within the cure of a local and stationary minister of the Gospel. And yet, in a country thus apportioned, an intinerant preacher, scarcely out of his boyhood, and destitute of any recognized commission, presumes to shake the dust from his feet, because the father of a family chuses to decline his ministrations; and not only so, but manifestly ascribes the ruin of the man to this his rejection of a servant of Christ! The power of fanaticism could not easily go beyond this. No clergyman of the Church of England would ever venture on such an excess of spiritual arrogance. The thing is much more in the character of the Romish priesthood. It is related in this work without one syllable either of praise or blame. We are, however, willing to hope that the warmest admirers of Adam Clarke perceive it to be altogether indefensible.

In the year 1790, Adam was stationed at Dublin, and there he became acquainted with a man, who was deeply engaged in the search after the philosopher's stone. Alchemy, it should be observed, was among the youthful studies of Adam Clarke himself. It does not appear from this narrative that he prosecuted it to any extent, nor with any insane view to the accumulation of riches. It happened, however, while he was at Dublin, that he preached on Isai. i, 25, 26. "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." From his manner of handling this text, one of his hearers concluded that the preacher was not altogether unacquainted with experiments in Alchemy. The person in question was a Mr.

Hand, whose profession was that of a glass-stainer, but who had been, for many years, in pursuit of the secret of transmuting metals. This gentleman sought the friendship of Adam Clarke, in whom he fully expected to find a brother-alchemist, and, (what may well be deemed surprising) he was not *entirely* disappointed; for his acquaintance with Clarke ripened into an intimacy, in the course of which they were frequently engaged together in experiments in the laboratory of Mr. Hand. It is not to be inferred from these circumstances, that Adam was a confirmed believer in the possibility of transmuting baser metals into silver and gold. It is, however, by no means absolutely incredible that the subject might be one, over which his curiosity was occasionally hovering. There might even be in his mind a sort of lurking half-formed suspicion, that the mystery *might* perhaps be accessible to human industry; especially if the inquirer brought with him into his laboratory a spirit pure from the taint of covetousness or vice: for, then, peradventure, there might be a blessing on his researches. Thus much is certain—that he subsequently held a correspondence with Mr. Hand, in which that gentleman detailed certain very strange occurrences, with every appearance of the most entire conviction on his own part; and, so far as we are here informed, without any animadversion or contradiction on the part of Adam Clarke. We have no space for the whole of these particulars, (which are given in a note to pp. 118—120, of this volume) and must therefore confine ourselves to a brief statement of their substance. It appears then, that, according to the account of Mr. Hand, he once met with a mysterious stranger in Dublin, who, in Mr. Hand's own presence, and in his laboratory, by means of a little white powder, converted two ounces of lead into the finest silver. When Adam Clarke expressed himself somewhat incredulous, Mr. Hand replied, "that he had heard too much of the tricks of alchemists, and was too attentive to all that passed, for either man or devil to deceive him in the transaction; and, as a proof that he had not been imposed upon, he stated that, of the two ounces of transmuted metal, which the stranger had left in his possession, he used a quarter of an ounce in his own work, and sold the remainder for pure silver." He further relates, that the stranger proceeded to perform another prodigy. He poured a little red liquid into a tumbler of water. At first, a few flashes ensued, accompanied by a sulphureous smell. But shortly the whole glass was in a flame; and, to the utter astonishment of Mr. Hand, a number of small living things, like lizards, were seen by him, moving about in the burning liquid. The magician then threw the contents of the glass into the ashes, on which Mr. Hand immediately began to look among the ashes for the lizards. But the stranger told him that it was vain to search for them,—*they were gone from whence they came.* After some mysterious intimations, all implying the necessity of reliance upon that spirit, who is every *ingenious* man's friend,—this awful personage took his leave; and Mr. Hand was never able to make out who he was.

Although he was fully convinced that what he had witnessed was the result of Satanic agency, (with which he refused to have any concern), Mr. Hand persevered in the use of what he deemed *legitimate* means. For he tells his friend Clarke that he is building a digesting furnace with a tower, of capacity sufficient to burn for twenty-four hours without fresh fuel, and that he will have it so constructed, as to give it any degree of heat he pleases. He expresses his determination never to have done, so long as he has the means of proceeding; and indulges the hope of realizing wealth, and relieving the necessities of the poor from his superfluous store!!

All this is strange stuff to be addressed to such a man as Clarke. That he was himself *seriously* infected with these lunatic imaginings, is altogether beyond belief. The only wonder is, that he could endure the gibberish of such a correspondent. There are some particulars, indeed, in the history of Adam Clarke which may, for aught we know, have almost tempted some persons to surmise, that he not only sought, but actually found, the philosopher's stone. We have heard from several quarters, that his most intimate friends were utterly at a loss to divine from what source he maintained his expenses. His domestic expenditure, indeed, was always frugal and simple; but his charities might, easily enough, have worn the appearance of profusion, in the eye of those who were not minutely acquainted with his circumstances and his habits. It was said of him, by persons who knew him well, that money in his hands was like snow: the warmth of his heart was constantly melting it away. It was not in his nature to resist a tale or a spectacle of distress. The first petitioner was sure to sweep away all that he could command at the moment. And this apparently unlimited beneficence may have led to the belief that he was in possession of resources of which the world knew nothing: whereas it proved only that his humanity could never stop for calculation. His habit was to give to the uttermost farthing out of his own penury; and, if that were not sufficient, to appeal to the bounty of his Christian friends. We have seen a transcript of one of his notes, addressed to we know not whom, in behalf of some distressed tradesman, whose name was John. We insert it as beautifully characteristic of the man. "*Be ye warmed,* " and *be ye clothed,* will do little for a family under such circum- " stances. I think *John the Evangelist* should help *John the*

“ *Law-bookseller*. I say, in the name of God, send John the “ Law-bookseller fifty pounds, to help to clothe him and his “ family; and place it to the account of poor Adam, who never “ yet saw another's woe without an aching or a bleeding heart.”

But the demands upon his benevolence were as nothing, compared with the cost which was supposed by many to have been lavished upon his library, his manuscripts, and his museum. But here again we have great reason to believe that the matter has been involved in much misconception and exaggeration. If we are not misinformed, his library sold for about £2000; his museum for £1800. And if it be asked how it was that a collection so valuable could have been brought together at a cost comparatively trifling, the peculiar habits of Adam Clarke will at once furnish the answer. His vocation as a Wesleyan minister led him into all the lanes and alleys of London, and of many of the most considerable towns and cities in the empire: and he seemed, moreover, to be gifted with a sort of peculiar instinct, which guided him to every book-stall, pawnbroker's shop, or other obscure repository, where rarities were to be found. It must further be recollected that he was intimately known to many booksellers, who felt a kind and friendly delight in reserving for him anything that was curious and valuable, on the most moderate terms. By them, too, new books were always furnished to Adam Clarke at the cost price. If to these circumstances we add the probability, amounting almost to certainty, that his collection was occasionally enriched by the liberality of his very numerous friends and admirers, we shall have a satisfactory solution of the wonder, that, in the course of forty years, a noble library and museum was collected by a poor Methodist preacher.

Some particulars relative to his other property have come to our knowledge; but it would be impertinent and offensive to lay such details before the world. It may be sufficient to state that he had other sources of emolument besides his stipend as a preacher. In the first place, it is well known that, in the year 1808, he was prevailed upon (though not without great difficulty, and much scrupulous consultation with his brethren,) to accept from government the very laborious office of arranging such of the State Papers as might be serviceable towards a continuation of *Rymer's Fœdera*. This stupendous undertaking occupied, for ten years, every moment which could be spared from his ministerial occupations. For these services, it is true, he declined an annual salary; but his motive for the refusal was, that he might not fetter himself by a binding engagement, which might place his time at the disposal of others. But it is not true that (as some, we believe, have imagined,) he refused a fair remuneration for his labour, when he thought proper to discontinue it. It must also be recollected that his publications were numerous, that their circulation was very extensive among the Methodist connection, and that their pecuniary value was considerable. His Commentary, more especially, was a source of very liberal profit; much more liberal than was ever anticipated by the booksellers. The arrangement for their publication, as we have been informed, was made by Mr. Butterworth upon much more generous terms than any other publisher would venture upon. The sale, however, far exceeded even Mr. Butterworth's anticipations; and we trust that we shall be pardoned for making known, to the imperishable honour of that most benevolent and amiable man, that he resolved to reap no benefit from this unexpected success of the work; nor, indeed, any benefit whatever, beyond the first expenses of publication. The whole profit realized by the Commentary, from first to last, we believe, was not less than £20,000.

With regard to the ridiculous conjectures which connected his name with the mysteries of alchemy, we think we are in possession of a circumstance which may have helped to give currency to such idle rumours and surmises. The following extract from one of his letters has been communicated to us:—" I have made one " of the most beautiful factitious metals that I think ever ap- " peared. It is vastly malleable, hard, elastic, and easily made, " *and can be furnished for about* 1*s.* 6*d. a pound.* It is capable " of receiving a most exquisite polish; and I will venture to " affirm that it will keep its colour better than any metal in the " world, gold alone excepted. A goldsmith, &c. &c. have exa- " mined it, and declared that they never saw anything finer. I " have also exhibited several specimens of it to the Philological " Society, and all were struck with its uncommon splendour. It " is capable of being manufactured into rings, watch-cases, &c. " A silversmith in town thinks I might sell it to vast advantage. " You must direct." We are ignorant of the correspondent to whom this letter was addressed; nor do we know that the subject was ever again adverted to, or the experiment repeated. But it may easily be imagined that this ingenious combination may have given rise to the report, that Adam Clarke was an adept in the mystery of transmuting metals.

But to proceed to other matters. There is one passage in this history which we heartily wish could have been expunged, consistently with the office of a faithful and trusty chronicler. Not that the biographer feels any pain from the necessity of inserting it. On the contrary, he goes out of his way to introduce it. He appears to seize upon it as if it were great spoil. He is speaking of Adam Clarke in the year 1791; and the following paragraph will show how cordially he exults in finding the hero of his tale talking *almost* like a traitor:—

> "The French Revolution was now the universal topic. The whole history of that mighty contest is well known. It is referred to here principally for the sake of introducing Dr. Clarke's opinion of Napoleon, and of his fortunate conqueror, which, like all the opinions of such a man, must be read with interest. 'At last,' says he, 'in a rapid glance at the course of political events—' at last Napoleon, *the most accomplished general and potentate which modern times have produced*, by an ill-judged winter campaign against Russia, had an immense army destroyed by frost, himself barely escaping from the enemy. After which his good fortune seemed generally to forsake him; till at last, when on the eve of victory, at the famous battle of Waterloo, *by one of those famous chances of war to which many little men owe their consequent greatness and great men their downfall*, he was defeated; and having thrown himself on the generosity of the British, he was sent a prisoner to the Rock of St. Helena, where, by confinement and *ungenerous treatment*, he became a prey to disease and death.' "—p. 123.

From the mouth of Dr. O'Meara the above sentences would not have surprised us; but from the mouth of Adam Clarke—the mirror of loyalty—the friend of rational liberty—the devoted servant of Christ—they do sound strange indeed! The whole affair strikes us as a sort of reversal of the story of Balaam's ass. The words of good sense, from the lips of a dumb unreasoning brute, are scarcely more miraculous than these words of folly—we had almost said of malice—from the lips of an intelligent man, and a preacher of Christian truth. They are words unworthy of an Englishman—if possible, still more unworthy of an Irishman—and in the superlative degree, unworthy of a man who professed to entertain a high estimate of the blessings of the British constitution in Church and State. After all, however, nothing ought to surprise us, when we recollect that on the same occasion—the battle of Waterloo—the exclamation of Robert Hall was—"This, " sir, overthrows my faith in all the interpretations of prophecy. " The shadow on the dial of the world, sir, is gone back ten de- " grees!" The lesson we have to learn from incidents like these is, that man is an enigma. For of all the riddles that ever tasked the ingenuity of mortals, what riddle can be more bewildering than an inveterate enemy of despotism solemnly deploring the downfall and captivity of an adventurer, whose whole life was one continued warfare against the liberties of mankind? It really is as if a sentimental philanthropist should mourn over the impounding of a wild bull, or the destruction of a mad dog.

From this one circumstance, it is not difficult to perceive, that if the astonishing energies of Adam Clarke had accidentally been turned into the ravine of politics, instead of the peaceable channel of religion, he *might*, perchance, have become an exceedingly troublesome and wrong-headed sort of personage. As it was, his whole powers, both of mind and body, were completely absorbed by his ministerial duties. It appears, too, that, wherever he went, the family of the horse-leech were ready to fix upon him; and, in their hunger and thirst after sermons, to draw out his very life-blood, without ruth or remorse. The insatiable cravings of the Irish Methodists are curiously exemplified in the following dialogue, as given by himself:—" Though I had been almost totally exhausted " with my yesterday's work, they insisted on my preaching at " Lisburn. In vain I urged and expostulated. They said, ' Sure " you came out to preach, and why should not you preach at " every opportunity.' ' I *must* have rest.' ' Sure you can rest " after preaching.' I replied, ' I must preach to-morrow at Lurgan, and shall have but little time to rest.' ' Oh, the more you " preach, the more strength you will get!' ' I came out for the " sake of health and rest.' ' Oh, rest when you return home.' " ' I cannot rest at home, as I have more work to do than I can " manage.' ' Then,' said they, ' *you shall get rest in the grave!*' " I give this specimen, he adds, of the inconsiderateness and un- " feelingness of many religious people, who care little how soon " their ministers are worn out, because they find their excessive " labours comfortable to their own minds. And should the " preacher die through his extraordinary exertions, they have this " consolation—*God can soon raise up another!*"—p. 203. For our parts, we are strongly tempted to the surmise that religion has not much immediate concern with these eruptions of self-will. We can compare them to nothing but the turbulent impatience which often fills a theatre with cries of *Encore*; while the flattered but exhausted performer is well nigh sinking with his efforts.

The visits of Adam Clarke to his native land of course made him perfectly familiar with the habits and the wants of his countrymen of all classes. We here produce his account of the Roman Catholic peasantry; because it is the testimony of a man removed from all political excitement, and much too candid and benevolent to calumniate any class of religionists under the sun. He says—

> " The Roman Catholic population of Ireland is, in general, in very great misery; and this is chiefly occasioned, not by any political incapacities under which they labour, but through a bad creed, which prevents the cultivation of their minds; for, among the Roman Catholics, education is greatly proscribed; and, therefore, they know nothing of the management of their own minds, but become the tools of their

priests; and thus, through their want of knowledge, they are easily misled; and through the strength of their passions, they are readily employed in acts the most desperate, and schemes the most preposterous. Having no education, and no mental cultivation, they are unacquainted with method, plan, and order: they do nothing by rule, consequently nothing regularly, nothing in its time and place, but all is hurry and confusion. They are dirty in their persons, clothes, houses, furniture, and even in their food. From the grossness of their habits, they will associate *con amore* with their cattle, and even with their swine. I have seen them often all together in the same place, and eating together as creatures of the same species. The pig himself stands by to have a portion thrown to him, while the family are devouring their meals. They have no economy; they are wretched because they will not endeavour to be otherwise; they destroy one half of their property by mismanagement. They are slothful and idle, and therefore are in poverty; and the greater part of the distress they endure is owing to these two principles, mismanagement and idleness. Their religious holidays, that is, their vast number of saints' days, (for on these they do no manner of work,) necessarily retard useful labour, engender idleness, and from it proceeds disorder. They are not really religious; they will invoke you by the Holy Trinity, by Jesus, Joseph, Mary, and St. Patrick; but these have no moral influence in their hearts or on their lives, for immediately after these devout prayers and invocations, if you do not yield to their suit, they directly curse you in the bitterness of their hearts. They have no idea of inward holiness; outward observances constitute their religion, leaving all other matters to be transacted for them by their priests with God. They are taught to hold in hatred all other religionists, because they are told God hates them. Hence they are cruel and blood-thirsty. They will sometimes hamstring living animals, or mangle their flesh, leaving them at the same time life enough to be sensible of their agonies. The annual plucking off of the feathers of living geese is not less a proof of their cruelty than of their extreme poverty. Inhumanity to brutes is ever connected with cruelty to man: hence they are incendiaries, and often murderers! What, then, does Ireland owe to the Roman Catholic religion? It finds them uncultivated savages; it leaves them little better than fiends. But compare their state with that of the Protestant Irish, who are less cruel, less wretched, less ignorant, less superstitious, less idle, less dirty, less distrustful; in short, who are in every respect the reverse of their poor misguided countrymen."—pp. 260, 261.

We may easily judge of the bitter anguish with which Adam Clarke pronounced this testimony; for it appears by an impressive letter addressed by him, in 1831, to the Irish Secretary, Mr. Stanley, that he estimated very highly indeed the natural capacities of his unfortunate countrymen, and their surprizing aptitude for learning. We would gladly insert the whole of this interesting document, but our limits forbid. We must be satisfied with one or two fragments of it.

" It is not my business," he says, " to enter into any examina-

"tion of the causes which have led to the present degraded condition of the Irish. But from an intimate knowledge of the "people of Ireland, extended through more than half a century, "*I feel confident to affirm that they who attribute it to a bad* "*or unjust government, have as little foundation for the assertion* "*as there is truth or correctness in the details by which they have* "*wished to substantiate their charges.... The principal cause of* "*the miseries of Ireland is the uneducated, uncultivated state of* "*the people....* The Irish have an aptness to learn, and a thirst "for knowledge, that, in the degree in which they possess them, "seem almost peculiar to themselves. I have been in many "countries; I have had occasion to mix, less or more, with persons in almost all conditions of life; and I can say, I never "found the aptness to learn, and the thirst for knowledge, to be "what I might call a national characteristic, but in Ireland. *The* "*generation of natural blockheads does not exist in that country.*" He afterwards observes, that, "in the present day, deep instruction is scarcely aimed at. Our plans are now all mechanical, "and the education resulting from them is the same. Memory "is sufficiently exercised, while the mind is neglected and left "uncultivated. In consequence, all is outside, all is superficial, "and all is inefficient." Then, after dwelling on the measureless importance of an effective education for the females, he adds—"My great object is, besides inculcating the fear of God, to teach "reading, writing, and (in certain cases) what may be necessary "in arithmetic; to cultivate the minds of the children; to teach "them decent manners; to remove, as far as possible, (and much "even in this is possible,) the numerous odds and ends which "hang about, encumber, and perplex the Irish mind; to teach "them order and method, cleanliness, industry, punctuality, economy, and honesty. And it is truly astonishing what success I "have had already, even in so short a time, in inculcating these "things. But O, sir, we want schools extended and multiplied. "*We want female schools.* The Irish female, properly instructed, "will delight to teach her children, make the best of her circumstances, cultivate contentment, and conduct her affairs with "prudence and discretion. What a blessing to Ireland would "such institutions be!"—pp. 329—331.

The powers of Adam Clarke as a preacher seem to have been of a very extraordinary kind. If they are to be estimated by the multitudes who crowded to his ministry, they must have been nearly unrivalled. He himself was by no means unconscious of his own mastery. He once was heard to say that "he could "*out-congregation* them all." But this, we verily believe, was said without arrogance or vain glory. To allow this, is no mean praise; for clouds of incense were perpetually rolling beneath his nostrils. His brain, indeed, being formed of sublunary materials, may not have been, at every hour of his life, entirely and uniformly proof against the gentle intoxication. We think we can clearly perceive certain occasional indications of self-complacency, the almost inevitable effect of the bland vapour which surrounded him. The devil once whispered in the ear of John Bunyan that he had preached a good sermon, as honest John himself confesses; and it is scarcely to be expected that Adam Clarke, thronged as he was by breathless and astonished listeners, should escape the peril of similar suggestions. But it would be absurd and most ungracious to dwell upon such moments of temptation. We are deeply convinced that it was the general habit of his mind to ascribe his success to the truth and power of his doctrine, or rather, to the agency of the Holy Spirit, by whom his doctrine was owned and prospered. *Charity-sermons,* properly so called, he never would preach; though no man was more frequently called upon to stand forward as the advocate of charitable and religious institutions. His method on such occasions was to carry on his discourse as usual, without the slightest reference to the charity, till towards the close of his sermon; and then he would introduce his appeal to the benevolence of his auditory. The cause was never known to be a loser by this system, for few preachers have ever levied such surprizing contributions. In the pulpit, if nowhere else, he seems to have been in possession of the art and mystery of *transmutation.* The *philosopher's stone* itself could scarcely have produced the precious metals in more marvellous abundance. The artifices of rhetoric, and the graces of style, he had no time to acquire. It appears, indeed, that he heartily despised them, as unworthy of a man who was intent upon the things of eternity. Careful exposition, solid argument, and fervent exhortation, were the principal weapons upon which he professed to rely in his spiritual warfare. He no more thought of metaphors and figures of speech, than a physician thinks of them when conversing with a patient in the crisis of a dangerous disease. Robert Hall, according to his own confession, was perpetually tormented by a desire to write better. From this sort of uneasiness Adam Clarke was utterly exempt. He seldom preached less than an hour, and sometimes he fully occupied two hours. But not one moment of preparation was ever devoted to words or sentences. It has been already stated that he always began without knowing a syllable that he was to utter. The following is selected as a striking description of his manner:—

"He was preaching on the occasion of opening a new chapel. His text led him to dwell on the love of God to man. After having established the doctrine of universal redemption by a process of reasoning equally original, powerful, and conclusive, and the hearers had apparently brought their hearts and their understandings to the subject—feeling and perceiving more and more the possibility, the certainty of present, personal salvation, he gave a sweep of his arm, drawing it towards himself, and grasping his hand as though he had collected in it several objects of value, and then throwing them, like alms, in the full bounty of his soul, among the people, 'Here,' he exclaimed at the close, in a strain the most impassioned, and with one of those sudden and peculiar elevations of voice for which he was remarkable, frequently melting the whole congregation into tears—'Here,' he said, 'take the arguments among you—make the best of them for your salvation—I will vouch for their solidity—I will stake my credit for intellect upon them; yes, if it were possible to collect them into one, and suspend them, as you would suspend a weight, on a single hair of this grey head, that very hair would be found to be so firmly fastened to the throne of the all-merciful and ever-loving God, that all the devils in hell might be defied to cut it in two.'"—p. 427.

The death of Adam Clarke took place in August, 1832. The particulars of his last hours are pretty well known to the public. He was smitten with the malignant cholera; but his constitution was too much broken to struggle violently against the disorder, and his sufferings were consequently not very severe. He expired with a short sob, full of years, full of labours, and full of all the honours which could be rendered to him by the hearts of his devoted followers.

The creed of Adam Clarke may be described as, in some respects, almost ultra-Arminian. So abhorrent was it from Calvinism, that he even ventured to question the absolute foreknowledge of the Deity! The doctrines of Christian perfectibility, and the internal witness of the spirit, were maintained by him with passionate earnestness. He held, however, that the testimony of the Spirit, although a privilege belonging to all sincere and consistent Christians, was liable to interruption, and even to final loss. The voice of the witness might be silenced for a time by the occasional predominance of sinful tempers; and it would wholly cease to speak of peace and adoption, if the life and conversation of the professed believer should become unworthy of the vocation wherewith he was called. His great theological work is his Commentary on the Bible, which may be said to have been the labour of his whole life, commencing from his entrance into the Wesleyan ministry. It must have cost him incredible toil. It is assuredly a wonderful performance, carried on, as it was, in the midst of journeyings and privations—of weariness and painfulness—of care and distraction; and carried on too by an unaided and single-handed man: for he himself affirms that he had no mortal to afford him the smallest assistance. It has, we believe, been very widely circulated. But yet, meritorious, and in many respects useful, as the work undoubtedly is, it by no means met with unanimous accceptance, even among his own people. His strange interpretation of the second chapter of Genesis, by which the serpent was *transmuted* into an ape or monkey, was far from recommending it to general favour. But a still more formidable objection to it was, that it denied the eternal filiation of the second person of the Trinity. The Wesleyans of the old school condemned this new doctrine as heretical. Adam Clarke and his party, on the other hand, pronounced the usually received opinion to be *blasphemous;* and declared that, if they who maintained it should escape the punishment of blasphemy, it would only be because they *did it ignorantly.* Upon this an angry controversy blazed up among the Wesleyans; and we have no reason to believe that it is yet burned out.

Of this unhappy dispute, a tolerably copious and very unpleasing account is subjoined to the volume before us. We decline the ungracious task of preparing an abstract of it for our readers. It may suffice to inform them that the Conference passed a resolution, that no one should be admitted into their connexion who could not declare himself convinced of the eternal sonship of Christ. This measure appears to have been the signal for the eruption of a schismatical spirit, which (combined with other causes of dissension) threatens a fearful breach in the unity of the Wesleyan body. But though we shrink from the painful office of detailing the history of this debate, we cannot forbear to offer one or two remarks upon it. Those of the Wesleyans, then, who think with Adam Clarke, are satisfied that the divinity of the Λόγος was *underived* and *unoriginated.* And one main ground upon which they do so is this, that if the Second Person be divine only by derivation from the First, that derivation *must* have taken place *in time;* and, in that case, the doctrine of the co-eternity of the Λόγος is heretically and blasphemously impeached. Well, then—let be allowed that there is a difficulty in conceiving the *eternal* generation of the Son, and that in order to escape that difficulty, we adopt the opinion of his *underived* and *unoriginated* divinity—have we thus removed ourselves to a region of security? Are we not still pursued by the difficulty of repelling the charge of Tritheism, from a scheme, which ascribes what may be called an aboriginal divinity to all the three persons of the Godhead? The truth is, that difficulty enough must always remain inseparable from either scheme. It is hard for human faculties to imagine a derivation without a beginning; but surely it is *at least* equally hard to comprehend how several persons should, each of them, possess an *underived* essence, and yet constitute together only one God!

With this choice of difficulties before us, which of the two are we to adopt? By all means, say the contending parties, appeal to the Scriptures; and, as it is there written, even so must we believe and speak. To the Scriptures accordingly both parties have appealed. And what has been the result? Why, just what might have been expected in such a case,—that each party claims the Scripture as a plain and decided authority in its own behalf. How the controversy is to be ended, we profess ourselves unable to divine; unless both parties will agree to elect a Pope, whom all may follow as an authority from which there shall be no appeal.

Now, we of the Church of England likewise say, in this and in all similar cases, by all means appeal to the Scriptures. But then, if the Scriptures should seem to speak ambiguously, we are not, like the sectarians, left without resource. We appeal, not to the Pope,—not to any living authority,—but to the judgment of the Catholic Church. We inquire, how were the scriptural declarations, which may now appear doubtful, interpreted in the primitive times? What was the sense extracted from the sacred text, by those who lived in the days which followed hard upon the promulgation of the Gospel? For instance, with regard to the question now before us, we can easily afford to allow that the doctrine of the eternal filiation, and the doctrine of underived and unoriginated divinity, are each of them attended with formidable perplexity. But, nevertheless, we are at no loss where to chuse; for we find that, from the beginning, the eternal filiation has been acknowledged by the consenting voice of the Catholic Church. With us, therefore, there is an end of all controversy as to which of these two doctrines ought to be received.

This sort of arbitrement, however, is for the most part rejected, with high disdain, by unepiscopal Protestantism. It stigmatises all such regard for Christian antiquity as a surrender of the paramount authority of the word of God, and as a servile prostration of the mind before the fallible judgment of man. The recusants, who belong to this multifarious school, first appeal to the Scriptures. They then disagree among themselves in their interpretation of the Scriptures. Neither the time present, nor the time past, furnishes any authority to which they are mutually content to resort for the termination of their disputes. And the consequence is, that (for anything that we can perceive) their disputes must be interminable.

We cannot conclude our remarks upon this extraordinary man, without observing that he never would allow himself to be a Dissenter. We have heard from a gentleman (who was well acquainted with Adam Clarke, and who entertained the deepest veneration for him), that having once spoken of him as a Dissenter, in his presence, Adam *almost* flew into a passion, and warmly vindicated himself against the imputation. His friend, naturally enough, was very much astonished on hearing this protest. And, undoubtedly, any one must be cruelly puzzled on hearing a man who rejected the Nicene Creed—who received no episcopal ordination—who obeyed no episcopal authority—still vehemently persist in affirming that he was no dissenter from the Church of England. That he was destitute of all unfilial and rancorous feeling against the Church, we do most cordially believe. That he might have joined the Church, if adverse circumstances had not prevented him, we conceive to be highly probable. And if this is all that he himself meant, when he denied his Dissenterism, we give him plenary credit for his assertion; and have no disposition whatever to quarrel with the terms in which he was pleased to express his good will towards the Church. His biographer, however, (whom we may consider as representing a certain class of Wesleyans,) has no participation whatever in his kindly feelings. On the contrary, as we have already shown, he actually pours contempt upon the notion, that a Wesleyan can be otherwise than a dissenter from the Establishment.

Here, then, is another element of disunion. The feeling of one portion of the Wesleyan community is in vehement insurrection against the surmise, that they are to be numbered among the herd of dissenters from the Church of England: while others of the same community laugh at all such prudish affectation; and denounce those who are guilty of it as disgracing themselves by "*fawning attachment*" to the Establishment. But this is not all. Be the Church as pure, and as orthodox, and as exemplary as it may, the fitness of any connection between the Church and the State is a question which, at this moment, is calling forth all the energies of Dissent, and exercising all its powers of inflammatory rhetoric. And melancholy it is to observe, that the sparks from this torch have likewise fallen among the Wesleyans; and that a spreading combustion seems likely to be the consequence. Every one, by this time, is well acquainted with the proceedings of Mr. J. R. Stephens, the late Wesleyan Minister of Ashton. This youthful preacher, it appears was deeply moved in spirit by the *grievances of the Dissenters*, and by that vile abomination, the union of the Church and State. He was, accordingly, active at various meetings, assembled for the purposes of redressing the *grievances*, and dissolving the " *adulterous* connection." For these violations of the "peaceable and anti-sectarian spirit of Wesleyan Methodism," he incurred the solemn censures of the Manchester District Meeting, and was required to resign the post, which he had accepted, of secretary to the *Church Separation Society*. The offender, however, was contumacious; and was accordingly suspended from the exercise of his Ministry, until the next Conference.[*] The Conference supports the decision of the District Meeting; and thereupon, the emissaries of confusion are up in arms. "The great man," says the Christian Advocate, "the great man, (Mr. Jabez Bunting, the President,) has carried his point. He has forced out of the connexion the only man he has really dreaded, since the best days of the late Daniel Isaac. . . . . . . But the name of the Spirit that actuated, and still actuates, Mr. Joseph Rayner Stephens, the name of that Spirit is *Legion:* and a Legion is possessed by it. It is one thing to control the Conference; but it is another thing to subjugate the *people*. They will not be ridden rough shod. They perceive that it is absolutely necessary in order to a smooth and satisfactory course of proceeding, that they should come into every Court of Methodism, and take a part in the conduct of its whole affairs. "*Lay Delegates of Conferences*," is now the cry of no mean portion of them; and it is, every week, the cry of more. It will soon be the cry—nay, the determination—the irresistible determination, and demand, of all. The sooner the better."[†]

From all this, we may learn, that the *Spirit of the Age* is most magnanimously impartial. It can attack the Wesleyan hierarchy, as fiercely as the National hierarchy. An intractable and self-willed Minister sets at defiance the *Canons* of the Conference. For this, he is suspended from his functions. And, straightway, the *Spirit of the Age*, speaking by the mouth of its trusty and brazen-tongued herald, proclaims the *primate* an intolerable autocrat, and threatens the *Synod* with the wholesome superintendence of a body of lay delegates. And this reform, it further declares, will be irresistibly enforced by the voice of the *people!* We shall abstain from any further discussion of the question whether or not the Wesleyans, as a body, are to be regarded as Dissenters from the Church. One thing, however, is unhappily but too obvious,—that they have among them men, who, in various important respects, are manifestly *Dissenters* from the Conference; and that Dissenters of other denominations are intently watching the Schism, and are lustily at work to hasten the process of decomposition.

[*] See Brit Mag. for July, 1834, p. 53, 54.

[†] Ibid. for Sept. 1834. p. 318.

If we had any delight in witnessing, or in exposing, the system of *agitation* now carried on by a certain portion (we earnestly hope but a small portion) of the Wesleyan Connexion, we might here advert, at some length, to the pending proceedings of the Conference, relative to Dr. Warren, another Wesleyan minister stationed at Manchester. It appears that this gentleman has recently been pleased to stigmatize as " a useless and pernicious innovation" the projected Wesleyan Theological Institution, to which, in October, 1833, he gave his cordial support and approbation. This affair has given rise to some angry correspondence in the public journals; in the course of which we find the activity of the factious party ascribed to their hatred of the " *church-loving*" spirit, which still animates the Wesleyan Conference. The Conference, we are told by its defenders, " imitate the venerable " John Wesley; whose object it was, during his long and useful " life, not to weaken but to strengthen,—not to destroy but to " save,—the Ecclesiastical Establishment of our country. And, " —because, while they desire the redress of real and practical " grievances, they will not identify themselves with a restless, into- " lerant, and malignant party, which desires to overthrow, and " trample that Establishment under foot,—they are insulted, op- " posed, and slandered."* This has been followed by more controversy; which they who are curious in such matters may find in the *Leeds Times* for November 8, 1834; and in which there is confidently anticipated " *a crisis in Methodism,* which will " produce a most beneficial result on the entire body." This crisis, it would seem, is actually hastening to its completion. For we find that a meeting of stewards, class-leaders, trustees, and local preachers, has recently been held at Manchester, with a view to the formation of a Religious Association " for *obtaining* " *religious liberty* :" and, further, that people now begin to speak of three manner of persons,—Whig Methodists, Tory Methodists, and Radical Methodists. " The *Warrenites* are called " Whigs; those who continue their allegiance to the Conference, " Tories; and the *Stephenites,* Radicals."† So that the fissures in the visible fabric of Methodism are evidently such as threaten formidable danger to the whole structure. It is almost needless for us to say, that our cordial wishes are with the *Tory Methodists.* For this seems to be the only portion of the body which retains a single fragment of John Wesley's ecclesiastical mantle. We shall rejoice if this portion may still retain power and influence sufficient to keep alive, throughout the great mass of their society, those friendly feelings towards the Church, which have hitherto given so comparatively temperate a complexion to the Wesleyan body, and have distinguished it, in our judgment, so honourably, from every other religious sect in the empire.

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* See the Letter of *Vindex,* copied from the *Times,* in the St. James's Chronicle, Oct. 30, 1834.

† *Leeds Intelligencer;* copied into the St. James's Chronicle, Nov. 18, 1834.

Of the literary merits of the volume before us there is little to be said. It, in fact, puts forth no literary pretensions. And there are some peculiarities in it which one can hardly account for, on the supposition that the author is a thoroughly well-educated man. As one instance, we may mention, that he occasionally talks of time as *transpiring*, where most other people would talk of it as *passing*, or *elapsing*. Another strange thing is, that, in his exposition of the recent controversy among the Wesleyans, respecting the Eternal Sonship, we find repeated mention of the *Aenons* of the ancient heretics. At first we took it for granted that this must be an error of the printer, and not of the writer. But finding the word occur repeatedly in this shape, we were driven to the conclusion that *Aenons* are, somehow or other, ignorantly substituted for what are usually termed *Aeons* (ἀιωνες). Without dwelling, however, on such matters as these, we shall conclude by saying, that we see no reason to question the fidelity and diligence of the biographer; although he is, evidently, not just the sort of chronicler whom the deceased would have chosen for himself. The writer is, manifestly, a great admirer of Adam Clarke: but then, as we have abundantly seen, he is not at all an admirer of Adam Clarke's "*church-loving*" propensities. This one unhappy weakness seems to be almost the only blemish he can discern in the character of the deceased. The spot, however, is large enough to darken some considerable portion of the *disc* of his great luminary: so that we are not called upon by him to look upon a consummate model of perfection.

Art. II.—1. *Rapport au Roi par le Ministre Secrétaire d'Etat au Département de l'Instruction Publique; sur l'Execution de la Loi du 28 Juin,* 1833, *relative à l'Instruction Primaire.* De l'Imprimerie Royale. Paris. Avril, 1834. 4to. pp. 471.

2. *Report from the Select Committee on the State of Education; with the Minutes of Evidence, and Index.* Ordered by the House of Commons to be printed, 7th August, 1834. pp. 257.

3. *Twenty-third Annual Report of the National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales. Established*—1811. *Incorporated*—1817. Rivingtons. London. 1834. 8vo. pp. 164.

The example of the German States, and the labours of M. Cousin, have not been without their effect in France and England. A strong and almost simultaneous impulse appears to have been communicated to the ruling powers in both countries. We have now the result before us;—as to France, by the "Rapport au Roi par le Ministre Secrétaire d'Etat au Département de l'Instruction Publique;" as to England, by the "Report of the Select Committee appointed to inquire into the Present State of the Education of the People in England and Wales."

Both the Reports are very interesting: they are interesting each in itself; they are still more interesting as compared one with the other: they are interesting from the points of similarity; they are still more interesting from the points of disagreement. Few things, in fact, can be more curious, as matter of philosophical contemplation, than the contrast which they occasionally present in substance and in style, and the manner in which national characteristics and peculiarities break forth in the exhibition of a subject, which would seem so unbending and uniform in its essential elements as a statistical view of popular and primary instruction.

The French "Rapport"—for courtesy requires that we should begin with our neighbours rather than ourselves—is, indeed, *very* French. Precise in its statements, and lucid in its arrangement—full of ability, and not without eloquence—it has yet about it a theatrical and ostentatious air, which, we verily believe, could not have been thrown over such a topic in any other region under the sun. While it aims, and arrives, at that smart and epigrammatic neatness which so often distinguishes French prose, it would have been better, we think, without so much of strained antithesis and oratorical brilliancy. At the same time we must allow that it is eminently practical; for in France the question of State-Education was easily decided. The scheme possessed, in a great measure, the recommendation of novelty—always an attraction either to Parisians or provincials; and it was something, in appearance at least, grand, comprehensive, magnificent—a charm, perhaps, still more potent in the latitudes for which it was designed. It was suited to the genius of the people and the character of the government. Centralization was already a dominant principle in that *régime* of Louis Philippe, which, according to the too sanguine anticipations of Lafayette, was to be a "monarchy with republican institutions."

What wonder, then, is it, that in the career of *state*-education, France should have obtained a start, which it is welcome to keep; or that the Report of M. Guizot should contain a vast deal more, as having been actually done in furtherance of the system, than the Inquiry of our Parliamentary Committee, which, as far as legislative interference is concerned, deals chiefly in projects and intentions?

The subject is of an importance so vast, and an interest so extraordinary, for all enlightened philanthropists, that we deem it right, and almost necessary for its better comprehension, to give, 1st, the provisions of the French law relative to education; 2dly, the measures which have been taken by the minister of public instruction in France, in consequence of the law; and 3dly, the results of those measures as far as they can yet be ascertained. We present the documents in the original language, because a translation, in these days, would be an impertinence.

1. The law, after a brief formal preamble, is divided into four "Titres."

The first we present entire; and we add a part of the second.

"TITRE I.—*De l'instruction primaire et de son objet.*

"Art. 1. L'instruction primaire est élémentaire ou supérieure.

"L'instruction primaire élémentaire comprend nécessairement l'instruction morale et religieuse, la lecture, l'écriture, les éléments de la langue française et du calcul, le système légal des poids et mesures.

"L'instruction primaire supérieure comprend nécessairement, en outre, les éléments de la géométrie et ses applications usuelles, specialement le dessin linéaire et l'arpentage, des notions des sciences physiques et de l'histoire naturelle applicables aux usages de la vie; le chant, les éléments de l'histoire et de la géographie, et surtout de l'histoire et de la géographie de la France.

"Selon les besoins et les ressources des localités, l'instruction primaire pourra recevoir les développements qui seront jugés convenables.

"2. Le vœu des pères de famille sera toujours consulté et suivi en ce qui concerne la participation de leurs enfants à l'instruction religieuse.

L'instruction primaire est privée ou publique."

"TITRE II.—*Des écoles primaires privées.*

"4. Tout individu âgé de dix-huit ans accomplis pourra exercer la profession d'instituteur primaire et diriger tout établissement quelconque d'instruction primaire, sans autres conditions que de présenter préalablement au maire de la commune où il voudra tenir école,

"1°. Un brevet de capacité obtenu, après examen, selon le degré de l'école qu'il veut établir;

"2°. Un certificat constatant que l'impétrant est digne, par sa moralité, de se livrer à l'enseignement."—pp. 455, 456.

Then follows a description of persons who are declared *incapables de tenir école.*

Titre III. is "*Des Ecoles primaires publiques,*" and relates to the schools which ought to be established,—the method of establishment,—the remuneration of the masters, and some other financial details.

Titre IV. is "*Des Autorités préposées à l'instruction primaire,*" such as, under the "*ministre de l'instruction publique,*" "*comités*" of various formation; but composed for the most part of "*le maire,*" "*le juge de paix,*" "*le curé,*" together with "*ministres de chacun des autres cultes,*" and other "*habitants notables.*"

2. M. Guizot, in his Report, begins by stating, that this law, which is signed by Louis Philippe, and countersigned by himself, has, of course, many, but not insurmountable, obstacles to encounter at its first promulgation. His words are,

> "La loi du 28 Juin 1833 sur l'instruction primaire ne pouvait recevoir, dans le court espace de quelques mois, sa pleine et entière exécution. Aussi le vœu de la loi n'est-il encore accompli qu'en partie.
>
> "Je demande cependant à Votre Majesté la permission de lui faire connaître, avec quelque détail, la marche suivie jusqu'à ce jour, les résultats déjà obtenus, et ce qui reste à faire pour réaliser dans toute son étendue la pensée du législateur.
>
> "La loi du 28 Juin a imposé à l'administration des devoirs, au pays des sacrifices. Il importe de s'assurer dès aujourd'hui que l'administration s'est religieusement acquittée de ses devoirs, que les sacrifices du pays atteindront infailliblement leur but.
>
> "Destinée à pénétrer jusque dans les moindres subdivisions du royaume, à faire sentir partout son empire en évitant la contrainte, à mettre en mouvement toutes les influences locales sans hostilité pour les habitudes et les faits actuels, cette loi présentait dans son application des difficultés particulières: elle exigeait un mode d'exécution approprié à sa nature."—pp. 1, 2.

M. Guizot, therefore, to secure a good execution of the law, and to make its enactments more perfectly understood, in transmitting copies of it to the parties most concerned, namely, *recteurs, préfets* and *instituteurs primaires,* appended certain general instructions, destined, as he states, to excite in them the required dispositions.

The nature of his first circular he thus explains:—

> "Ma première circulaire, adressée à des administrateurs, ne pouvait avoir pour objet que de bien expliquer le système de la loi, d'énumérer et de classer les diverses écoles dont l'ensemble constitue l'instruction primaire.
>
> "Je m'attachai surtout à leur faire sentir qu'en posant en principe que 'l'instruction primaire est élémentaire ou supérieure,' le législateur n'avait point entendu énoncer un principe étroit et exclusif. Si par un acte de haute sagesse il n'a prescrit que ce qui est généralement nécessaire et possible, rien dans la loi n'interdit à l'administration de fonder ou de seconder des établissements spéciaux qui, coordonnés aux écoles primaires proprement dites, complètent le système de l'instruction populaire, de telle sorte qu'ainsi que ce système embrasse toutes les parties du royaume il puisse s'appliquer à tous les âges, et accomplir sans réserve les vœux du pays.
>
> "Je leur signalai d'abord les *salles d'asile* pour les petits enfants de deux à six ou sept ans; institution précieuse qui, en prenant l'éducation populaire pour ainsi dire au berceau, lui assure des succès dans un âge plus avancé, et par les germes qu'elle prépare, et par les influences délétères qu'elle écarte.

"Les *écoles primaires élémentaires* et les *écoles primaires supérieures* forment l'objet spécial et explicite de la loi, la base essentielle du système, le devoir positif de l'administration.

"Au delà de ces écoles il reste cependant une lacune. Un grand nombre de jeunes gens ou d'hommes faits ont été privés de toute instruction élémentaire. Incapables de se diriger eux-mêmes et d'apprécier le bienfait de l'instruction pour leurs enfants, leur ignorance est un mal, leur apathie un obstacle qu'on doit travailler à faire disparaître en ouvrant, surtout dans les villes manufacturières, des *écoles d'adultes*."—p. 5.

Such is the proposed extent of the plan. But M. Guizot is sensible how much its success must depend upon the ability and good will of its instruments. His next care, therefore, was to address a distinct circular to the *instituteurs* themselves; for, he says,

"Ce grand travail, tout extérieur, demeurerait stérile s'il n'était secondé par la coopération vive, animée, persévérante, des véritables exécuteurs de la loi, les instituteurs primaires. Appelés à une sorte de sacerdoce aussi modeste par ses formes qu'il est élevé par son but, c'est dans leurs mains que repose l'avenir de cette importante loi, et, on peut le dire, l'avenir du pays sous le rapport de l'éducation populaire. Rien n'est possible si les précepteurs de village, aussi bien que ceux qui sont placés sur un plus vaste théâtre, ne sont pas profondément pénétrés de l'importance et de la gravité de leur mission.

"On n'aurait cependant que trop de motifs de n'attendre de leur part qu'insouciance et froideur. Privés jusqu'ici de toute direction générale et commune, négligés, abandonnés à eux-mêmes, les instituteurs primaires ont dû se regarder comme des ouvriers isolés, dont personne ne songeait à encourager le travail. Dès lors ils ont dû se défier d'eux-mêmes et de leur œuvre, en méconnaître l'importance et la dignité. Ils sont rares les hommes qui, se sentant tous les jours démentis par l'apathie et l'insouciance générale, trouvent, dans le témoignage de leur conscience et dans de profondes convictions, un mobile et un prix suffisants pour persévérer dans une œuvre sans éclat, et préparer en silence des résultats éloignés.

"Il était donc nécessaire, urgent, de relever à ses propres yeux cette classe respectable d'hommes voués à un service public; de leur faire sentir que désormais, quelque humble que soit leur situation, le pays n'en porte pas moins ses regards sur eux, que l'autorité supérieure, loin de les oublier, veut se les rattacher par une chaîne hiérarchique non interrompue, les diriger, les encourager, les protéger au besoin.

"Mais on les aurait à la fois égarés et trompés si, dans le dessein de les animer, on eût exalté leur imagination, leurs espérances, et appelé leurs regards sur un avenir impossible. C'eût été substituer des ressorts artificiels et fragiles au dévouement moral qui seul peut donner aux instituteurs du peuple l'énergie et la persévérance nécessaires. Une âme élevée et une imagination calme, une action énergique dans une sphère étroite, l'intelligence d'un grand but et une résignation sincère à un rôle obscur, telles sont les conditions requises dans les instituteurs primaires. Leur inspirer ces sentiments, leur faire comprendre ces conditions de leur noble mission, tel est le but de la circulaire que je leur ai adressée en leur transmettant la loi."—pp. 6, 7.

Other circulars were also addressed to other classes of persons, desiring statistical information, and containing recommendations, which we have no space to insert.

But besides these general instructions having reference to the "Loi" and its corresponding "Ordonnance," M. Guizot has found it requisite to prepare manuals of elementary education.

"Je me suis donc empressé de faire composer cinq manuels:—

"1. Livre d'instruction morale et religieuse.

"2. Alphabet et premier livre de lecture.

"3. Manuel d'arithmétique.

"4. Manuel de grammaire et d'orthographe.

"5. Manuel d'histoire et de géographie.

"Quatre de ces manuels sont déjà publiés; le cinquième ne tardera pas à paraître : ils sont tous assez simples pour être employés dans les écoles élémentaires."—p. 16.

M. Guizot, throughout his measures, has taken the greatest pains, according to his own account, to confine the system within the limits of the practicable and the practical; and it is curious to observe the apologies which he is constantly making, as if to himself and his philosophical friends, for not launching out into the ocean of magnificent but impossible attempts.

"La loi du 28 Juin exigeait à la fois une exécution matérielle et une exécution pour ainsi dire morale. Son but et son caractère imposaient également cette double nécessité.

"Il fallait donc s'occuper en même temps des personnes et des choses, préparer les esprits et organiser les faits matériels. Loin de redouter les détails, il était essentiel de descendre patiemment jusqu'au dernier degré dans l'ordre des faits qui se rattachent à l'instruction primaire.

"Il fallait surtout ne point oublier que, conçue dans un esprit pratique, sobre de dispositions ambitieuses et de prescriptions absolues, la loi du 28 Juin devait cependant se montrer de bonne heure riche en résultats. Il était temps que la promesse formelle de l'enseignement populaire ne fût plus jetée à la France comme une vaine parole, comme une lueur fugitive et stérile. D'ailleurs, une action prompte, efficace, pouvait seule rassurer l'opinion, dont trop d'essais infructueux légitimaient les méfiances. La perspective certaine de grands et prochains résultats pouvait seule susciter, sur toute la surface du royaume, ce concours bienveillant, cet élan soutenu, si nécessaires au succès. Il était urgent que le pays fût convaincu qu'il s'agissait ici d'une œuvre sérieusement entreprise, certainement practicable. Les promesses du gouvernement de Votre Majesté ne devaient pas être confondues avec ces lois ambitieuses qui, faites pour la vanité d'un jour, ne préparaient que l'inaction en décrétant l'impossible."—pp. 2, 3.

So, again, he praises the *sage réserve*, conspicuous both in the formation and execution of the law.

" En distinguant l'instruction primaire en instruction élémentaire et instruction supérieure, et en bornant au strict nécessaire le *minimum* légal de l'une et de l'autre (Art. 1^er^), le législateur a mis en évidence l'esprit pratique, et pour ainsi dire expérimental de la loi. Il n'y a là ni promesses fastueuses, ni espérances exagèrées; ce sont les besoins les plus pressants de la France en fait d'éducation populaire, et les moyens les plus simples d'y satisfaire, que le législateur a sagement exprimés dans son Article 1^er^. Loin de songer à tirer vanité de la grandeur de ses désirs et de l'éclat de ses promesses, il s'est constamment renfermé dans le cercle du possible. Il y aurait eu une sorte de dérision à prescrire le luxe à ceux qui manquent du nécessaire."—p. 12.

The minister of public instruction seems also anxious to avoid any hostile collision with existing usages, feelings, and institutions :—

" Si la promptitude dans l'action était nécessaire, la réserve ne l'était pas moins. En voulant implanter dans le sol de la France la loi nouvelle, introduire des usages et créer des faits nouveaux, on devait nécessairement rencontrer les faits actuels et les habitudes anciennes."—p. 3.

" Une impulsion vigoureuse et une grande réserve étaient donc également nécessaires. Il fallait agir et attendre à la fois; opérer sans délai tout le bien qui se pouvait faire par une action immédiate, et demander au temps, à l'expérience, au développement successif de toutes les influences salutaires, ces résultats ultérieurs que nulle force humaine ne saurait improviser. Ici encore devait se montrer cette politique active et patiente, progressive et mesurée, qui assure le succès en calculant la force des moyens, comme elle proportionne ses promesses à la possibilité des résultats. Expression sincère de la loi éternelle du bon sens, cette politique est aujourd'hui le vœu de la France. Trop longtemps rejetée, brusquement et sans profit, d'un extrême à l'autre, la France est fatiguée de ces tristes mécomptes, qui ont si souvent succédé aux plus brillantes espérances."—pp. 3, 4.

He even seems inclined to deal in a spirit of gentleness and tenderness with the religious distinctions which he yet perhaps considers to have their origin in religious prejudices:—

" Il est sans doute à désirer que, sous le régime, aujourd'hui réel, de la liberté de conscience, et appelés à parcourir la carrière de la vie avec des concitoyens professant un autre culte que le leur, les enfants contractent de bonne heure, en fréquentant les mêmes écoles, ces habitudes de tolérance et de bienveillance mutuelles qui, en garantissant la paix publique, ne sont nullement incompatibles avec une croyance forte et un dévouement sincère à cette croyance.

" Il ne faudrait pas cependant prétendre à devancer les faits. Il peut encore être nécessaire, dans plus d'une commune, d'ouvrir des écoles distinctes pour chaque culte. Ce serait un mauvais moyen de préparer la paix pour l'avenir que d'occasionner des troubles dans le présent."—p. 25.

On the fundamental necessity of religious and moral instruction there are the subjoined remarks,—remarks just and admirable as far as they go; but still stopping far short of that lofty and sacred ground on which religion should be placed, and characterized, after all, by the utilitarian defects of hollowness and shallowness, which a genuine and confirmed Christian must perceive and lament:—

> "En posant cette base fondamentale, garantie de toute bonne instruction populaire, le législateur a rendu hommage en même temps à un principe irrécusable et à la pensée générale du pays. L'observation attentive des faits ne laisse aucun doute à cet égard. Ce serait se tromper grossièrement que de juger, en pareille matière, de l'état réel des esprits, d'après des conversations frivoles, des propos hasardés et des discussions purement spéculatives. Au moment de l'application, tout change. Parmi les parents mêmes qui, par leurs opinions personnelles, leurs habitudes, leurs antécédents, paraîtraient devoir repousser le système de notre loi, la plupart veulent pour leurs enfants une instruction morale et religieuse, et la veulent réelle, efficace. L'instinct du bon sens et les affections naturelles l'emportent, quand on en vient à la pratique, sur toutes les préoccupations de l'esprit. On peut vouloir le scepticisme, l'incrédulité même pour soi; on n'ose en faire courir les chances à ses enfants. La pensée de leur avenir est trop grande, elle pèse trop sur le cœur d'un père, pour qu'il brave, au péril de son fils, la conscience générale des hommes, et pour qu'il ose le lancer dans la vie sans autre guide que des opinions qui n'ont jamais obtenu l'assentiment de l'humanité."—pp. 14, 15.

We much regret that we must pass over the statements relating to normal and model schools—"*l'avenir de l'instruction primaire en France*"—the pecuniary remuneration and social rank to be allotted to the masters; the proposed details of superintendence and inspection, and many other most interesting points, which will amply reward the readers who can obtain a sight of the "*Rapport.*" On the latter subject, however, the following passage is of too prominent importance to be omitted:—

> "Je reconnus en même temps que, pour imprimer effectivement à l'instruction primaire une impulsion nouvelle et féconde, pour établir réellement entre l'autorité et les instituteurs ce lien universel, ces rapports permanents qui sont écrits dans la loi, mais qu'il est si difficile et cependant si nécessaire de faire passer dans les faits, il fallait absolument que quelque mesure générale fit sentir partout, dans la sphère des écoles primaires, la présence du pouvoir central, frappât les esprits du sentiment de ses intentions, du spectacle de son activité, et réalisât ainsi, dès le début, et pour tous les intéressés, l'une des pensées fondamentales de la loi.
>
> "Pour atteindre à ce double but, il n'y avait qu'un moyen, une inspection générale et approfondie des écoles primaires, dans tous leurs éléments, personnes et choses, et dans toutes les parties de la France. Je

me déterminai à l'ordonner. Des fonctionnaires de l'université, recteurs, inspecteurs d'académie, proviseurs et professeurs de colléges royaux, principaux et régents de colléges communaux, furent chargés de cette mission; des personnes connues par leur zèle pour l'instruction populaire, des membres de comités, des chefs d'institution ou de pension, de simples maîtres d'école considérés et capables, s'offrirent pour y prendre part. Je m'empressai d'accepter leur concours.

"Les inspecteurs eurent ordre de se rendre dans toutes les communes pourvues d'écoles, et de visiter toutes les écoles de garçons, soit communales, soit privées. Indépendamment des instructions générales, je leur remis une série de questions qu'ils devaient résoudre. Ces questions avaient principalement pour objet de constater exactement: 1° les avantages matériels dont jouissait chaque instituteur; 2° le nombre d'enfants qui fréquentaient l'école; 3° la methode d'enseignement qui y était suivie; 4° les objets nécessaires à l'enseignement dont elle manquait; 5° les matières de l'enseignement et les livres dont se servaient les élèves; 6° l'état de l'enseignement et les progrès des élèves; 7° la position personnelle de l'instituteur; 8° sa capacité, son aptitude, son zèle, son caractère, et la nature de ses relations avec les autorités locales, soit civiles, soit religieuses, et avec ses concitoyens. Je recommandai expressément aux inspecteurs de ne répondre à ces questions que d'après leurs observations personnelles ou les renseignements qu'ils auraient recueillis dans la commune même, auprès des autorités locales, et de ne reproduire jamais les renseignements indirects qui seraient venus à leur connaissance, qu'après en avoir vérifié l'exactitude sur les lieux mêmes."—pp. 62, 63.

On the whole, as far as we can see, M. Guizot is entitled to high commendation for the manner in which he has discharged a duty of incalculable moment. His directions are written with perspicuity and force; and the law being made, and its execution being ordered, his measures, as a whole, appear well adapted to the actual position of France, and his own position as minister of instruction. The results, to which we now proceed, constitute other matter of inquiry.

3. Expectations, quite as sanguine, and quite as brilliant, as any which are now entertained, were expressed during the former Revolution. And therefore, imposing as the plan may look on paper, doubts may be rationally felt, whether it will gain a firm and continued hold upon the national mind; whether it will so engraft itself upon old manners and institutions as to flourish and bear fruit; whether the priests of the Roman Catholic Church, and the ministers of religion generally, will give it, or ought to give it, their cordial, unqualified, and conscientious support; and whether it may not, ere long, be completely disorganized and overthrown by political convulsions, and an entire change of dynasty. These elements of uncertainty and fluctuation must exist, to a greater or less degree, in all countries into which state-education

is introduced; but in none, perhaps, do they exist more widely, or more powerfully, or more fatally, than in France.

Yet the present results are certainly encouraging. The wheel has been set in motion; and its rate of speed appears to be increasing:—

"Le nombre des écoles de garçons qui n'était en 1832 que de 31,420, se trouve être, en 1833, de 33,695.

"Cette augmentation revient à 7 par 100 écoles.

"Le nombre des écoles d'enseignement mutuel qui n'était en 1832 que de 1205, se trouve être, en 1833, de 1905.

"Cette augmentation revient à 58 sur 100.

"Le nombre des enfants mâles qui ont fréquenté les écoles primaires pendant l'hiver de 1832 est de 1,200,715. Ce même nombre s'est élevé, pour les enfants mâles qui ont fréquenté les écoles primaires pendant l'hiver de 1833, à 1,654,828. L'augmentation revient à 38 sur 100 élèves.

"Si les enfants fréquentaient les écoles depuis l'âge de cinq ans jusqu'à celui de douze, le nombre des enfants mâles de cet âge étant de 2,401,178, il en résulterait que 746,350 garçons ne recevraient pas l'instruction primaire, ce qui revient à 31 sur 100. Mais cette règle ne saurait être adoptée comme absolument vraie; il arrive souvent, dans les villes comme dans les campagnes, que les enfants ne sont envoyés à l'école qu'après avoir dépassé l'âge de cinq ans, et que des garçons de plus de douze ans fréquentent encore les écoles primaires."—p. 65.

Again, as to normal schools:—

"Enfin il y a soixante-deux écoles normales primaires qui sont en pleine activité, et à l'entretien desquelles concourent soixante-treize départements. Il y en avait quarante-sept en 1832; l'augmentation obtenue en 1833 est ainsi de quinze.

"Les soixante-deux écoles normales existantes comptent ensemble 1542 élèves internes, 402 élèves externes: sur les 1944 élèves des écoles normales, il y a 1308 boursiers des départements, 245 boursiers de l'état, 118 boursiers des communes, et 273 élèves à leurs propres frais."—p. 53.

On the other side, the calculated expenditure is formidable, and almost enormous:—

"Il présente l'évaluation des dépenses qui seraient nécessaires pour que toutes les écoles primaires, élémentaires et supérieures, qui doivent être entretenues par les communes, fussent placées dans des locaux qui leur appartinssent. Le chiffre de cette dépense, autant qu'on peut l'établir sur des données puisées à des sources très-diverses, serait de 72,679,908 fr."—p. 55.

Nevertheless, in spite of these outgoings, which, as M. Guizot candidly allows, are enough to strike considerable affright into every continental disciple of Joseph Hume, he deems himself justified in holding out bright views, and yet brighter anticipations to the king of the French :—

> " Je crois pouvoir l'affirmer, Sire, les résultats de cette opération sont et seront considérables. Elle a produit, dans les campagnes comme dans les villes, et jusque dans les parties les moins fréquentées de notre territoire, ce mouvement moral qui est le gage le plus sûr de l'action des lois et du pouvoir. Elle a inspiré aux autorités locales, aux instituteurs, à la population, un sentiment de confiance dans la sollicitude bienveillante de l'autorité supérieure. La vue des inspecteurs, leur assistance aux exercices de l'école, leurs visites au maire, au curé, leurs conversations avec le conseil municipal, avec les pères de famille, toutes ces circonstances individuelles et vivantes ont suscité le zèle avec l'espérance dans une foule de lieux où n'avaient pas même pénétré les circulaires administratives. En même temps les rapports des 490 inspecteurs ont fourni à l'administration centrale une masse immense de renseignements et de détails qui la mettront en état d'agir désormais, sur tous les points, en connaissance de cause et avec efficacité."—p. 64.

But we can dwell no longer on the " *Rapport*" of M. Guizot. They, however, who differ from our sentiments, will acknowledge that, as far as our limits would permit, we have given an impartial account of the posture and prospects of state-education among our neighbours. We can only regret our inability to transfer into our pages some of the very useful *tableaux*, twenty-nine in number, which M. Guizot has furnished, each giving a vast quantity of information at a single glance, and all affording, by their combination, an accurate view, comparative as well as positive, of the several departments. Our Statistical Society will, we trust, do something for us; but at present, we must confess, " *they manage these things better in France.*"

At the same time, although the French Report be well worthy of our regard, this is no valid reason that the French institutions should become our model. We have never argued, be it remembered, that state-education cannot in any case be advisable; we have merely contended that its eligibility, or ineligibility, must vary with the circumstances of a country, and be determined by social and political diversities, rather than by universal and inflexible principles. We may doubt, indeed, whether state-education is *more* competent than voluntary efforts, individual and associated, to diffuse the information which exists at the period when it is established, and bring up a people to the highest level of actual enlightenment; and we are quite sure that it is not *so* competent as the elasticity of personal exertion and rival societies to raise that level, to assist and adopt the suggestions of improvement which are made from time to time, and to expedite the onward march of knowledge, which is not, like religion, a fixed and immutable, but a growing and progressive thing. The tendency of *state*-education, we conceive, must be to confine the general range of the human mind; to chain down instruction to one certain routine, and one certain set of notions; to act as a barrier against the developement of fresh views, and a weight upon the spring of intellectual energy. It involves a sacrifice of the future to the present; and, if matters are suffered in the several countries to continue in their present train, we have a thorough confidence that, after a series of years, more excellent consequences will be conspicuously observable in England, when weighed in the balance with Germany or France. Nor, whatever loud protestations may be uttered, can we conceal from ourselves the insecurity of state-education, even though it be fenced, and apparently guaranteed, by compulsory statutes. We are aware that compulsion has not its full play in the French system; but there is one recent and striking fact, connected with the topic of insecurity, which may forcibly illustrate our opinion. When the *doctrinaires* were ejected for a day from their posts in the government, M. Guizot, the minister of public instruction, resigned his office; M. Cousin, superintendent-general of the schools, as the papers inform us, followed the example of M. Guizot; and thus, but for the restoration of M. Thiers and his party, the course of measures might at least have been suspended; and we can easily discern how a mere change of administration—not to refer to more violent causes of disaster—might dislocate the whole arrangements of state-education in a kingdom where it had been regularly organized. Moreover, to quote by anticipation from the English Report, we find that many difficulties and obstructions are already in existence. Mr. Pillans says,

> "The law which insists upon a primary school being immediately erected in every commune in France has not yet taken effect, and many communes positively refuse to contribute and to form any local establishments at all. They do not seem to be in the least aware of the value of them. Another proof how little value is attached to the thing, is the fact of so many schools being gratuitous; the parents are not sufficiently alive to the value of education to pay for it."—pp. 37, 38.

The plan, then, is regular and splendid, like the plan of the city of Washington; but as a city on paper is a very different thing from a city of solid brick and stone, so here too, in a metaphorical sense, the intended buildings may never be erected; and the grass may grow in the line marked out for the streets; and the poverty of the execution may make a mockery of the grandeur of the design.

Yet in France the scheme is of a piece. An education provided by the legislature, and supported out of the national revenue—a system of constant inspection and superintendence by appointed officers; a number of model-schools, in which the teachers may be taught in accordance with the sentiments prevailing at head-quarters; a distinct minister for the department of public instruction; a set of manuals written with his sanction, and as it were by his dictation; and even an array of books composed under his directions for the *general* purpose of aiding and regulating the concerns of education and knowledge—all these things have a coherence and congruity as parts of the same whole—all these things work together in taking the great business of popular tuition out of the hands of the clergy and other persons not amenable to the jurisdiction of a *bureau*, and placing it under the one presiding controul of a central government.

But let us apply this test of consistency and self-conformity to the English projects, which it is now high time to investigate. It is strange that there still reigns among us the utmost bewilderment of ideas upon the very material points, what, in the labour of education, and the composition or publication of books, is the rightful province of the state; what should be undertaken by societies; and what should be left to individual competition. Hence, in the midst of many of the late schemes which have intellectual and moral amelioration for their object, there has sprung up a kind of heterogeneous and self-contradictory confusion; as if the schemes themselves were the result of blind accident or headlong imitation, rather than of the philosophy of the matter, comprehensively grasped, calmly considered, and thoroughly understood. The Report of the Select Committee furnishes, we think, abundant proof of our position. But we must state, before we criticise, its contents; and it is one comfort that it does not consist, like the French document, of pointed aphorisms, or paragraphs elaborated with rhetorical artifice, but is an affair of plain, matter-of-fact, categorical question and answer.

The Committee was " appointed to inquire into the present state of the education of the people in England and Wales, and into the application and effects of the grant made in the last session of parliament for the erection of school-houses, and to consider of the expediency of further grants in aid of education."...But in addition to their ostensible object " they likewise thought it necessary to obtain information with respect to the systems of education in other parts of the United Kingdom, and in some foreign countries."—*Rep. Com. H. Com.* p. iii.

It is then stated—

" These inquiries have protracted the sittings of your Committee to so late a period of the session that they find themselves unable to report any opinion to the House; they will therefore content themselves with referring the House to the evidence taken before them, and with expressing a hope that the House will direct, early in the next session, a further prosecution of inquiry upon a subject which they deem of the highest national importance."—*Ibid.*

Our readers are thus put in possession of the nature of both what has been done, and what is contemplated. We would only premise that, although the committee have as yet reported no opinion of their own, the *animus*, with which the inquiry was instituted, can hardly be mistaken. We would not insinuate, that the investigation, regarded as a whole, is *ex parte* and unfair; but a strong disposition is discoverable from many of the interrogations, not so much to learn the precise truth, as to extract answers favourable to pre-conceived opinions, and to make out a case for the universal or partial interference of the state. The inquiry is in some instances composed of leading questions; and in some other instances it has almost the appearance of a cross-examination, pursued with a wish to extort the required facts from reluctant witnesses.

If such was the aim of Mr. Roebuck and his friends, we think that their expectations are doomed to disappointment. We judge from the general tenor of the evidence adduced:—but the inquiry ranges over so large an area, and so many kinds of ground, that we find it difficult, and indeed impossible, to present a regular analysis, or summary of its contents. There is, however, a good index at the end, which gives it in this respect a manifest superiority over the French "*Rapport*." Matter is introduced, relating not only to England and Wales, but Scotland, Ireland, France, Germany, and even Russia;—relating, again, to infant schools, adult schools, weekly schools, Sunday schools, schools of industry, and other *by-plans*, as it were, such as the excellent institution founded by Captain Brenton:—and, again, to the history, state, prospects, distinctive character, and comparative merits of various societies, and the employment of the sums of money transmitted to them by grants from the legislature. Perhaps, however, the most prominent features in the investigation, and those which throw the strongest light upon the intention of its movers, are the portions respecting model and training schools, and the most effective system of inspection and superintendence. Yet it is but equitable to say that upon all the points mentioned much information is elicited from authentic sources, embodying a large mass of facts and opinions; and, therefore, we shall have no objection whatever to see the inquiry renewed during the next session of parliament, provided only that to all parties full and equal justice be done.

We must add, that upon almost all the points the testimony is so conflicting, as to render it but a small marvel, that no statement, containing their own verdict, has been drawn up by the

Committee. The Report might indeed be called, not the battle of the books, but the battle of the evidence. Upon the whole, the antagonism of Brougham *versus* Pillans is, when we consider the previous connection and the present difference, the most curious exhibition which the inquiry has yet occasioned. The opposition is the more remarkable in the present case, when we recollect that Lord Brougham volunteered his evidence after the regular conclusion of the labours of the Committee, and after having inspected, if we are right in our conjecture, the opinions which Mr. Pillans had expressed:—and, again, that, when his lordship underwent the form of being examined by the chairman, there was probably a perfect understanding between the interrogator and the interrogatee; for that Lord Brougham not merely gave the answers, but suggested the questions.

All, however, that we have to do, is to lash the hostile vessels alongside, and leave them to bear each other's fire.

Mr. Pillans.

"471. You stated, that not considering the peculiar circumstances of Great Britain, you thought the French and German system nearly approximating to a perfect one; what are the peculiar circumstances of Great Britain, which, in your opinion, would prevent the introduction of that system here?—The one that strikes me as most likely to prevent any project of that kind being gone into, is the necessary expense of these normal schools; last year there were already in full operation in France, I think, 54 normal schools, and 16 in progress. The law, indeed, declares one to be necessary in every department, and those *élèves maîtres* are maintained within the walls of the establishment, with a considerable number of teachers who are also boarded and lodged, or if they come from an adjoining town, must be paid. The necessary expense of such an establishment, to be effective over the whole country, would, I am afraid, lay it where you will, be somewhat difficult to raise."—p. 38.

"587. In a country like England, in which there is such a vast portion of the population in the condition of paupers, do you see any objection to what is ordinarily termed by the offensive appellation of compulsory educa-

Lord Brougham.

"2820. Do you consider that the aid or interference of the legislature is required for promoting general education in this country?—I am of opinion that much good may be done by judicious assistance; but legislative interference is in many respects to be either altogether avoided or very cautiously employed, because it may produce mischievous effects.

"2821. Do you think that a system of primary education, established by law, would be beneficial?—I think that it is wholly inapplicable to the present condition of the country, and the actual state of education. Those who recommend it on account of its successful adoption on the Continent, do not reflect upon the funds which it would require, and upon the exertions already made in this country by individual beneficence."

"2822. Do you consider that a compulsory education would be justified, either on principles of public utility or expediency?—I am decidedly of opinion that it is justifiable upon neither; but, above all, I should regard any thing of the kind as utterly destructive of the end it has in view. Suppose the people of England were taught to bear it, and to be forced to educate their children by penalties, tion?—I do not; I have considered that subject in consequence of being aware that the term is a little offensive to English ears, and that the Prussian drill, as it is called, would scarcely go down in this country; at the same time, upon the abstract principle I entertain no doubt whatever, that the government of a country have as good a right to prevent crime as to punish it, and is as loudly called upon to take precautions as to enact penalties; it is acting a kinder and more paternal part, as well as a wiser one, in the former character than in the latter.

" 588. And you consider that as a means of prevention, education stands pre-eminent?—So much so, that I conceive a well digested system of national education skilfully carried into execution, would in the course of a generation or two almost extirpate crime.

" 589. Do you suppose that there would be any great infringement of liberty, in compelling such portion of the population to be educated, as their parents neglect to educate?—Certainly not.

" 590. For example, supposing a drunken or careless parent let his children run about the streets of London, you do not think it would be an infringement of the proper liberty of the subject, that his children should be compelled to be educated?—I think it would be no infringement, but on the contrary an exercise of an undoubted right on the part of the public.

" 591. A wholesome exercise of the power which they possess?—Certainly.

" 592. Can you conceive any injury that will result to any portion of the population from such an exercise of power?——None whatever; but the greatest good."—*Rep. Com. H. Com.* pp. 49, 50.

education would be made absolutely hateful in their eyes, and would speedily cease to be endured. They who have argued in favour of such a scheme from the example of a military government like that of Prussia, have betrayed, in my opinion, great ignorance of the nature of Englishmen." — *Rep. Com. H. Com.* p. 221.

" 2824. The total extirpation of crime has been represented by competent judges as likely, in a generation or two, to result from a good system of national education; do you entertain such an expectation?—I hold exaggerations of this kind to be extremely ill-judged, and calculated to injure and not serve the cause of education. As for a national system of education, I shall say somewhat more of that in answer to the next question; but suppose the most perfect provisions for a good education were in force all over this or any other country, I have no hopes whatever of any such happy effects following. That the character and habits of men will be improved, and the amount of crimes greatly lessened, I confidently expect; but it is a wild imagination to fancy that crime ever can be extirpated, and betokens an unwise enthusiasm on one subject, causing a species of blindness to other considerations. This actually supposes the nature of man to be changed by reading, and that, though still inhabiting the body, his mind has obtained a complete ascendant and mastery over his senses. My opinion of the benefits of education is very high, but certainly much more humble than this.

" 2825. Are there any other objections to a national system of education, besides those you have stated?—There is one which would make me pause before I consented to it; suppose the funds were easily to be had, and no diminution to be apprehended from the interference of the government, I do not well perceive how such a system can be established, without placing in the hands of the government, that is of the ministers of the

> day, the means of dictating opinions and principles to the people. It may signify very little what sentiments are inculcated on all the Prussian children by their military chiefs, but it would be somewhat new in this country to have the doctrines of passive obedience and non-resistance, of the absolute perfection of all existing institutions, of the wickedness and impiety of every attempt at improving them, systematically taught to every child from six years old to fourteen. And if a system of instruction in the hands of the government were established, what security can the country have against it falling into the hands of men who might deem it their duty to propagate such opinions?"—*Rep. Com. H. Com.* pp. 221, 222.

So far, we need hardly observe, we altogether prefer the reasonableness and moderation of Lord Brougham to the preposterous and fanatical ultraism of Mr. Pillans. The time, too, has not long passed away, when this latter gentleman could recommend, in a matter of education, another species of "*gentle compulsion*," instead of the legislative enactments which he advocates at present. He wrote thus, in his work on "The Principles of Elementary Teaching," of which the second edition, now before us, is dated 1829.

"Now, nothing, I conceive, is more likely to effect this purpose than the force of public opinion;—that element in the government of nations as well as of schools, which, without dictating to the rulers, and yet often opposed to their views, silently mixes itself with their deliberations, sways their proceedings, and prompts their measures. This moving power in the moral and political world, slow and noiseless, but irresistible, like a deep and mighty river, has already borne down and swept away many of the barriers which obstructed the progress of human intellect and happiness. Other triumphs are yet in reserve for it."—*Postscript*, pp. 137, 138.

This is well and truly said:—we only regret that the man, who put forth these sentiments in the year 1829, should have given testimony contradictory to the spirit of them in the year 1834. We also leave Mr. Pillans to reconcile his strictures upon the state of the Scotch schools, delivered before the parliamentary inquisitors, and elsewhere, with the praises which he is said to have bestowed, when he was performing his self-imposed task of inspector, upon the spot. It is most evident, however, from the bland, confidential, suggesting tone of the questions, that this gentleman is a favourite witness with certain members of the Committee:—that his extreme crotchets are quite to their taste:—that he is in their eyes the Solon at least, or Numa, of education:—that they would be delighted to establish him as supreme chief of the "*public functionaries*," as the schoolmasters and schoolmistresses are henceforward to be; and entrust to his hands the grateful task of rearing the youthful poor of Great Britain; of improving their minds and bodies with "*political economy and gymnastics*," and other such branches of polite learning, and "*secularizing instruction*," for their more especial benefit.

Nor must it be supposed, that Lord Brougham and Mr. Pillans are entirely and on all points at variance. "Where they agree, their unanimity is wonderful."

Lord Brougham is asked by Lord John Russell, or rather Lord Brougham asks himself, for in one place he informs us what is to come in the *next question*—

> "2830. Does your lordship approve of the British and Foreign plan or the National?—I think that where there are so many children in any place as to support more than one school, there cannot be the least harm in one of them being upon the national or exclusive system, because then those not in connexion with the Church may resort to the other; but in places too small to support two schools, if the only one established is on the national plan, all Dissenters are necessarily excluded from the advantages of education. It is therefore deeply to be regretted if, in such places, persons of different persuasions should not see the propriety of joining in a plan which alone enables all children to receive education, without sacrifice of principle on their parts, or the parts of their parents."
> —*Rep. Com. H. Com.* p. 223.

Here it is enough to remark, that his lordship adroitly takes for granted the very two points which are in dispute, and upon both of which, as it happens, the facts are in the teeth of his assumptions. He says that if "*the only school established be on the national plan, all Dissenters are necessarily excluded from the advantages of education;*" whereas, if he had consulted the evidence of Mr. Wigram, or Mr. Cotton, he might have learnt the incontrovertible truth, of which almost every parish in the kingdom can furnish abundant instances, that many children of Dissenters do actually find their way into the national schools, and enjoy the *advantages of education* without molestation, let, or hinderance, and without any objection on their part or the part of their parents. His lordship then speaks of the other plan, as alone enabling children to receive *education without sacrifice of principle;* whereas it is a plan justifiable only in cases where absolutely no alternative is left, because it almost involves some sacrifice of religious principle in the omission or dilution of Christian doctrine, and some sacrifice of political principle in the separation of national instruction from the national Church.

Here, however, as might be expected, Professor Pillans strenuously coincides with ex-Chancellor Brougham. In the following citations, we scarcely know whether the questions or the answers are the more remarkable.

"542. Has it ever suggested itself to you in the matter of teaching religion, that teaching theology is one thing, and inculcating religious habits is another?—Yes; I think that is very obvious, though certainly not sufficiently attended to in practice.

"543. In the creation of religious habits, do not all sects of Christians agree, as far as you have had an opportunity of considering the subject of teaching?—I think so.

"544. Supposing that we wanted to teach theology to pupils, the teaching of theology would be like the teaching of any other science?—It certainly requires a matured understanding to deal with subjects so deep and difficult, nor can it be a very profitable employment for the mind of a child to be turned to points of doctrine upon which, from its very nature, it cannot be informed.

"545. So that in fact the business of a teacher of the people, considering the matter of national education, would be to form religious habits, and those might be formed in a national school which did not impose any dogmata upon the minds of the pupil?—I should say so, certainly; at the same time I wish it to be understood that by dogmata I mean the peculiar tenets of any particular sect. The leading and distinctive doctrines of Christianity ought not to be omitted. It is these only, I conceive, that are within the province of the schoolmaster, his vocation being more of a literary than of an ecclesiastical character.

"546. Assuming that there is a general coincidence in all Christian sects, those truths might be taught in a national school without trenching upon any religious differences that might exist between them?—I think they might.

"547. And therefore, if there were a spirit of forbearance among the Christian sects at this time existing in England, there would in reality be no objection on this score to the institution of a national education?—Not the least, I should think. There is in the present day, as far as I have observed, less of excitement and mutual hostility between the different sects in Germany and France than in England; and accordingly, in the ministerial and official instructions sent out to the prefect of the circle or department, as well as to the teachers themselves, they are strongly enjoined to encourage mixed schools, where the children may practically learn the principle of toleration and mutual forbearance, and where that cannot be done, the authorities are invited to take every means to provide such religious instruction apart, as shall be thought necessary, or even to form separate schools. The last, however, they consider as a resource not to be resorted to unless all means of uniting the two persuasions shall be found unavailing."—*Rep. Com. H. Com.* pp. 45, 46.

Professor Pillans, then, like us all, is a disciple of the "*so far and no farther*" school. He would make room for Christians of all denominations; but under the general denomination of Christians are Socinians to be included? and, if they are, will not the conscientious Sceptic and the philosophical Deist have reason to complain? The principle of comprehension is with every man the cream of wisdom, where it secures the admittance of his own tenets; but its application is to be solemnly protested against, where it is carried to the laxity of some ulterior concession. The principle of exclusiveness is a sectarian abomination, where it acts as a bar against some licence which he wishes to introduce; it is an admirable thing, where it only stops some greater licence which he dislikes and would discountenance. The cruelty is dreadful of preventing *him* from jumping into the long-boat; but he would keep the next persons from entering, lest it should become too full and be overturned.

So, with Mr. Allen and his coadjutors, the system of the British and Foreign Society is the very bull's eye of the happy medium—the "*juste milieu*" of judicious and Christian liberality; and a national and universal establishment of schools upon its exact plan would form a paradise of content, a realized Utopia of peace, harmony and concord. What a pity it is that there is the evidence of the Rev. Mr. Wood, the Unitarian minister, bound up in the same report. But it is better, as before, to print the contending testimony in juxtaposition and side by side.

Mr Allen.	*Rev. Mr. Wood.*
" 916. Do you find that abstaining from meddling with those subtle questions, which divide the Christian world in any degree, shakes the belief of the scholars in those great Christian truths in which the whole Christian world concurs?—It has never come to my knowledge that it has had that effect. " 917. Do not you treat religion more as matter of ethics than any thing else?—No, we treat it as matter of religion. I hold that there can be morality without religion, because a person's outward circumstances may make him moral; but 'a person cannot be religious without morality. " 918. Do not your scholars acquire a knowledge of the future state of rewards and punishment?—Yes, from the Scriptures. " 219. And of the character of the Deity?—Certainly.	" 2097. With reference to texts, which are simply preceptive, does it not appear to you that the Churchman, to be a consistent teacher in the school, if he teaches the children that those things are to be done, must teach them that they are to be done by the influence of the Holy Spirit?—I cannot pretend to answer for the conscience of the Churchman. Very probably he would consider it a part of his duty so to teach. My own view of the question is this, that of whatever great consequence any religionist may think it to inculcate his own peculiar sentiments, yet, if he do inculcate them, he is not following out the principle of impartiality which is laid down by the Borough Road School. " 2098. Would you say that if he taught that which has been just mentioned, that no good acts can be done

"920. And of the mission of Jesus Christ?—Yes, from the Scriptures.

"921. Are you aware that there is any denomination of Dissenters that have objected to your system as not giving a sufficient religious instruction, and who have declined to send their children to schools conducted upon your plan?—I have not heard of it.

"922. Have you children in your schools whose parents are members of the Church of England?—Very many.

"923. Are your teachers persons of various Christian denominations?—They are of various religious denominations. When I speak of the schools generally throughout the kingdom, particular schools may adopt their own systems under the management of their own committees, and we cannot answer precisely for them; but such is the confidence in our schools, that one of the leading Jews said to me, 'We send our master to be instructed by you, because we know that you will not attempt to proselyte him;' that is, by letting him read the Bible, but not forcing the Testament upon him; and acting upon this plan of schools for all, we have the confidence of all, and I think that is of immense importance in bringing children up in schools to love one another as schoolboys do, and to feel an interest in one another, though the religious denomination of their parents may differ. It tends to harmony and general peace, and as to particular religious instruction, the clergyman of their own persuasion is sufficient for that.

"924. From your extensive intercourse with Dissenters, if any number of Dissenters disapproved of your system, is not it most probable that you would have received an intimation upon the subject?—I think I must have heard of it.—*Rep. Com. H. Com.* pp. 76, 77.

but by the grace of the Holy Spirit, (which is the doctrine of the Church of England,) he would be deviating from that principle?—Certainly, I should consider that he would.

"2100. You pass over these texts which cannot be explained without inculcating peculiarities?—Yes.

"2101. And you trust to a Sunday school instruction to make up what may be called a deficiency, though a necessary deficiency, in the school?—Precisely so. With reference to a previous question, whether we use the authorized version of the Scriptures, I may state that, although our selections are taken from the authorized version, yet if I came to any passages which are not found in Griesbach's Greek Testament, or which are altered by him, I should pass them over, or, if I said any thing about them, should say that the verse ought to be so and so. I may refer to 1 John, v. 7, which is actually put down in the Scripture lessons published at the Borough Road, p. 94, and I think very improperly; 'There are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one.' If I came to this, I should say distinctly to the boys, 'This is no part of Scripture, and ought not to have been inserted here."—*Rep. Com. H. Com.* p. 160.

"2120. Are the members of the committee of different denominations?——Yes; there are at present eight members of the committee out of fifteen Unitarians, and the rest are Churchmen.

"2121. Are there some officers belonging to the committee?—There are thirteen on the committee, and the secretary and treasurer make fifteen; and I count eight Unitarians out of the fifteen.

"2122. You conceive that you act strictly upon the system of the British and Foreign School Society, which has not observed so strict a practice?—Yes.

"2123. Is it so strict in the Borough Road as your own?—No; I as an Unitarian and as an admirer of the system of impartiality there professed, have complaints to make against the way in which the Scriptures are there taught.

"2124. Have you known instances of material deviation, systematic deviation, or only casual?—*I think that the deviation is considerable;* and I know that the same objection prevails in the minds of some other persons of my own denomination who have heard the boys examined there.

"2125. Is not that objection more to the version of the Scriptures, from which extracts are taken, than to the mode of teaching?—No; it is to the application which is made of many passages, and to the sense which is put upon them.

"2126. What is the kind of complaint that you have made of the sense which is put upon them?—*That they teach the Trinity and the Atonement, and other doctrines of what is usually called orthodoxy.*

"2127. To which the Unitarians object?—Yes."—*Rep. Com. H. Com.* pp. 161, 162.

This is all very well for Harp's Alley *versus* Borough Road; and we think the argument of Mr. Wood plainly irresistible, as far as the British and Foreign School Society is concerned. But let us just turn to Question and Answer 2167.

"If the children receive as much instruction in regard to the Bible as you should give, what would be learned afterwards would be the amplification, and not any thing in contradiction with what you teach?—Precisely so; but I may be allowed the opportunity of stating, that speaking practically, I believe almost the whole of the Bible may be taught, and made the basis of instruction, without going into the peculiarities of sects. I believe that to do this is much more practicable than people who have not turned their attention to the subject generally suppose."—*Rep. Com. H. Com.* p. 165.

That is, if the Unitarian may be allowed with one hand to shut the door against the Deist, and with the other to expurgate from the system of instruction all the Christian peculiarities which oppose his particular belief. The whole thing is too barefaced in its absurdity to endure logical discussion. Must it not be evident, even to men as shallow as Mr. Roebuck, that very often omissions are *quasi* acts, and that the tacit relinquishment of doctrines will become tantamount at last to their positive denial? In many cases the whole controversy turns upon the point, whether such or such a doctrine, the doctrine of the Atonement for instance, or the doctrine of the Trinity, is, or is not, an essential part of the Christian creed. In every such case, to make no mention of the contested doctrine in a scheme of religious instruction, is virtually to advocate the negative side; and to take this course, under the pretence of complete impartiality, would be just as sensible as to leave a disputed verse out of the text of the Bible, and then pretend that no opinion as to its authenticity was formed, or meant to be insinuated. Where any tenet is systematically kept back, the obvious, the natural, the necessary inference is, that it is supposed either to be *false*, or to be *unimportant*. At the very best it is allowed to be *doubtful:* and a shade of suspicion and uncertainty is thrown over it for ever. We verily believe that Mr. Roebuck and his friends are as perfectly convinced of these plain truths as ourselves: and that they are acting by design and in accordance with such convictions.

But to return to the Report:—on the topics just mentioned the following quotation from the evidence of Mr. W. F. Lloyd, who was examined chiefly with respect to Sunday schools, is deserving of special notice.

> " 1285. You are perhaps aware of the principle of the British and Foreign School upon that subject?—Yes.
>
> " 1286. Do you observe the same rule?—Our principle differs from that of the British and Foreign School Society in this respect; our schools are connected with some particular denomination, they also go regularly to public worship, and therefore they take their tinge from the society with which they are connected.
>
> " 1287. Is it invariably the case that they are connected with some particular denomination?—When Sunday schools were first established, they were supported unitedly by all denominations; but in 99 cases out of 100 they are now managed separately."—*Rep. Com. H. Com.* pp. 99, 100.

For a full refutation, however, of Messrs. Allen and Wood, we beg leave to refer to the very valuable evidence of the Bishop of London; regretting much that our limits now compel us to cite his lordship's opinion from the index.

> " Any attempt to give a common education, which is to comprise sound and correct religious instruction to children whose parents are of different persuasions, will be likely to fail, 2470—Religious instruction given in national schools would not shock the opinions of any denominations, except Unitarians, Roman Catholics and Baptists, as to catechism; 2471, 2472—The question of church government has not hitherto formed a part of education, but it will become the duty of the clergy to press these points."—*Rep. Com. H. Com.* p. 244.

We would refer also to the evidence of Mr. Cotton, and the Rev. J. C. Wigram. About the tone of some of the interrogations put to this latter gentleman we shall say nothing, in addition to the general hints which we have already given: for we trust that there was no real disposition to brow-beat the Secretary of the National Society: our object will be fully answered by the following extracts.

" 706. In religious teaching have you ever considered a distinction that may be taken between forming what may be called a religious frame of mind, and teaching the dogmata of any particular sect?—Our whole endeavour is to produce a religious frame of mind.

" 707. Without the teaching of dogmata?—We do not conceive it is possible to produce any religious impression upon the minds of children, except by the help of some forms.

" 708. What do you allude to?—The forms of religious instruction of different kinds; for instance, if a child is to have any knowledge of the Bible, you cannot give it a general knowledge of the history of the Bible without teaching the names of Scripture characters; the system of examination, and the questions which are to exercise the child's mental powers, must be raised out of some information which you have previously communicated to the child."—*Rep. Com. H. Com.* p. 60.

" 723. You think then it would be difficult to form a general system of instruction in religious habits and feelings for a population among which there are various sects?—If you are to deal openly and sincerely with them there must be immense difficulties.

" 724. Can you point out to the Committee some of the modes in which those difficulties would arise?—They must arise from the parents, not from the children.

" 725. How would they arise?—If there are strong religious opinions differing from each other, every truth which is to be suited to the feelings and convictions of all must be stripped of its peculiarities, and at last there will be nothing left.

" 726. Is that your explanation of the mode in which the difficulty would arise?—The difficulty would arise in the minds of the parents; if there are six, or if there are ten violent and strong religious opinions of different kinds, the difficulty arises from those differences.

" 727. Do you think that in the present state of the public feeling among the various sects in England, it would be impossible to form a system which would include them all, and yet rear the children in pious habits?—It surpasses my skill to see how it can be done.

" 728. Do you know anything of the Borough Road school?—I have visited and examined the school a few times.

" 729. Do you think that that accomplishes the object?—Not in my opinion, certainly.

" 730. Will you be kind enough to say in what point it does not?—I consider that it is eminently defective as a religious institution; the children go where they like, or they do not go to a place of worship at all on the Sunday.

" 731. Is that the particular point in which you consider it to be deficient?—Not the particular point, but it is one among others.

" 732. Do you know that it is absolutely required in the Borough Road school that they should go to some place of worship?—It is required, but not enforced; there is a difference between requiring it and carrying it into effect.

" 733. How would you propose to carry it into effect?—With the system that is now adopted of giving weekly instruction, and merely requiring the children to attend in some place of worship or other on the Sunday, I do not know that it can be carried into effect that they shall do so.

" 734. How do you manage it?—The children come to church; they assemble in the school; they read over the lessons, or the psalms, or some part of the service of the day; they have it explained to them as far as the time will allow, or else the young ones repeat some religious hymns, and then they go to church in a body.

" 735. Can you mention any other imperfection in the religious education of the Borough Road school besides this difficulty of compelling the children to go to church?—It is rather difficult to speak of other people's affairs, but I believe they do not teach the children any form of prayer; and I do not know how you are to teach a child to pray except by leading it in the first instance with the help of a form.

" 736. Do not they teach them the Lord's Prayer?—They may do so; but, however excellent, that is not such a form as a parent would give his child as sufficient for private use on all occasions."—*Rep. Com. H. Com.* pp. 61, 62.

It would be an irksome office to descant upon the astonishing ignorance, or want of consideration, which is implied in some of the questions; for instance 799, " *are all prayers, which do not involve points of doctrine excluded?*" to which Mr. Wigram very properly replies, " *I do not think there can be such a thing as a prayer without involving a doctrine?*" Or again, upon the obvious endeavour to do away with Church of England Christianity by what is preposterously styled the " *broad and liberal plan of non-interference on the subject of religion.*" Or, again, upon the nature of the *residuum*, which will be left at the bottom, when all the differences as to religious doctrines are drained off: or upon the utter forgetfulness of the fact, that the history, the doctrines, and the moral precepts of the Bible are intermixed and inseparable; or upon the scorn which is attempted to be thrown upon that conscientious and righteous jealousy, with which Churchmen regard the elements of the system on which the British and Foreign Society is constructed: seeing that this very system was repudiated in the foundation of the London University, where the principle of *no religion* was substituted, because the principle of " *a common* religion" was found to be absurd and impracticable. But we must hurry to a conclusion; while yet we feel that we are leaving untouched a multitude of interesting and momentous topics, which merit a scrutiny at once comprehensive and minute. There are, however, one or two, the nature of which absolutely requires to be specified in any paper, which pretends to give an account of the actual state of popular education: nor can we now quite allow ourselves to pass them over, although the course of our argument may have led us to allude to them before.

The first of these regards the training of teachers and the time allotted to that important work. Now, "*the expediency of establishing schools for the education of teachers*" is no new discovery of the state-educationists: it is recognized by all parties: and such schools already exist. The point of dispute is by whom and under what superintendence such schools are to be instituted and maintained? The period during which the future teacher ought to remain himself as a pupil, in a training school, must vary, we think, with natural capacity and previous habits. The length of time, now so occupied, is about three months in the British and Foreign, and about five in the National, Society, and two or three years in Ireland or France. We can only refer to the evidence of Mr. Wigram, Mr. Pillans, and the Rev. Mr. Carlisle, one of the Commissioners of the Board of Education in Ireland. In general, we conceive, a period between these two extremes will be the most advisable, when all due considerations of competency and expense are taken into the account. Three or five months can, in average cases, be hardly sufficient: two or three years may be a term unnecessarily long.

Another point is the remuneration of schoolmasters and schoolmistresses; and not only their remuneration, but the propriety of elevating them in the scale of social opinion, and throwing a greater degree of respectability and even dignity around their employment. For the attainment of this object, our French neighbours, as we have seen, evince a lively anxiety: nor here, assuredly, if moderation be observed, shall we be found among the dissentients. It is a most material—nay, an indispensable—thing, to secure a constant succession of good school-masters and school-mistresses, and to raise the standard of their qualifications. But it may be doubted whether, on the long run, such a succession will not be provided with greater certainty by giving the teachers a comfortable salary, by adding a house or apartments, and by treating them with kindness and courtesy, than by making it the main point to bestow upon them so costly and useful an education, that it may act as an inducement to transfer themselves to some other line of life; to become clerks, for instance, or ushers in seminaries for the higher or middle ranks; although we are free to acknowledge that, for the sake of such seminaries, this latter change of destiny might oftentimes be no undesirable consummation.

A third point is the system of payment instead of an instruction altogether gratuitous and eleemosynary. Here the evidence is, almost without a single exception, on one side. It seems an established axiom, resting upon the pillars of the universal nature of man, that the poor will value what they help to pay for, more than what they can get for nothing: that they will have a kind of pride in it, because they have a kind of property: and that they will look with more care to the regular attendance of their children at school, on the mercantile ground of having their penny's worth for their penny. A subsidiary advantage of this plan is its obvious facilitation of an arrangement, as to which we quite agree with Mr. Pillans, where he says it is " a good system to make a schoolmaster's emoluments partly depend on the number of his scholars." It seems also established, that the rate of payment cannot be put on a graduated scale according to the different condition and capability of the parents: because the inevitable result of such a course would be a host of jealousies and invidious distinctions; and therefore, since the payment must be the same for all, that it must be a very small payment accommodated to the circumstances of the lowest. A judicious philanthropy will likewise be on the watch, lest the very lowest class of all, the class most destitute, most abandoned, and standing most in need of education, should slip out of its hands: it will, perhaps, in some pressing exigencies, assist the parents in making the payment: it will correct and remove the extraordinary prejudices which they sometimes imbibe:* and it is in such cases that the system of visiting societies, with that whole parochial machinery which, if once discouraged and discontinued, the state can never supply, comes so admirably into play.

In connection with this topic, many questions might be opened with reference to the children of paupers, who receive parochial relief—the wretched dissolute children of gypsies and trampers—the children, who, from a very tender age, are dedicated in factories to the Moloch of gain—and the children who are to be brought up in the work-houses, built or contemplated. But we must reserve these, with other similar and cognate inquiries, suggested by the evidence of Captain Brenton.

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* The exaction of payment for the children has caused, like most other novelties upon the first introduction, the outbreak of some prejudices sufficiently remarkable. Many parents have supposed that the sum, whatever it is, goes into the pocket of the clergy or general committee connected with the school; and even that it is a source of considerable profit. But the following instance is more curious. In a parish, with which we are acquainted, the payment of a penny a week for each child happened to be introduced shortly after the night in which the two Houses of Parliament were burnt to the ground. This accidental coincidence was reported and really thought to be a matter of cause and effect. One woman actually took away her child: and, when asked the reason, said that " she did not mind the penny, but she had no notion of paying it to help to rebuild the House of Lords and House of Commons."

Another point, which is rising into considerable notice, is the practicability and expediency of uniting industry with education. Some valuable evidence is adduced by Mr. Davis, with reference to a school which he has established in Gower's Walk, Whitechapel: but the chief light is thrown upon the subject by a small pamphlet of sixteen pages, intituled, "*Result of an Inquiry concerning Works of Industry connected with National Schools, extracted from the Twenty-second Annual Report of the National Society.*" In this extract, printed in 1833, the reader will find the *pro* and *con.* of the matter clearly and impartially set forth: and he will likewise see the *kind* of industry to which the boys have been put in various places, and with various success: e. g. tailors' work—shoemakers' work—knitting—netting—spinning—weaving—binding and covering and stitching books—printing—basket-making—straw-platting—rush-platting—gardening—agriculture, &c.

It is well known, that the principle of blending industry with education has been pursued in Switzerland with success by M. Vernet, and, more particularly, by M. Fellenberg; that it has been tried in Ireland, and that it possesses the advantages, of forming those habits in the boy which will be most useful to the man; of imparting that interest and relief from lassitude which only variety can give, and, under many circumstances, of preserving and increasing the general vigour both of body and mind.

Still, in calculating the balance of advantages, several considerations, as to time, and as to expense, will suggest themselves on the other side of the account. It is evident that no work can be mentioned of the same universal necessity for boys as needle-work or household-work for girls. It becomes, too, a question, since the average period when the boys leave school appears to be the age of eleven or twelve, whether the increased *quantum* of education, which it is proposed to give, can be made compatible with the devotion of an adequate portion of the day to the business of learning a trade, or to any manual occupation; or whether the knowledge which must be sacrificed will not outweigh the industry that can be gained. Again, if national education, as now conducted, must cost, according to Lord Brougham's computation, the sum of two millions, what would it cost with this supplement affixed? An additional master would be wanted in most cases; in some an additional school, or some other space; and then there would be the expense of the tools and raw materials. The boys, too, it must be recollected, would not be masters of their trade, but very young apprentices; and their labour, therefore, would be turned to but little profit; or, if works of industry were universal in our schools, and by any artificial stimulus could be rendered profitable, then it might be doubted, upon general grounds of political economy, whether they were required, and whether they would not have a tendency to throw other parties out of employment. But we are quite contented thus briefly to state the case on either side; we are not pretending to give judgment.

In addition to all these subjects there are still others crowding, as it were, for admittance at the door of our article. The interest which is now almost universally felt in behalf of popular education, constitutes, in spite of all the objections of bigotry, and all the blunders of folly, one of the most encouraging signs of the times. Accounts, worthy of detailed inspection, are coming in during the course of every week, from France, Prussia, Austria, Holland, as well as from various parts of our own empire; but, if we were now to introduce them, they would destroy all unity of discussion; while they could not furnish data of the same unquestionable authenticity as the official Reports.

Even from South America the amplest testimony is borne to zeal in this noble cause. From a transatlantic publication now lying before us, we find that the most interesting, as well as the most promising of the institutions of that country, is the *Female College,* which was formed at Bogota about two years ago, under the express direction and superintendence of the government, and is supported by the funds of two suppressed convents, and the income of certain private endowments. There is in this statement, it is true, matter for much meditation; but we merely mention it, because we have heard of a similar institution begun, or contemplated, in Scotland; and it is but fair, since, as we shall presently see, so much stress is laid upon originality, that the South Americans should not lose their credit for priority of establishment.

The state of education in Ireland is, again, a theme which might well ask for separate disquisition; for it stands on its own ground, and is in some respects plainly distinguishable from the case of England and Wales. The same remark might be applied to the aspect of education in our colonies, more especially our West Indian colonies; to the new measures which are in progress, and to the reports and sentiments of the several bishops and archdeacons.

But our thoughts must be called home. Here there is a strong inducement to enter into a comparative view of different associations, and attempt to do justice to the National Society formed in connection with the Church. We are almost goaded into such a comparison, invidious as it might be, by the taunts and misrepresentations which are spread abroad. Professor Pillans, of course, informs us, that " Lancasterian Schools are greatly superior to National Schools;" and prates, positively as well as comparatively, about " the badness of education in the National Schools, and declares," (p. 40) " *so narrow and unattractive is the instruction given in the schools which call themselves by a misnomer* national, that I think it by no means unlikely that a considerable proportion of the pupils, ten years after quitting them, will be found to have lost the power of reading." Others also, who know still less than Mr. Pillans, can chatter their second-hand and borrowed inanities about the vast superiority of the Borough Road system, in the extent of its usefulness, and in all the essentials of tuition. Lord Brougham moreover,—in that evidence of which so large a part is self-destructive, because self-contradictory—must have his fling at the Church and Churchmen, and apprise the committee how " the British and Foreign School Society led the way" in the same answer in which he says, " the *first* infant school in this island, I believe in the world, was the one in Brewer's Green."

But we forbear from trespassing at length on the patience of our readers, great as is the temptation to sweep away from this subject many wilful inaccuracies, many empty fallacies, many mischievous admixtures of truth and error. For ourselves, indeed—although we feel that the province of all important and sacred establishments is, for the most part, rather to keep things in steadiness and order than to initiate experimental changes, we *do* lament that the Church, and its friends, have missed some opportunities for the *origination* of social improvements, which they might most safely and legitimately have seized. We say, with more frankness than novelty,

" pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli."

At the same time, the sarcasms of Lord Brougham have generally rested on the loosest and most superficial information. Many may be induced to think that, if the good be done, it matters very little which party happened to be earliest in the field, or was the most efficient instrument in producing the benefits which have unquestionably been realized. Nor, indeed, does it matter much. But this is not the first time that Lord Brougham has gone out of his way to draw comparisons, equally incorrect and uncalled for, to the disadvantage of the members of the Church. His lordship makes rather than finds the occasions; and his eagerly-offered evidence before the Education Committee is almost an echo of his speech in the House of Lords. We shall, therefore, albeit with very considerable reluctance, say just two words upon the subject.

In most cases, the progress of society itself suggests and forces up the changes and improvements which are successively introduced. It both sows the seeds and brings them to the surface. And thus the same idea may occur, almost simultaneously, to many minds; and plans of enlightened philanthropy may have an independent origin in more quarters than one. But if the task is to be undertaken of tracing back the projects of the day to their first tangible and apparent authors, we do not think that Lord Brougham and his immediate *clique* will have any prodigious reason for the loudness of their boasts. For instance, Lord Brougham, as we have seen, takes credit to himself and his friends for the institution of Infant Schools. But what are the facts as stated by Mr. Owen? That well meaning, though most mistaken theorist, positively affirms, that the principle of Infant Schools was developed in a statement which he put forth early in the year 1813: —that an Infant School was actually founded at New Lanark on the 1st of January, in the year 1816; that Lord, or rather, Mr. Henry Brougham, saw that school and admired that school in the year 1818—a circumstance, however, since contradicted by Lord Brougham, and admitted by Mr. Owen to be a mistake; that he borrowed the master from that school, and established the school in Brewer's Street on the 14th of February, in the year 1819; and, therefore, that the school, from which Lord Brougham claims the priority of existence, came into operation more than three years after the school founded by Mr. Owen. The wholesale regenerator of society also shows, that Lord Brougham has fallen into a grievous confusion of ideas with respect to M. Fellenberg and himself: for that, instead of M. Fellenberg being a joint inventor with Mr. Owen of the system of Infant Schools, Mr. Owen first communicated that system at Hofwyl, when he placed two of his sons under M. Fellenberg's care; since, previously, that gentleman had not undertaken the management and education of children under the age of nine or ten. We fear, therefore, that the statistical and historical value of Lord Brougham's evidence is infinitesimally small; nor does his answer to Mr. Owen's public letter throw a different colour upon any material facts. We might also observe that the invention has been claimed so far back as the year 1760, for Oberlin, and his coadjutrix, Louisa Schepler, who received a prize on the occasion, and whose eulogy as foundress of infant schools was pronounced by Baron Cuvier.

In sober truth, if the *suum cuique* with regard to the *origination* of modern plans of improvement, real or supposed, is to be very accurately distributed, Lord Brougham will be a serious loser. The late Lord Chancellor has managed to identify his name with many imposing and some useful projects; but he was no more the originator of the London University, or of mechanics' institutes, or of the scheme of circulating cheap books, and publishing a cheap magazine for the people; or of the Law Reforms, proposed or executed, such as Local Courts throughout the country, and the General Central Court in London, than he was the *originator* of Infant Schools. True it is, that, from his constitutional temperament, his popular talents, his bustling and practical activity of mind and body, his power as a Parliamentary orator, and his wide connections with the press, he has been mainly influential in giving effect to the ideas of other men;—men, we believe, of more philosophical minds, although of more speculative and retired habits. But the children are not his own, because he has acted the part of nurse or midwife. And there *are* persons who think it hard that, having had so small a share in the *design*, he should have seized the lion's share in dividing the glory. At the same time, his labours have been great and persevering, nor ought his praises to be awarded with a niggardly disposition. Assuredly we have no desire to strip off his plumes, or tear away from him

> " Hærentem capiti multâ cum laude coronam."

Only let him be careful how he throws the first stone at a body of men, who are quite as anxious as himself to do good to their fellow creatures, and who would build up the structure of public and private happiness upon far nobler and more solid foundations.

These observations are wrung from us. They are wrung from us by Lord Brougham himself. It was a strange and a melancholy thing to see the Chancellor of England sinking the judge in the advocate, and standing forward as the champion, the organ—we had almost said the tool—of a party, which, if its principles are to be carried out into full and universal application, will at no distant period rise upon the subversion of the Church of England. But we return to gather into a few words the result of our observations on the state and prospects of national education in this country. The matter may be almost summed up in three momentous propositions:—

1. *That the people—the whole people—must be taught, because*

education is the noblest engine of good to man; and because, even if it were an engine of tremendous evil, it is no longer possible to stop the wheels.

2. *That the advantages of a state-education in Great Britain would not counterbalance the mischiefs and dangers inseparable from its establishment.*

3. *That the present system is progressing—if we may use an Americanism—with an efficacious, useful, and increasing operation, which quite supersedes the necessity of any other scheme.*

1. As to the first of these propositions, the matter is indeed one of the most curious passages in the history of the human mind; and may teach all persons, who are disposed either to despair or sneer at the slow march of Christianity, how strange, and yet how potent, are the difficulties which oppose the reception of any the plainest, moral, or rather ethico-political, truth. In one age knowledge was repudiated as too vulgar a commodity for the rich and mighty;* in another age it was withheld as too great a luxury for the humble and poor. And then elapsed centuries of indifference, and years, almost generations, of dispute, before the propositions were allowed, which must appear to us obvious and self-evident axioms; that knowledge is an inappreciable good for every being who is capable of knowledge—a good for the richest—a good for the poorest—a good for all who are placed in any part of the scale between the extremes of wealth and poverty;—that the only danger is, lest it should not be communicated with the requisite universality to the whole mass of the population, and in a sufficient amount to every individual member; that ignorance, on the contrary, is the great degrader and brutalizer and corrupter of man; but that you will do more for the happiness of a human being, and put ampler means and implements and resources of enjoyment within his reach by simply teaching him to read and write, and giving him a taste for mental pleasures, than by flinging millions of money into his lap, and shutting him out, at the same time, from the pale of intellectual cultivation.

2. As to the second point, we cannot but take some slight

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* An old writer says, " Letters are thought only necessary and useful for mean men, who intend *to live by them and make profession of some art or science for their maintenance;* but no ways either suitable or requisite in noblemen, and such as are of any rank or degree. For these they are judged to be too base; and he that affects them pedantic and of a mean spirit. Nay, most men do account the study and knowledge of them prejudicial, hurtful, and no small let and hindrance to politic activeness, and that it doth abate the courage of the mind and vigour of action which is requisite for their charge and calling of being statesmen and warriors. The nobility, in France especially, account it a reproach to be called or esteemed learned, and deem it honourable to be illiterate and ignorant."

credit to ourselves. At the time when the first article appeared in this Review, we do not remember one single periodical publication—and we know but of one or two separate productions—which espoused the same side of the question upon broad and comprehensive grounds, or which advocated it at all, except in some slight or casual allusion. Almost the whole press of the country, as far as it had then declared itself, was in favour, more or less, of education by the state:—the Edinburgh Review—the Foreign Quarterly Review—the Journal of Education—the cheap publications addressed to the people, such as Chambers's Journal, the Penny Magazine, and the treatises generally, which were circulated by the Society for the Diffusion of Useful Knowledge. State-education was a *pet* topic of the day with the *youth* of England, the liberalism of England—the class of superficial thinkers, who just managed to see the immediate speciousness and imposingness of the plan—but who could not penetrate its dangers, its incongruities, its want of adaptation to the habits and institutions of Great Britain; its incompatibility with the safe existence of a dominant church; its severance of many golden links of mutual acquaintance and kindness, which now bind together the rich and poor in the same parish; its tendency to encourage and perpetuate arbitrary forms of government, and even to introduce that more grievous despotism which would impose fetters on the mind;—and, in spite of its apparent grandeur and expansion, the real shallowness and narrowness of the principles on which it is based. On the contrary, state-education was the new hobby which the majority of the nation seemed anxious to ride. They hailed it as the dawn of political and moral renovation—as a panacea for public evils—as a power which was to lay an arresting hand upon human crime—as a design glorious in its theory, and destined, beyond a doubt, to be sublime and brilliant in its consequences. We, as the *friends* of *national* education, secular as well as religious, deprecated education by the state. But we had *then* to fight the battle almost single-handed against a host. *Now* some change at least, or modification, of sentiment has been effected. We now find ourselves in company which it is an honour to keep. The Bishop of London has spoken out with intrepid and vigorous decision. Lord Brougham has, on the main point, given a similar testimony; and the prevalent bias among wise and moderate and enlightened men certainly inclines to a continuance and extension of the actual system, which is in established and increasing operation. There are others, of course, having their peculiar views as to religion and knowledge, and their ulterior aims as to ecclesiastical and civil policy, whom we neither expect nor desire to propitiate. We have not the vanity to hope that we can win over Mr. Roebuck, or Dr. Bowring, or Mr. Grote; we cannot indulge the dream of making converts of Mr. Pillans and the Rev. Mr. Fox.

For, indeed, it is to be observed, that the busy faction with which the scheme of state-education originated, has shifted its grounds, rather than laid aside its intentions. If the Dissenters and Unitarians cannot carry their whole point at once, they yet think to gain it piece-meal and by detail; they would do by a side wind what they cannot accomplish by direct and sweeping legislation. One wide and general plan of state-education will not probably be pressed. But what then? Normal and model schools must be instituted with a new and superior organization; educational treatises of a more philosophical character must be prepared; a closer system of inspection and superintendence must be devised and maintained; and the prosecution of these plausible purposes the state is to take upon itself. But who is there that cannot see through this thin and flimsy disguise? If these attempts were successful, to what, we ask, would they amount, but to an absolute withdrawal of all real influence and authority from the hands of those persons, whether lay or clerical, who now possess and exercise it in the business of popular instruction; and a committal of it to hired agents, subservient to the administration of the hour? The government is not to support the parochial schools; but it is to provide the books, and send the master, and appoint the visitor. It only rests with the bigots of the church to supply the money. This is, we believe, the last and most approved expedient of the state-educationists. It seems to us, we must confess, a brazen as well as dexterous manœuvre. They would do us the favour to *work their system with our funds.* With what words can we express our sense of the obligation? What muse shall we invoke? or whose glowing eloquence shall we summon to our aid? Or, if the instruments of the government should not usurp the entire power, but hold a divided empire with associations and the clergy, then, we contend, there will be a vain effort to amalgamate two principles which can never coalesce. The state-educationists should remember, with what kind of gentlemen "*motley's the only wear,*" before they proceed to dress up their idol in a pie-bald garment: and, to change the figure, for what strength and durability can they look, when they lay down an uncemented mosaic of dissimilar materials?

We need not—we ask not—we disclaim, such interference. We speak, not as the organs of a party, but as friends and members of the Church. Is it desirable that more model-schools should be established? Very well; let us establish them. Is the period of five months insufficient for the training of a master or mistress? Very well; let us augment it as much as is necessary. Is a better class of school-books required? Very well; let us provide them. Is a system of vigilant inspection and superintendence indispensable? Very well; let it be exercised by the higher clergy, and other persons, lay or clerical, already connected with education and educational societies. The things may be very proper to be done; but, with every sentiment of gratitude and respect, we are quite competent to do them ourselves. All may be most welcome to subscribe—to assist—to visit—to examine; but not as invested with an inquisitorial right of search, but not as clothed with the supreme authority of the state.

3. As to the third proposition, we are quite contented to refer generally to " The Twenty-third Report of the National Society," and in particular to the subjoined extract.

> " Each of the last two Annual Reports has announced a fresh accession of patronage from the Royal Family, and it will be a high gratification to those who are assembled on the present anniversary, to hear that the King has forwarded his first annual subscription to the funds of this institution of £100. On ascertaining the well-founded claims of the Society to support, and the increasing demands which are making upon its funds, his Majesty was pleased to signify in this manner his most gracious approval of the labours of the Committee, and at the same time to add a donation of £300, on account of the years which had elapsed since his Majesty's accession to the throne.
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> " The Committee have expressed their regret that they could only speak of a *probable and hoped-for* increase in the means of educating the poor, as the result of a large part of their operations during the past year. If an inquiry should suggest itself among the members of this Society as to the actual amount of scholars now receiving instruction in connection with the Established Church, they would confidently express their opinion, that so many schemes of benevolence as have been formed during the last twelve months, will not be without their use in augmenting the number of scholars, even before the rooms are built in which they will be permanently accommodated; and they have ground for asserting, that the progress of education, independently of these places, has been more considerable of late than in any preceding period. The time, however, has not returned when explicit details upon these subjects can again be laid before the public; but, grounding their opinion upon the authentic returns contained in Appendix IX. of the Twenty-first Report for 1832 (7), and the information which has been received during the last two years, they can have no hesitation in stating, that THERE ARE UPWARDS OF A MILLION CHILDREN RECEIVING EDUCATION UNDER THE IMMEDIATE SUPERINTENDENCE OF THE CLERGY IN ENGLAND AND WALES, about one-half of which number are contained in schools connected with the NATIONAL SOCIETY."—pp. 14, 15.

There remains, however, a matter of some moment, which regards the bearings of popular education upon other classes of the community. This is a point, we well know, which can still excite considerable uneasiness in the breasts of many honest and conscientious persons, led astray by a misdirection or misapplication of their conservative principles. They think that, if the poor are to have so much, the relative position, and relative sentiments, which should be recognized as existing between them and the rich, can be no longer maintained. It might be sufficient to reply, by our former assertion, that whatever be the theory of this question, it can no longer be agitated to any practical purpose; because popular education can no longer be withheld or withdrawn. But we would say at once, that if the higher ranks, with all their means and appliances, and an average of six or eight years more which can be devoted to education, cannot, or will not, take care of themselves; if they cannot, or will not, keep their superiority in knowledge and intellectual culture, then theirs is the fault, and they must expect to suffer for it. We see, however, no room for apprehensions of the kind. We write not for a few sickly voluptuaries, who bring the very name of aristocracy into hatred with the multitude; who are the disgrace of their order, and almost the worst bane and curse of the country; who look upon the poor man and the poor child with mingled suspicion and contempt; who

> " View him with scornful, yet with jealous eyes;"

and who, regarding him and treating him as a present or future enemy, indeed " sow the wind to reap the whirlwind:"—no, we write for men who wish to the rising generation of the people the greatest possible amount of good upon the highest imaginable motives; and in writing for such men, we say again, that we have no apprehensions. Such men, while they are promoting the cause of popular instruction by every rational and Christian method, are at the same time laying the foundations, wider and deeper, of solid and ornamental education for the higher and middle ranks; and it would be a grateful task to exhibit, although the ultimate point of excellence is not yet reached, the improvements which are taking place, with a generous spirit of rivalry, in our public schools and universities.

There is, however, another class, of which the position is not so favourable. We mean the class which is situated between the higher and middle ranks, on the one side; and, on the other, the persons who, for themselves or their children, enjoy the benefit of national and parochial schools—the class, for instance, composed of petty dealers and shopkeepers in towns, and small farmers in the country. We really think that, at the present actual rate of progress, this class will soon be less provided with the means of valuable education, than the classes which are below them. They are above the sphere in which mere charity revolves; and yet their circumstances will not allow them to take advantage of the London University, King's College, and the schools in connection with those institutions; while the private seminaries, to which their children can be sent, have oftentimes no other recommendation than a correspondence with the limits of their income. If, in addition to reading and writing, the elements of history, geography, natural philosophy, mathematics and music—to say nothing of "logical exercises," "the arts of painting and design," and other proposed additions—are to constitute the *minimum* of instruction in a good national school, the child, whether male or female, will there very soon receive a better education, both in quantity and quality, than the child of parents somewhat more elevated in the social scale. Even now, if examined as to religious knowledge, as before the ceremony of confirmation, the former has for the most part a manifest superiority over the latter.

Here, then, is a gap. Here there *may* be a derangement of the social system. Here is a field of benevolent exertion, wide, and almost unoccupied. Here the clergy, and the other influential members of the Church, may originate a design of vast utility, and take the initiative part. Here Lord Brougham cannot step forward, like Coriolanus, and say "*Alone I did it;*" nor can the Dissenters assert that they were foremost in the field, although it is remarkable that the chief strength of the Dissenters, particularly the Wesleyan Methodists, lies in the very class which we have pointed out. All, perhaps, that is necessary will be to give an impetus, and set the wheels in motion. The parties most concerned will then bestir themselves for their own profit. It is not required to do all for them, but rather to put them in the way of helping and benefiting themselves; of combining and co-operating to exalt the character of the education communicated to their children; and establishing, perhaps, other proprietary schools, cheaper, more commercial, and more practical, than those which are already at work. We shall not now venture to propose any specific plan; but in treating of the social improvements, to which Christians should address themselves, we may seize an opportunity of recurring to the subject.*

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* Meanwhile, upon another but somewhat germane matter, some useful hints may be gathered from an interesting paper in the Report of the National Society for 1831, intituled "Summary of Reports on the Methods of keeping up Connexion with Children who have been educated in the National Schools."

Art. III.—*Theological Library: History of the Reformed Religion in France.* By the Rev. Edward Smedley, M.A. Vols. II. and III. Rivingtons. 1834.

"The bell of midnight tolled the commencement of St. Bartholomew!" These are the concluding words of Mr. Smedley's first volume: and they naturally prepare us for the tragical exhibition which is to follow. With singular good taste, however, he has abstained from an indiscriminate and prodigal display of these sanguinary and almost infernal scenes. He has, very wisely, resolved that his readers shall not be compelled to "sup full of horrors." We shall follow his example, and hasten from this revelry of wickedness and cruelty, to the contemplation of a scene as essentially devilish, it is true, but somewhat less revolting in its details;—we allude to the frightful burst of exultation with which the intelligence of this triumph of evil was welcomed at the Vatican. Let the reader, then, imagine himself at Rome, an ignorant spectator of the solemn procession of pope and cardinals from the conclave to the altar;—the voice of thanksgiving and praise rolling through the vault of the consecrated roof—the streets blazing with light—the city shaken with the thunders of artillery—the whole populace rioting in almost frantic festivity. And then let him suppose himself to inquire,—what are the causes of this violent eruption of gladness? What is it that has thus maddened the metropolis of Christendom with joy? Has the Crescent been waning to its extinction? Has the Gospel achieved some fresh and peaceful conquest over heathen idolatry and superstition? Have new and glorious acquisitions been added to the dominion of the Prince of Peace? And then, let him conceive the feelings with which he would listen to the answer, as given in the exclamation of an orator and a scholar, in the presence of the Christian Pontiff and his assembled court:—" Ever " memorable is the night, worthy to be honoured with a distin-" guished note, which, by the destruction of a few seditious mis-" creants"—(the numbers massacred at Paris alone amounted to ten or twelve thousand)—" delivered the king from imminent " peril of murder, the kingdom from the perpetual terror of civil " war. On that night, therefore, I conceive the stars must have " shone with more than usual brilliancy; and the Seine must " have rolled with a mightier flood, that it might sweep away the " carcases of the polluted wretches, and disgorge them into the " ocean. Happiest among women, art thou, Catherine, the " mother of the king; whose admirable prudence and solicitude " have preserved the kingdom for her son, and her son for the "kingdom! Blessed, also, are the royal brothers of the monarch; "of whom one, though of an age at which arms are rarely handled, four times, in close encounter, broke and put to flight the "enemies of his sovereign; the other, though of years too tender "for military enterprize, was yet so full of valorous quality, that "he would never have endured that any but his own brother "should have been placed above him, in the day of these glorious achievements. And, lastly, sacred to gladness and merriment is the day, on which thou, O holy and blessed father, "when the tidings were received, didst attend on foot to celebrate the office of supplication and thanksgiving to the everliving God, and to St. Louis, on whose vigil the noble work "was done."

These are the words of Muretus,—a professor of law and *humanities*,—a native of France,—and one honoured with distinguished patronage at Rome. They were uttered by him on behalf of the most Christian King, Charles IX., in the presence of Gregory XIII., together with his cardinals and courtiers. And they are preserved to this day among his works, and marked by a title which deepens their infamy: for the oration which contains them is shamelessly recorded, on the face of it, as having been pronounced "*after the Parisian butchery*."[*] But this was not all. "The pope, also," says Mr. Smedley,—"as if resolved "that an indestructible evidence of the moral feeling which fanaticism necessarily generates, should be transmitted to posterity, "gave orders for the execution of a commemorative medal. He "had already been anticipated in Paris. And the effigies of "Gregory XIII. and Charles IX. may still be seen, in numismatic cabinets, connected with triumphant legends and symbolical "devices, illustrative of the massacre."

But if man was resolved to immortalize these deeds of atrocity in the characters of honour, it would seem as if God had determined to fix upon them the deepest impress of his abhorrence. The blood-thirsty tyrant Charles perished in agony and horror. Catherine of Medicis—*patriæ communis Erinnys*—died in 1589, full of years and iniquities, unhonoured and unmourned. "No "one concerned himself either with her illness or her death; and, "when her eyes were closed, she was not more spoken of than a "dead dog."—(vol. ii. p. 255.) The Duke of Anjou, (afterwards Henry III.), on his way to the throne of Poland, was compelled to endure the cold and almost insulting hospitality of Frederic III., the Elector Palatine; who confronted his royal guest with the portrait of Coligny,—asked him whether he did not recognize in it the image of the greatest captain of his time, and whether he was not conscious of the irreparable loss which France had sustained in his murder,—and positively silenced him when he began a stammering apologetic exposition of the Huguenot *conspiracy*, by which the massacre had been occasioned.—(Vol. ii. p. 91, 92.) On the death of Charles IX. Henry hastened back to his native kingdom,—disgraced the throne by the manners of a Sybarite, and the heart of an assassin,—and perished himself by the hands of a fanatical Dominican. And what has been the fate of the nation which engendered these prodigies of rabid wickedness? Centuries of persecution have been followed by an age of atheism. The Lord seems to have well-nigh abandoned the people, who once made the very name of his religion *an astonishment and a curse*. Voltaire and Rousseau, together with the desperate and satanic disciples of their school, have been terrible, though odious, ministers of vengeance. That very capital, which raved with joy, while the blood of righteous men was shed forth, like water, by the fanatics of superstition, has seen the blood of her own children still more prodigally shed by the fanatics of impiety. She has seen the strumpet-goddess of Reason worshipped with orgies of blasphemy, where the God of Mercy had been dishonoured by orgies of hatred and ferocity. And, at this hour, if there be any Christian land which seems, more than another, to have thrown off the fear and love of God, and so, to have lost the light of God's countenance,—it is the land of twice or thrice revolutionized France. Her theatre and her press bear awful testimony to the truth of this representation. Now, we are no advocates for that rash confidence which professes to see clearly through the clouds and darkness which veil the march of Providence from our sight. But yet, with all becoming reverence and caution, we would venture to ask—can any thoughtful man look at the present condition of that country, the dust of which has been so deeply drenched with the blood of Huguenots, without being tempted to say—is not the hand of Divine retribution here?

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[*] Pro Carolo IX. Galliarum Rege Christianissimo, ad Gregorium XIII. Pont. Max. Oratio XXII. Habita Romæ, v. Kalend. Januar. MDLXXII. *Post Lanienam Parisiensem.*

Mr. Smedley, it appears, has taken some pains to ascertain what is the present state of the once persecuted religion in France; but his enquiries have been almost without success. Thus much, however, is certain, that all persecution is now at an end. The Charter of 1814 proclaimed the Catholic, Apostolic, and Romish religion to be the religion of the state; but it declared all Frenchmen equally admissible to civil and military employments; and authorized every man to profess his religion with equal liberty, and assured him of plenary protection in his mode of worship. The same rights and privileges were recognized in the charter of 1830; which, however, instead of declaring the Romish religion to be the religion of the state, describes it only as *the religion professed by the majority of* Frenchmen. Virtually, therefore, the realm of France has fallen away from the pontifical supremacy. Whether it will be in the power of the Jesuits to galvanize her into any appearance of religious animation, it must be very difficult to say. But, at present, the influence of Rome seems to be, at least, well-nigh suspended; and, in this state of things, the field is open to the exertions of whatever piety and zeal may be found among the Protestant communities of France. " In some quarters," Mr. Smedley informs us, " a parade of conversion and a bustling show of proselytism have occasionally been exhibited." But, " the recent opening of a " chapel for the celebration of the Anglican service, is among the " most favourable signs of the progress of light." In the mean time, Mr. Smedley is disposed to look forward at once with resignation and with hope, to the period, when the Lord shall graciously be pleased to visit this well-nigh godless people, and raise up for France a reformer so endowed, and so supported, that he may be able to " prune from Rome her corruptions; " without injury to those portions of her discipline, which germinate from the Scripture, and which ought to be grafted on " every true branch of the Church of Christ."—(vol. iii. p. 322, 323.) In this hope we, of course, join with heart and soul. Nevertheless, we cannot disguise from ourselves, that, in so doing, we are hoping, almost *against hope*. For where is such a reformer to be found? Not, we apprehend, among the Protestants of France. Not among the descendants of those who utterly set at nought the primitive discipline and constitution of the Church of Christ. Not among those communities which are without any safeguard against interminable dissension; without any one principle of vigour and purity sufficient to arrest them in their course of degeneracy from the faith once delivered to the saints. The *Church* of Geneva, and all *churches* which resemble it, in its present low estate, must form but a sorry school for the preparation of reformers such as Mr. Smedley has in his thoughts. Neither the wavering sceptic, nor the scoffing infidel, nor the inveterate Romanist, are likely to bow down their hearts or their understandings, at the bidding of a voice which *rendereth an uncertain sound*. Rome will hardly endure that her corruptions should " be pruned" by the hand of them, who have laboured, in time past, to hew the ecclesiastical hierarchy in pieces. Neither will the children of this world be likely to depart from the multitude of their idols at the word of men, the unsteadiness of whose goings must go near to defeat their claim to the honours of the children of light.

Having already, in our notice of his first volume, expressed our high estimation of Mr. Smedley's merits as a writer of history,* little is left for us to say, except that his reputation is fully maintained by the volumes now before us. The public is at length provided with a succinct, perspicuous, and spirited narrative of a most interesting and important period, embracing the principal events of nearly 200 years, so far as they have any connection with the interests and vicissitudes of the reformed faith. If Mr. Smedley's work had done nothing more than bring out into more prominent relief the character of Duplessis Mornay, it would have conferred an inestimable obligation on that department of our literature which is more immediately connected with morality and religion. The world has hitherto heard too little of this illustrious pattern of Christian heroism. The name of Sully has long been identified with the renown of Henry IV. Duplessis Mornay, however, served that monarch quite as faithfully, and quite as chivalrously, though without the slightest or most transient sacrifice of his faithfulness to God. The great minister, Sully, was, after all, very much a man of this world. It may be reasonably doubted whether religion held more than a subordinate place in his judgment or his affections. It is true that the most splendid offers, at the hand of his royal master, could not tempt him to apostasy. But it is likewise true that he had been mainly instrumental in bringing about the king's abjuration of the Protestant faith, and seems to have congratulated himself upon it as a master-stroke of political wisdom. Mr. Smedley is content to speak of him as one unversed in questions of theology, and not accustomed to regard his religion with the nice scruples of a divine. We suspect that he regarded his religion only or chiefly with the scruples of a man of *honour*. He probably felt that inconstancy in this point, especially in the decline of life, would miserably deface his splendid reputation, and make his old age comparatively inglorious. Let him be compared with Mornay, and then we shall have before us a distinct conception of the difference between him who thinks that he can serve two masters, and him who knows that our heart, and mind, and strength belong only to one. Surely the day will come (the day which shall reveal all hidden things) when the doom of these two men will show how much *one star differeth from another star in glory.*

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* It is with very great satisfaction that we find these merits incidentally acknowledged, in the following very gratifying terms, by a cotemporary journal conducted with no ordinary ability :—" We are happy to see that Mr. Smedley, in the valuable *History of the Reformed Religion in France*, with which he is now enriching our historical literature, has already made important use of these materials," (viz. the *Memoirs and Correspondence of Duplessis Mornay*). " The pages of his second volume are marked by continual references to this *Correspondence*, which he justly characterizes as offering *inexhaustible portraitures of motives, measures, and manners*. We regard Mr. Smedley's work as the most successful attempt that has yet been made to invest the history of the French religious wars with interest and attraction to the English reader. Indefatigable research, a judicious selection and arrangement of facts, no mean skill in portrait painting, and a spirit of impartiality, are qualities conspicuous throughout the whole course of his animated and elegant narrative, to the completion of which we look forward with much pleasure."—*Foreign Quarterly Review for May*, 1834, p. 284.

The biography of this admirable man (who seems to have combined in his own person more various perfections than almost any other historical name) has lately been made better known by the publication of his Memoirs and Correspondence.* Of these materials Mr. Smedley has made ample and judicious use, and thus has greatly augmented the importance, and heightened the interest, of his work. We cannot refuse ourselves the gratification of dwelling upon one or two incidents of his life, which powerfully illustrate the simplicity, the force, and the grandeur of his spirit. He had one striking opportunity of manifesting these high qualities in a conference with Henry III. in the year 1583. The king, on that occasion, declared himself resolved that, though firmly attached to his own faith, those who differed from him might fully rely on the protection afforded by his edicts, provided they would abstain from violence and aggression.

"Duplessis replied by expressing a hope that God would keep his majesty in this good resolution of leaving conscience unmolested; that there was little fear that war would ever be voluntarily commenced by those upon whom, even if successful, it could not but entail an overwhelming burden of calamity. 'To speak for myself, sire,' was his animated declaration, 'I will not dissemble that for more than a dozen years past I have made every effort in my power to become a Catholic, and never yet have been able to succeed. I have often considered with myself, that after the favour of one's God, there is nothing in this life so much to be coveted as that of one's sovereign. I have enough worldliness about me to desire wealth and honour, and quite wit enough to perceive that the religion which I profess is not the path which leads to their attainment. I am not ignorant that your majesty would esteem my services, such as they are, far more agreeable if I were a Catholic than otherwise; and I am not without the presumption of thinking that I might have some little power of profiting by them. On that account I have read every book which I could procure, and I have conferred with every learned man who fell in my way: and in all cases the *flesh* has strongly inclined itself towards their arguments, but, sire, I must acknowledge to your majesty that the *spirit* has prevailed, notwithstanding it perceived that the rewards of its triumph would be no other than losses, dangers, and disgrace.' The king remarked that he must have brought prejudice to the discussion. 'I did so, sire,' answered Duplessis, 'but it was a prejudice which combated against my religion; a desire of advancement, which was ever more ardent in proportion to my youth. Nevertheless, my lively conviction of truth has won the victory in the end.' "—vol. ii. pp. 187, 188.

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* Tom. I.—XII. Paris. 1824—1834.

At the most critical period of his royal master's life, the faith and virtue of Mornay were, in like manner, *stedfast and unmoveable.* It never entered into his head that the possession, or the security of a throne, were sufficient reasons for the abandonment of truth. He had no conception that either a subject or a king might change his creed as he changes his garments. Had he been in Henry's condition, he would doubtless have remembered the words of Him who, when the kingdoms of the world were before him, said, *Get thee behind me, Satan;* and would have confidently left the result in the hands of the Supreme Disposer. The first intelligence of Henry's preparation to abjure, filled him with consternation and anguish. Up to a very late moment he appears to have entertained no suspicion of the king's approaching apostasy. " Our king," he writes, " is still the same in mat-" ters of religion; the same also, on the other hand, as regards his " pleasures. It is consolatory to me to find that he is not " ashamed of the Gospel of Christ; but it is most afflicting when " I see that he dishonours its profession." A few days more made known to him the king's intention to listen to instruction from the Romish prelates, and then it was that the spirit of Mornay burst forth in passionate expressions of sorrow. " It is on our " tears," he exclaims to one friend, " that I now place my reli-" ance. Even if he forget God, God, I trust, will not forget " him." " You will be overcome by the intelligence which now " reaches you," are his words to De Calignon, the Chancellor of Navarre; " but we must lift up our hearts to God, and entreat " Him to give back His grace, with manifest increase, to the " king." His language to Henry himself is remarkable at once for its honest freedom and its affectionate solemnity. " If you " summon this conference with a view to the discovery of truth, " you will permit the truth to be defended, and you will invite " persons competent to its defence. If you act otherwise, sire, " all men will say that you are engaging in nothing more than a " mere formality, having *previously determined to surrender.* " Such an imputation, however, is incredible, when advanced " against *the greatest prince of our times,* and especially against " one who has acknowledged the hand of God raised so often in " his behalf. Bear in mind, sire, that all those who have hereto-" fore been your companions in arms on the field of battle, are " now arrayed as an army before God in prayer, that he may be " pleased to comfort you, and to verify the words of the Apostle, " that *his gifts and calling are without repentance.* For myself, I

" confidently deny the charges against you; and I humbly beseech the Almighty that He will grant you a measure of His " spirit, according to the temptation by which you are assailed; " so that you may overcome, to His glory, to your own salvation, " and to the edification of his people."—vol. ii. pp. 352, 353.

That " the greatest prince of the time" *had* " previously determined to surrender," incredible as Mornay professed to think it, we conceive to be a matter beyond all reasonable doubt. When a man asks *advice* of a dealer, touching the virtue and usefulness of his wares, it is not difficult to divine that his money must be burning in his pocket, and that he is eager to become a purchaser. The words of Duplessis, therefore, expressing a frank and generous confidence in the stedfastness of his master, must have been as gall and wormwood to the apostate, if he retained one spark of moral sensibility. It cannot, indeed, be denied that he was sorely beset by manifold temptations. In the first place, his virtue was absolutely beleaguered by motives of political expediency; and, secondly, it was at the same time most treacherously undermined by the secret working of his own licentious passions. The austere principles and habits of the reformed faith must have been to him far more troublesome than a hair shirt or an iron girdle. It is true that he endured the incessant friction with a remarkably good grace, and without making many wry faces. Nothing can exceed the good humour and equanimity with which he bore the remonstrances against his dissoluteness, wherewith he was perpetually assailed by the inflexible integrity of Mornay; and nothing, too, can be more certain than that, in secret, *he would have none of his reproof.* He may have admired and honoured the uncourteous morality of his " guide, " philosopher, and friend;" but it is evident that nothing was further from his thoughts than any attempt to reduce these excellent counsels to practice. The abandonment of his vicious propensities was a thing altogether out of the question. And if he must be beset with confessors, how much more comfortable would it be to make a clean breast to a Romish *Doctor Dubitantium,* than to a stern sour-visaged Calvinistic inquisitor. If he should remain a Protestant, he must continue to be harassed to death by a whole college of spiritual physicians, insisting on the necessity of a rigorous attention both to medicine and to *regimen.* If he should change his profession, he would have nothing to dread but a gentle purgation, occurring at convenient intervals, and requiring (as the advertising leeches have it) " not the " slightest confinement, or change of habits, or alteration of diet." As for the apology made for him by Sully, it could satisfy none but those who were before resolved on his acquittal. He was persuaded, it seems, from acknowledgments made by the most intelligent reforming ministers, that God may be not less honoured in the *Catholic* than He is in the Protestant communion. But what benefit is an unconvinced deserter from either communion to derive from this maxim, even supposing the truth of it to be admitted? Let it be granted that an honest, stedfast, and devoted Romanist may worship and serve his Creator as acceptably as an equally faithful and consistent Protestant. The logic must be singularly accommodating indeed, which, from these premises, can derive the conclusion, that a man may, blamelessly, become a Romanist or a Protestant, at the suggestion of worldly interest or passion. Let us see how this sort of reasoning would sound, even in the mouth of *the children of this world.* A man, it may be said, may serve his country faithfully and zealously, whether as a Tory or as a Whig. But what political casuistry would ever infer from this, that the *patriot* might change his party, whenever it might suit his interest or his convenience? Sophistry like this could never divest the *rat* of his goodly length of tail, or even conceal it for a moment from the public gaze. And with what tremendous force must this *reductio ad absurdum* recoil upon the head of any one who, on the strength of the above charitable maxim, should presume to deal loosely and deceitfully with the most solemn obligations of conscience.

But Sully is further persuaded that the king *brought himself* in the end *to think the Catholic* Church the more certain of the two. If he did *bring himself so to think,* it must have been because "his wish was father to the thought." It is almost irresistibly evident that he had never given any sustained and serious attention to the subject. From another observation of Sully's, it would appear that he never regarded the change as more than a "mere form," which he had made up his mind should not stop "him." Nay, he himself was heard to declare, that there were three questionable things, inscrutable to human intelligence—the personal courage of Maurice, Prince of Orange—the chastity of Queen Elizabeth—and, lastly, what religion he himself believed! This may, perhaps, be one of these pointed sayings which will sometimes escape in jocular and unguarded moments. But still, when taken together with the rest of his *walk and conversation,* it betrays too clearly the habitual laxity of his principles. And this was the man who had formerly, when King of Navarre, affixed his signature to a letter, drawn up for him by Mornay, in answer to the zealous importunities of the Archbishop of Rouen (afterwards Cardinal of Vendome), which letter contains the following words:

"As to what you have pressed upon my attention relative to a change of religion, and the inconveniences which may result from the adoption of an opposite course, I think, my cousin, that all those among either the nobility or the people at large, whose good opinion is worth having, and for whose approval I am likely to care, will love me better for showing attachment to some religion, than if I professed none at all; and surely they would have good occasion to believe that I am wholly devoid of religion, if they were to see me changing from one profession to another, solely from worldly motives, the only motives which you have proposed. Tell the persons who lay these suggestions before you, that religion (if they have ever known what it really is) is not to be changed as a man changes his shirt. It is graven on the heart, and, God be thanked! so deeply graven on *mine*, that it is as little in my power to lay it aside as it was to adopt it, since both processes depend upon the grace of God. You whisper that accidents may happen to the king and to the Duke of Anjou. I never allow my imagination to wander so far forward on matters which I can neither foresee nor controul; nor will I ever speculate on my own possible aggrandizement by the death of those to whom I owe both life and service. But if God has so ordained it, (which I pray He may not have done,) His providence, whenever it opens the gate, will also smooth the path; for it is by Him that kings reign, and in His hand are the hearts of the people. Trust me, my cousin, the whole tenor of life will instruct you to cast all your cares on the guidance of God, who punishes no sin with greater severity than any abuse of the name of religion."—vol. ii. pp. 185, 186.

Well might Mr. Smedley exclaim, that surely these memorable words must often, subsequently, have risen up in judgment against the Bourbon, in his after years! And well may all, who would have their own hearts *right with God,* look with suspicion and distrust upon this illustrious specimen of human *greatness.* Great, most undoubtedly, this man was, if, from our conceptions of greatness, we are to banish fidelity to God, and obedience to his law. He was great, more especially, in every thing that could command or captivate a nation like the French. He was gay, and gallant, and amorous, and festive. He was hardy, and active, and enterprising, and top-full of the most chivalrous quality: without fear, and, according to their notions, without reproach. He was likewise, doubtless, forgiving and magnanimous, and endowed with that frankness and generosity of nature, which converts every follower into a personal friend. These, unquestionably, are very commanding qualities. They have placed Henry of Bourbon among the best and the greatest of the kings of France. And this award will probably, to the end of time, be fully accepted and confirmed, by all, who are prepared resolutely to close the Word of God, whenever they open the volume of history. But there are, we trust, still some among us, who, while they are studying the annals of past ages, keep steadily in remembrance what is written concerning the man, who *maketh flesh his* *arm, and whose heart departeth from the Lord.* And, while this saying is in their hearts, the praises of Henry of Bourbon will be apt to sound somewhat faintly and ambiguously in their ears. They will be impelled to ask,—will the things which the men of this world have thus rashly ventured to bind, or loose, on earth, be likewise bound or loosed in heaven?

It is somewhat remarkable that the memory of Henry IV. seems to have found as little favour with the Utilitarians, as with ourselves, albeit our school is as far distant from theirs, as the north is from the south. That class of moralists are greatly scandalised (as well they may be) with his majesty's ungovernable propensity to quit the field, where his followers had been prodigally shedding their blood in his cause, for scenes of genial enjoyment, and voluptuous dissipation: all this—say the deontologists—argues the predominance of a vile and pernicious selfishness, which must render any man a positive nuisance to society; and which must bring down the greatest man almost to the level of a ruffian and a murderer. We really must leave it to the admirers of *this* great man to vindicate him from the censures of the apostles of Utility. We are, in fact, quite unable to discern how such things are to be justified, upon the principles either of the highest morality, or the lowest. They cannot stand, for a moment, before the scrutiny of the Christian moralist. And we do not see what better chance they can have before a tribunal which satisfies itself with the most arithmetical and calculating scheme of ethics. One instance of this sort is recorded by Mr. Smedley. After the glorious victory of Coutras, in 1587, the peculiar circumstances of the Huguenot army were such, as to condemn it to a period of disastrous inaction. And what became of Henry at this critical period? Did he remain on the spot, to keep his followers in heart, and to prevent the calamitous consequences of their dispersion? No—nothing of the kind. "The King of Navarre"—says our historian—"too readily abandoning himself to his "besetting weakness, withdrew from the scene of his recent "glory, to offer his hard-won trophies at the feet of a mistress at "Bearne!"—(vol. ii. p. 226.) There really is something so despicably puerile in an adventure of this nature,—under such circumstances, (especially when we consider that the actor was then in his eighth lustre)—that it becomes extremely difficult to connect it, even in imagination, with the magnificence and grandeur which have encircled the name of Henry IV. The truth, therefore, is probably this,—that men are willing to assign the character of greatness to any imposing exhibition of popular and commanding qualities, which involves no forbidding example of self-controul. There is little to afflict the conscience when one is contemplating the achievements of a mighty warrior, or a distinguished statesman. The epithet of *great* then comes to the tongue's end with susprising rapidity and ease. But when the triumphs of self-denial are set before us, the case is marvellously different. There is, then, perhaps, a vast deal of admiration; but the admiration is of a very low temperature. There is no acceleration of the pulse, On the contrary, if the truth were known, it would probably appear that the pulse is rather retarded than hastened by the exhibition of any such unpopular virtues. We turn from it, gladly and impatiently, to the display of those spirit-stirring energies, which enter so deeply into what may be called the *romance of history.*

But there is another point of Henry's conduct which, we should apprehend, neither Christian saint, nor Utilitarian sage, nor the idolater of honour, nor the slave of expediency, can look upon without disgust and indignation. To the counsels, to the valour, to the disinterestedness, to the self-devotion, of Duplessis Mornay, Henry, in a great measure, stood indebted for his possession of the throne of France. For a long time, no man was more forward to acknowledge this than Henry himself. But there is too much reason to believe that the face of Mornay became, at last, as unwelcome to Henry, as the face of Micaiah the son of Imlah was to the faithless King of Israel. The very presence of this exemplary man, and intrepid, though not censorious, monitor, was a living reproof to his own vices. And the alienation of his heart betrayed itself, at length, in a manner so contemptible, that the very thought of it reduces the image of Henry, from its heroic stature to dimensions of miserable littleness. Duplessis, it must be observed, was a great *reader* of divinity, and, (not perhaps very fortunately for his peace), rather a copious *writer* of it. In 1598, he published a treatise on the Eucharist, in which the Pope was very unceremoniously invested with the title of Antichrist. The Vatican was straightway in furious commotion. The Pontiff had been openly insulted by one, who wrote himself counsellor of state to his august ally the King of France, the eldest son of the Church. The work was abominable; and yet the parliament of Bourdeaux refused to commit it to the flames! Nothing therefore was left but the ordinary polemical resources. Among these was a public conference and disputation. The antagonist chosen to demolish the heretic, was certainly a formidable one,—no other than the celebrated Du Perron, himself a renegade Huguenot, and, at that time, Bishop of Evreux. After much vexatious preliminary arrangement, sixty-one disputed passages of his book were submitted to Mornay for verification: and the time allowed him for preparation was *one single night!* To this most iniquitous condition the king was, at least permissively, a party: and so conscious were he, and his advisers, of its shameful hardship, that the stables at Fontainebleau (the scene of the conference) were actually locked and guarded on the preceding night, in order to prevent the apprehended retreat of the Protestant champion. The conference took place on the 4th of May, 1600, in the presence of the king, and a brilliant assemblage of the court. Duplessis,—naturally somewhat slow of utterance, and embarrassed in demeanor,—was almost crippled by the unrighteous method and order of the disputation, and was, also, well-nigh overwhelmed by the ungracious and imperious manner of the royal moderator. Du Perron, on the contrary, was voluble as well as learned; strong in the advantage of deliberate preparation for the conflict; and animated by the light of the royal countenance, reflected as it was from the face of the surrounding audience. So that Duplessis retired, after the first day's combat, dispirited and confounded, and cut to the very heart by the unkindness of his master.

On the second morning, it was announced that Duplessis was disabled for attendance, by serious indisposition. Fatigue, anxiety, a keen resentment for the ingratitude which had abandoned him to his adversaries, a painful alarm lest his apparent failure should bring discredit on his cause,—all these had nearly done their worst, both on the energies of his mind and the powers of his body. Henry seized this opportunity to dissolve the conference. Never, on the approach of the most critical of his battles—not on the eves of Coutras, Arques, or Ivry—was he observed to be so thoughtful and solicitous, as on the day before the conference. The recovery of Mornay might still render the success of Du Perron extremely doubtful. He therefore judged it wiser to break off the proceedings altogether. But this was not all. Not content with having interfered with manifest prejudice against Mornay, and with depriving him of all chance of recovering his ground, Henry ordered a banquet in the council-hall, in order that "he might sup on the field of battle;" and, in the gaiety and exultation of his heart, he exclaimed to Sully, "What think you now of your pope?" (Duplessis was frequently called the Protestant Pope)—"He is more of a pope," replied Sully, "than your majesty may suspect. He has this day placed "a cardinal's hat on the head of Du Perron." And, sure enough, the head of Du Perron was eventually graced, according to the facetious prediction of the minister. The delight of Henry at the issue of this contest is further manifested in a letter addressed by him to the Duke of Epernon, on the morning after the breaking up of the conference: "the diocese of Evreux," he said, "has gained a great victory over that of *Saumur*," (the residence of Mornay) "and so *gentle* have been the proceedings, that no "Huguenot can venture to assert that any thing but truth has "prevailed. The bearer, who was present, will tell you that *I* "*did wonders on the occasion.*"—(vol. iii. p. 57—65.)

Now, what are we to think of a man that could thus congratulate himself upon having heaped disgrace and mortification on the head of an old and faithful friend, who, throughout the whole course of Henry's fortunes, had perilled life, and ease, and property for his sake? But enough of the Bourbon—with his greatness and his littleness—his virtues and his vices. Our readers may, perhaps, be disposed to condemn our reflexions on a character so well-known, as insufferably prosing, and, possibly, as altogether superfluous. Dull enough our meditations may be. Superfluous we should be most glad to find them. But we grievously fear that the popular estimate of great men stands in need of perpetual correction; and for that reason have we spoken. We must now return to the character of Duplessis. We have said that he united in his own person more excellence than almost any other individual whose history is known. But he was born of woman; and, therefore, we must be prepared to hear of weaknesses, and even of faults. His weaknesses were few, and all of them more or less intimately allied to his virtues,—to his inflexible love of truth, and his burning zeal for the glory of God. We find but one thing in his biography which can be fairly stigmatized as a fault; he degraded the authority of his name, by lending its sanction to to the assassination of Concini, better known as the Marèchal d'Ancre. He was not, of course, in any manner a party to the deed. But, when the deed was done, he congratulated Louis XIII. upon having struck "this blow of his majo- "rity, (*coup de majorité*), which would manifest, both abroad and "at home, that France had, in truth, a king." He asserted that by removing a minion, whose insolence had become insupportable, "the king had so demeaned himself, as to prove that he had "long concealed manly courage under boyish trifling." If the public feeling could thus find utterance by the honored lips of a man like Duplessis, it is scarcely wonderful that the king himself should view the action with complacency. But it is a fearful thing to hear his majesty proclaiming that "God had inspired "him with the resolution;" a declaration from which the spirit of Mornay would, most assuredly, have revolted. We know not, however, in what manner to attempt his vindication, for the language in which this exemplary man did, actually, speak of the atrocity. One would willingly hope that he, honestly, gave full credit to the story, that Louis designed only the arrest of Concini, and that the prisoner was pistolled purely for offering resistance to the royal order: in which case, the act might, in his estimation, be mitigated into what our law calls justifiable homicide.—(vol. iii. pp. 131—134.)

We cannot possibly do better than conclude our notice of this truly venerable worthy, with the following passage, in which Mr. Smedley describes the atrociously perfidious treatment experienced by Mornay from Louis XIII., and gives an admirable and glowing portraiture of his character. It must be premised that, conformably to the usual practice on such occasions, Duplessis had given up the cautionary town of Saumur, of which he was the governor, into the hands of the king, during a royal visit, which took place in 1621; having first received the most distinct and solemn promises *from the king himself*, that, after a short abode, the fortress should be restored to its governor, without the slightest infringement of its privileges.

> "No sooner, however, had the troops withdrawn from the castle, than Duplessis was commanded to admit the royal train within its gates, under a pretence that the court was too numerous for any other quarters. Not even a single apartment was reserved for the accommodation of his own family; his library was plundered; his cabinets were ransacked in search of papers which might compromise his safety; and after the silver clasps had been torn from a splendid series of his works, some of them written with his own hand, the rest printed on vellum, and all enriched with copious marginal notes, several of the volumes were tost into the castle ditch. He was quickly given to understand that the king, intending to retain military possession of Saumur, was at the same time willing to indemnify the governor for his private losses; and all the arrears which were owing to him by the government, 100,000 crowns in addition, and the bâton of a maréchal, were the terms proposed. But he indignantly replied, that he would never bargain with his sovereign, being always prepared to render him fitting obedience; all that he sought in return, was adherence to the promises of which it had been the king's pleasure to offer, that he would not innovate in Saumur; a matter not less important to the royal service, than to his own private interests; 'Never,' he continued, 'was I assailed by a bribe; had I loved money I might have been in possession of millions; and as for dignities, I was always more solicitous to deserve than importunate to demand them. Neither in honour nor in conscience can I sell the liberty and security of others.'
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> "These remonstrances at the dishonourable breach of faith so recently pledged, and at the compromise by which it was endeavoured to make the governor a seeming participator in the treacherous outrage thus offered to the Reformed, were wholly ineffectual. Saumur was occupied by a royal garrison; and Duplessis was compelled to retire to privacy, in which he spent the short remainder of his high-minded and spotless

career, exposed to unmerited obloquy and mortification. Justice, indeed, was rendered to his memory, even by those heated spirits which had accused him of collusion, when at his death it was perceived that so far from having been recompensed for any voluntary abandonment of his trust, he had in truth become impoverished by the large contributions which he had ever readily advanced for the public service. No brighter example than that which Duplessis affords, is exhibited to us by history. His lot fell upon evil times, and was cast in a perverse generation; and of the passions and intrigues which distracted his country, he was seldom permitted to remain a calm and unconcerned spectator. More than half a century, indeed, was spent by him in active collision with turbulent events, and in unremitting endeavours to direct and guide them to the advantage of his brethren. Discretion in the cabinet, valour in the field, a judgment alike unclouded by prejudice and undazzled by ambition, purity of morals in his own person, and a steady, although not a censorious reprobation of vice in others, even when it sought shelter in high places, have rendered Duplessis peculiar, and almost alone, in the station which he occupies among great public men. Those qualities have evinced moreover, (if, indeed, the fact could ever be doubted, unless by the shallowness of the scoffer), that superiority in political wisdom is fully compatible with strict adherence to the promptings of religion; and that in order to obtain eminent distinction as a sound and practical statesman, it is by no means requisite to surrender the principles of a sincere and fervent Christian."—vol. iii. pp. 156—159.

We have only to add, that Duplessis Mornay expired, with the same constancy and devotion which had distinguished his life, on the 7th Nov. 1623, in the 74th year of his age; leaving behind him a name which ought to be cherished as among the most precious possessions of his country.

If our limits did not forbid us, we would gladly conduct our readers, with Mr. Smedley as our guide, through the most heart-stirring vicissitudes of the Protestant cause in France. We must, however, abstain. And we do, accordingly, abstain, with the greater willingness, in the hope that these three moderate and manageable volumes will speedily find their way to the tables of all, who feel the slightest sympathy with the struggles of heroic and faithful men, through nearly two centuries of conflict and persecution. We cannot, however, dismiss the work without soliciting the attention of our readers, to certain instructive and somewhat unpleasing details in the internal history of the Reformed Church. The discipline of that Church, it is well known, was administered by the authority of Synods. And, in truth, there is occasionally something in the transactions of those venerable bodies, which cannot well fail to raise a melancholy smile. We learn from these proceedings, that, under the influence of high and overstrained religious emotion, the organ of moral vision is apt to become strangely prominent and microscopical. It was so with our own Puritans; and so, likewise, it was with the Calvinistic authorities of the reformed faith. In the midst of turbulence, and bloodshed, and civil convulsion, we often find these men intent upon a rigorous dissection of the most ordinary and indifferent usages of civilized society, and discovering there the causes of wrath and confusion. From the very outset, they unfurled the black flag against the whole of that "small infantry" of the Evil One, usually known by the insidious names of sports, and amusements, and recreations. In their very second National Synod, held at Poitiers in 1561, they enjoined that "all Consistories shall be admonished by their Ministers, that "they do strictly forbid all dancing, mummeries, and tricks of "jugglers." And among the "particular matters" it was ordained, "upon mature deliberation, that whoso professeth a trade of "dancing, and hath been divers times admonished, and doth not "quit it, shall be *excommunicated!*" (vol. i. p. 152.) In spite of these denunciations, it would seem, either that dancing came by nature, or else that dancing-masters continued to flourish in the Huguenot communities. For about eighteen years afterwards we find the tenth National Synod, at Figeac, occupied in a continuance of the crusade against the same unhallowed exercise. "Ministers and Consistories," says the twenty-fifth article, "are "hereby admonished to see that the Canon concerning dancing "be most strictly observed, which is the twentieth, under the "title of Particular Orders, forbidding expressly all dances: and "also that they shall prudently distinguish between such as be "contumacious rebels against this holy advice, and those who by "their discontinuance of dancing do manifest their having pro-"fited by it."—vol. ii. p. 174.

The extirpation of *dancing* from among societies of *Frenchmen,* was an enterprise, which could scarcely have entered any head that was not a little in need of hellebore. The language of the next Synod, (the eleventh, held at La Rochelle), shews how utterly desperate the project was; for it continues to "lament "the *dancings,* and other dissolutions, which do sprout and in-"crease every where." Nothing daunted, however, by their ill success, these worthy men fearlessly directed their artillery against another host of adversaries, still more airy, and intangible, and invulnerable, than the former; they positively attempted a demolition of the vanities and caprices of female fashion! Alas, they might almost as well have opened a breaching battery upon floating collections of gossamer or thistle-down. The following is a specimen of their thunder: "This Synod declareth, that "such habits are not to be allowed in common wearing, which "carry with them evident marks of lasciviousness, dissoluteness "and excessive new-fangled fashion, such as painting, slashing, "cutting in pieces, trimming with locks and tassels; or any "other that may discover any nakedness, or unkerchiefed bosoms; or fardingales, or the like sort of garments wherewith "both men and women do wickedly clothe themselves. And "Consistories shall do their utmost to prevent such dissoluteness "by their censure; and in case the delinquents are contumacious "and rebellious, they shall proceed against them even to excommunication."—vol. ii. p. 190. This was in 1581. Let us now turn to the year 1660, and we shall find that the thunders had rolled utterly in vain. Nay, it appears that matters had become worse than ever; for the wives and children of the pastors themselves were then numbered among the most grievous transgressors of these salutary ordinances. "Their vain conformity with the world, in the new-fangled fashion of their "habits," we are told, "was contrary to Christian modesty," And, what was still more appalling, the very students of divinity were so deeply infected with the seductive example of the times, that the Synod felt themselves compelled to grapple with the tough and almost hopeless task, of enacting sumptuary laws for the youths who were in training at their universities. Grievous representations were handed in, of the "corruption" which had crept in even among the aspirants for holy orders. They wore long hair. Their apparel was deformed with wide floating sleeves. They had gloves stuffed with silk and ribbands. They frequented taverns. They haunted the society of women. They actually walked abroad with their swords. Their style savoured more of the romance, than of God's Holy Word, and the excesses of the like nature were manifold and intolerable. The severest penalties were accordingly denounced against these juvenile enormities; suspension from the Lord's Table, erasure from the Matricular Book, rejection from Ordination. Two visitors were appointed to repair to Saumur for the especial enforcement of this Canon; "and the speech," says Mr. Smedley, "which they "addressed to the students, (reported at the end of the Synod), is "touching, sensible, and eloquent."—(vol. iii. p. 232.)

It cannot be denied that the hand of discipline was very properly stretched forth to correct, not only the more scandalous licenses of these gallant and festive young gentlemen, but also the immodest levities of the daughters of vanity, if any such were found among the maids or matrons of the Huguenot communion. But, truly, in a conflict with the lighter matters, the arm of spiritual authority is pretty sure to waste and weary itself in vain. The attempt, for the most part, must end in a failure at once vexatious and ridiculous; and must expose the actors in it to the chance of being numbered among them, who "cannot in circumvention, "deliver a fly from a spider, without drawing forth the shearing "irons, and cutting the web." But this is not the worst. Religion is brought into danger, not only of ridicule, but of hatred, by these busy manipulations of trumpery—this officious *rummaging* among the frippery of toilets. Of this we have one most notable instance in the history before us. In the year 1584, when the Reformed Deputies were assembled at Montauban for political objects, Duplessis was thunderstruck by the exclusion of his wife and daughters from the sacrament. And—will it be believed?—the reason of this interdict was, their refusal to cut off their hair![*]

> "It was pleaded in vain" says Mr. Smedley "that their style of dress was strictly conformable with modesty; that it had been worn by them for fifteen years in Sedan, Geneva, England, the Netherlands, and many of the chief towns of France, without exciting any indignation among their fellow-Christians; that to establish a peculiar discipline for Montauban was to revive the arrogant heresy of the Donatists; that the pastor, in the objection which he raised, had plainly mistaken one of the decrees of the National Synod; and, indeed, that as to the regulation of dress in general, Calvin had expressly interpreted the passage in St. Paul's Epistle to Timothy, upon which interference was commonly founded, as relating more to the reformation of morals than of apparel; denying that the Apostle would ever have condescended to trifle on such petty peculiarities; and transferring sumptuary laws altogether from the minister to the magistrate. Not even a solemn Confession of Faith, drawn up by Madame Duplessis, in which she assented, article by article, to the symbol of the Huguenot Church, availed in behalf of her offending hair. The pastor of Montauban, obdurate and pertinacious to the last, continued to resist; and the ladies in the end were compelled to have recourse to another church a few leagues distant, in which the minister wisely considered the matter indifferent, and admitted them to Communion."—vol. ii. 191, 192.

One may easily imagine the astonishment, not to say the indignation, of a man like Duplessis, at this stupid eruption of fanatical intolerance. St. Peter, it is true, recommends that Christian wives should seek to *win* their unbelieving husbands *by their chaste conversation coupled with fear*, by the *ornament of a meek and quiet spirit*, rather than with *the outward adorning of plaiting the hair, or wearing of gold, or of putting on of apparel.*[†] And every one perceives in an instant the wisdom and the holiness of his counsel. But who, in his senses, can believe that he would have endured the thought of stigmatizing an exemplary family, *of chaste conversation,* and shutting them out from the table of the Lord, merely for *plaiting their hair,* or *putting on their apparel* conformably to the fashion of the times,—provided that there was no violation of modesty in their appearance? Speaking with all the reverence and caution which the subject demands, we cannot but hugely suspect, that he would have looked with less disturbance of spirit even upon a whole cabinet of female toys and vanities, than upon one such instance of morose and uncharitable rigour. It is in truth a melancholy thing to behold a minister of the Gospel emulating the coarseness and acrimony of Diogenes.

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[*] Not having access to the Memoirs &c., we are unable to pronounce whether the exclusion of the family was, as Mr. S. represents it for refusing to *cut off their hair*, or, according to another statement we have seen, for declining to obliterate *their curls.* In either case the absurdity was intolerable.

[†] 1 Pet. iii. 3.

It appears that, at one time, the *vanities* of Greek literature, were as much an object of suspicion and aversion to those austere functionaries, as the frivolities of fashionable costume. But it is satisfactory to find that, in this matter, they gathered wisdom from experience. The 26th Synod, which assembled at Charenton in 1631, having vented a great deal of tragical indignation against the "deplorable infirmity of certain brethren, who yielding to the command of the magistrates, had consented to light their houses, and to hang out candles, on that festival which goes by the name of the Holy Sacrament," proceeded to other matters. But "the only other particular," says Mr. Smedley, "deserving remark in their proceedings, is the sudden respect with which they seem to have been inspired for Greek literature." They had formerly recommended the suppression of professorships in that language. They now pronounced an acquaintance with it to be "absolutely necessary for all *Proposans,* who aspire to the Sacred Ministry." They desired the cultivation of it to be upheld as a most singular ornament to their Universities. And it is saddening to hear them add that, since their *deep poverty* disabled them for affording any endowment for that purpose, they were content that it should be diligently taught in the first and second classes; so that scholars "when promoted to the public lectures, may be of sufficient capacity to read and understand authors in their original language, and be able to give a satisfactory account of them."—vol. iii. p. 203.

We cannot refrain from noticing a remarkable testimony borne by the 13th National Synod, (held at Montauban in 1594), to the glories and blessings of the *Voluntary System.* Strong expostulations were addressed by the deputies to the "*ungrateful wretches*" who neglected to contribute to the maintenance of their pastor. This "crying sin" is declared to have become more notorious than ever, *insomuch, that it threatens the Church with a* "*total dissipation.*" And the Consistories were enjoined to deprive obstinate offenders, after they shall have been several times admonished, of communion with the Church in its sacraments. (vol. iii. p. 14, 15.)

Now one of the *grievances* of our modern dissidents, is, that the Establishment of this realm is not yet reduced to the condition, which is here deplored by *Dissenters* of that day, as "threatening *their* Church *with a total dissipation;*" as a state of things which gave a license to ingratitude so monstrous, that it called for the deepest thunders of spiritual censure. It is difficult to resist the temptation to enlarge on this most instructive passage in the history of the *Voluntary System.* We shall, however, content ourselves with saying, that, if our modern sectarians are sincere and single-hearted in their desire to consign the support of religion solely to the arbitrary contributions of her followers, they ought to be ashamed of their ignorance both of history and of human nature. If they are not single-hearted,—if their views do actually extend to the *total dissipation of the Church,*—they can, of course, have no claim whatever to be dealt with purely as honest separatists from the national communion. They are, in fact, dissenters from the commonest principles of integrity and good faith. And, in that case, what can be said of them, but that they are enemies, not merely to the Church of England, but to the cause of morality and to the Cross of Christ.

ART. IV.—*Life of the Rev. Rowland Hill, A. M.* By the Rev. Edwin Sidney, A. M. Baldwin. 1834. pp. 443.

THE character with a portraiture of which this volume presents us, has called forcibly to our remembrance the *Arlecchino* of Goldoni's best Comedies. Not the motley magician of the English Pantomime, with his piebald face and wand of lath, but the adult baby of the Italian stage, who, in the full organization of adolescence, and with the complete development of bodily powers, retains all the simplicity, all the inclinations, and all the ignorance of childhood; who makes love to his mistress and cries for barley-sugar in the same breath; who fondles his own nurslings as if he himself were still unweaned; and who in the closing passages of life has not any need of reduction to a *second* infancy. Even with the marvellous lack of judgment which such a description implies, there is much which we cannot forbear from regarding with a certain degree of fondness; and, whenever we are most inclined to indulge an ambiguous smile, we are checked by a recollection that this superlative imbecility is accompanied by proportionate innocuousness.

How far this inability to be wise, this *nolle altum sapere,* is compensated by a negation of absolute evil, we need not here stop to enquire. To do so, indeed, would be to involve ourselves in the very obscurest portion of Metaphysics, to moot the question of first principles; and this is a task from which we may readily be excused. The reader may determine for himself, and draw his own conclusions from the Biography of Rowland Hill.

Rowland Hill, sixth son of Sir Rowland Hill, Baronet, of Hawkstone, in Shropshire, was born, Aug. 23, 1745. As a child he was full of pranks and drolleries; and it was not until he quitted the paternal roof and was considered sufficiently old to be entered at Eton, that he received " the first beams of spiritual light," and was " converted" by an elder brother. After undergoing that process, young Rowland entered as a Pensioner and soon afterwards became Fellow Commoner at St. John's College, Cambridge; but unhappily neither during Term nor Vacation was he likely to receive much encouragement. His Religious sentiments were greatly disapproved at home; and at the University " he was such a marked and hated person, that nobody " belonging to the College ever gave him a cordial smile, except " the old shoe-black at the gate who had the love of Christ in his " heart."

" Piety and Zeal," however, soon introduced him to the acquaintance of Mr. Berridge, under whose ministry at Everton he sat every Sunday, taking care to return in time for College Chapel. Fired by the precepts of this " excellent but eccentric old clergyman," the energetic Rowland commenced preaching in Cambridge and its vicinity; and having met with some opposition in his course, he took an opinion from George Whitefield, who strongly urged him not to give way nor to look back; but, after his own example at Oxford, to proceed in his happy career, till he should obtain the distinction of being hissed and hooted in the streets, and reproached, and counted as dung and offscouring. " Never," says the veteran, " did we prosper so much as at that season."

Mr. Edwin Sidney honestly admits that this advice " was scarcely consistent with the submission which Hill had promised as an under-graduate," or, as he might express himself in more plain speech, that by adopting it he violated his matriculation oath. But it was in " unison with his desires," and *therefore* he obeyed it. He continued accordingly to preach, much to the benefit of his hearers, at Chesterton, where " no other harm was done than the windows broke;" at the Castle, where there was " a little mobbing;" at Grandchester, where "many were drunk," and the orator himself "was confused;" "in a barn for the first time with much comfort," although some gownsmen "gnashed with their teeth."

These infringements of Academical discipline met with strenuous condemnation from his father and mother, and were threatened by the University authorities with a refusal of Testimonials and even of a Degree. Nevertheless, under the auspices of Whitefield, he maintained his perseverance unshrinkingly; notwithstanding "there were also those of the same Religious principles as his own, who considered his irregular course as not the *best preparation* for his Degree or future ministry." At length, in 1769, he proceeded B. A.; and then prepared, although not without grief, to quit "his little flock at Cambridge." True it is that he left the sheep under a pastoral guidance which doubtless is still fresh in the remembrance of many of our readers. Among other lay-preachers whom Mr. Berridge had countenanced and established was "an individual well known by the familiar appellation of Johnny Stittle, an eccentric, uneducated, but naturally-gifted man, perfectly devoid of the fear of any human being." Johnny Stittle is described as follows by his patron; "he is a wonderful man indeed; somewhat lifted up at present, I think; but his Master will take him by the nose by and by." Whether this prognostic was or was not fulfilled we are quite unprepared to decide; but not one of those who have ever heard Johnny Stittle is likely to forget his nose.

On Mr. Hill's application for Orders, six Bishops refused their consent, and the plea which they advanced does not seem altogether unjustifiable. They rested upon "his irregularities while at Cambridge and his disinclination to promise in future to confine himself to the rules of the Church;" of which Church he nevertheless sought to partake the communion, the honours, and the emoluments. His deviations from the Establishment, however, never led him into any quarrel with either the Articles or the Liturgy; for both of which he professed unbounded admiration.

During the interval in which his profession continued to be thus undecided he was chiefly occupied in itinerant preaching, and supported himself as well as he was able on the very scanty allowance to which he was restricted by his father's displeasure. Nor was poverty the only cross to which he had to submit. At Stowey he was encountered by "pans, shovels, horns, bells, dirt, and eggs." At Putsham some of "the congregation stood serious, some scoffed at a distance, and others threw stones." At Melscomb he found people "unaffected and inattentive," so that it was "a miserable, dry, humbling time." At Bridgewater he preached to "a decreasing congregation." At Wotton-under-Edge, he was saved from a stone by a Gloucestershire disciple, who arrested the arm preparing to throw it, at the same time bluntly declaring "If thee dost touch him, I'll knock thy head off!" At Cheltenham, he found it "miserable work to preach to the rich." At Marlborough he met a very "rude and rebellious" congregation who laughed at and pelted him. In the summer of 1772, he undertook a revival of Whitefield's ministry in London. That remarkable man was then dead, but Rowland Hill addressed his followers in the Moorfields Tabernacle, and in the Tottenham Court Road Chapel. Meanwhile Captain Joss and Butcher Hogg were equally active in the same cause in Gloucestershire; and the latter wrote to Mr. Hill urging him not to spare himself, and setting so good an example of self-devotion, as to assure his correspondent, in a monitory epistle, that he prayed to kill himself "in crying alond to poor sinners; and if I am not hoarse and weak for two or three days after the sabbath, I think I have been barren and dead."

Having written himself M. A. at Cambridge in 1773, Rowland entered upon a Christian Courtship of Miss Tudway. We need not dwell upon the love-letters which his Biographer has thought it edifying to print; they are perhaps equally good with most of the same ware; although it may be doubted whether many *promessi sposi* have written as boldly as did Hill when he informed his betrothed "Remember this, that Mary Tudway is as bad as she can be, she is utterly undone." He was married on the 23d of May 1773; and on the following June 6th, was ordained Deacon, by Dr. Wills the *aged* Bishop of Bath and Wells. His title was the Curacy of Kingston in Somersetshire; and, notwithstanding that he had continued his mountebank circuits up to the very moment at which he presented himself for episcopal examination, he was ordained "*without any promise or condition whatever.*"

The Archbishop of York, however, was on the alert; and when Rowland offered himself as a candidate for Priest's Orders, he was informed that his perpetual irregularity forbade his admission to any higher grade than that which he had already obtained. To follow him in all his rambles is manifestly out of our power; in spite of bilious attacks, and horseponds, and addled eggs, and vituperations, he persisted in his "field campaigns;" encouraged by the recollection of other faithful ministers who had endured similar martyrdoms. One anecdote, which greatly delighted him, concerned a follower of Whitefield.

> "Harris used to relate of himself, that being once on a journey through Wales, his mind was agitated by great temptations to desert his Master's cause, when he said, 'Satan, I'll match thee for this'—and 'so I did,' he used to add; 'for I had not ridden many miles before I came to a revel, where there was a show of mountebanks, which I entered, and just as they were commencing, I jumped into the midst of them and cried out "let us pray," which so thunder-struck them that they listened to me quietly, while I preached them a most tremendous sermon that frightened many of them home.'"—p. 101.

It was about this time that one of the most notorious secular incidents of his life occurred; it has often been incorrectly related, but it loses nothing of unction when reduced to the bare fact.

> "His courage, at all times remarkable, often awed his most violent opposers, and on one occasion frightened away two or three highwaymen, which probably gave rise to the foolish story of his taking a robber into his service. He was riding in a phaeton somewhere near London, accompanied by Mrs. Hill, when they were attacked in the dark by either two or three men, who violently demanded their money. They had a few minutes previously made a successful attack upon a Mr. Whitefoot, his assistant, who preceded them in a gig. When they came to Mr. Rowland Hill, and he used to laugh heartily as he told the story, he set up such a tremendous unearthly shout, that one of them cried out, 'we have stopped the devil by mistake, and had better be off'—on which they ran away and left him and his lady in peaceable possession of the road. He used to say, 'I stood up in the carriage and made all the outrageous noises I could think of, which frightened the fellows out of their wits, and away they scampered.'"—p. 114.

The "usefulness" of Mr. Hill's preaching was "somewhat diminished" during the year 1775, by an ugly habit which he had acquired of mixing Politics with Divinity; and so violent was the language in which he denounced the American War from the pulpit, "that hints were given him of its being noticed." He engaged also in not a very gentle controversy with the Wesleyans. But we hasten over these minor episodes to the greatest event in his Life, the foundation of the Surrey Chapel. The first stone of that building was laid on June 24, 1782, and Hill's avowed design was to erect a pulpit "open to pious Ministers of all denominations and of every Country;" or, if we may so say, to become the Conductor of a Theological *Omnibus.* Within twelve months, the building was sufficiently completed to be opened for public worship; but it had been "*erected on a marshy foundation,*" and a serious accident had nearly occurred from the pressure and alarm of the Crowd which attended the opening meeting and believed that the walls were giving way. Mrs. Hill was forced from her seat by the general rush, " and fell in the chapel-yard, but she providentially escaped any serious bruises."

Hill had now become attached to a regular Congregation, and had a settled residence. The Trustees of the Surry Chapel paid him £300 a-year, out of which " he boarded the supplies who occupied the pulpit during his absence in the summer." The two *foreign* pulpits in which he most delighted were those of Mr. Cadogan at Reading, and of Mr. De Courcy at St. Alkmond's, Shrewsbury. In his own Chapel he was especially fond of procuring assistance from Mr. Venn, (who, as Mr. Edwin Sidney has remarked, " in occupying Surry Chapel pulpit, forgot the due observance of Ecclesiastical discipline and order," and committed " an act of irregularity contrary to Canonical rules"), or of any eminent Welsh Minister who happened to be in London, and who would undertake to officiate in his native Tongue. All of these sons of Cadwallader, as Fluellen tells us, were " of one reasonings, save the phrases is a little variations;" or, as Hill himself describes the " Welsh manner," they " bawled out very good things till they could bawl no longer."

In 1798, Hill made " a Gospel Tour" in Scotland, where a hearer states, that " during some of his sermons the eternal world appeared to be next door." When he preached at Edinburgh on the Calton Hill to at least 10,000 people, " every person seemed deep in thought," and " the old women looked out of their doors and exclaimed, Eh, Sirs, what will become of us now!" On his way southward, when he arrived at Rotherham, he encountered some bodily peril; for a madman rushed upon him with a drawn sword, and struggled hard to reach him till he was disarmed. Before he arrived at home he was a little indisposed, and his horses fell lame; yet to this Progress were his horses indebted for their distinctive names. " I once asked him," says Mr. Edwin Sidney, " why he called his carriage-horses *Order* and *Decorum?*" " Oh," he answered, " they said in the North, ' Mr. Hill rides upon the backs of Order and Decorum,' so I called one of my horses *Order* and the other *Decorum*, that they might tell the truth in one way if they did not in another. It should not be omitted that his favourite cream-coloured saddle-horse was named " Bob."

These horses sometimes, however, excited scandal among his followers; and some notion of the license permitted in Surry Chapel may be attained by the subjoined anecdote.

" Once an impudent fellow placed a piece of paper on the reading-desk, just before he was going to read prayers. He took it, and began —' The prayers of this congregation are desired—umph—for—umph— well, I suppose I must finish what I have begun—*for the Rev. Rowland*

Hill, that he will not go riding about in his carriage on a Sunday!' This would have disconcerted almost any other man: but he looked up as coolly as possible and said—'If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service, and let me put a saddle on his back, I will ride him home instead of going in my carriage.'* He then went on with the service as if nothing had happened."—p. 120, 121.

When advanced in years Mr. Hill was exposed to danger by some untoward accidents. On one occasion, "Bob," unconscious of the precious burden which he carried, fell upon his master in a steep and stony road; and, if the disposition of the steed had not been equally placid with that of the rider, the latter, perhaps, would have suffered more injury than was occasioned by the fracture of two ribs. A few years afterwards, Mr. Hill severely hurt one of his legs by tumbling through an open trap-door in the flooring of his Chapel; and the wound yielded so slowly to surgical remedies, that, although he preached only once within six weeks after the fall, and then was seated, he was thought to have hurt himself by the exertion. In 1831, after attending a meeting at Exeter Hall, he grazed his shin against the steps of his carriage; neglect increased inflammation, and tended much to impair his strength, so that the Ladies of Surry Chapel presented him with a chair, by which he was freed from inconvenience in the Pulpit. His death, however, did not occur till April 2, 1833, when he gently yielded to the infirmities of a protracted old age. The latest evidence of sensibility which he evinced was by a very marked approbation of some lines which had ever been among his favourite compositions, and which at the awful moment of departure were repeated by an attendant. We utterly disclaim all intention of scoffing; but to our ears the following miserable jingle sounds far more like presumptuous and canting doggrel, than like a consolatory Christian Hymn; and we earnestly protest, in our own case, both on the score of sober Piety and of sound criticism, against the employment of any such viaticum.

"And when I'm to die,
Receive me, I'll cry,
For Jesus hath lov'd me, I cannot tell why;
But this I can find,
We two are so join'd,
That He'll not be in glory and leave me behind."

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* "I once told him this story, and asked him if it was true—'Aye, that it is,' he said, 'true enough—you know I could not call him a *donkey* in plain terms out of the reading desk.'"

As a fair specimen of Mr. Sidney's style we may take his description of Rowland Hill's person, and of the general character of his Religious views.

> "The person of Mr. Rowland Hill is well known to the public. He was rather above the middle height in stature, and when young was remarkably thin, though wonderfully strong and active. His countenance was expressive of the complexion of his mind, and the play upon his lips, and piercing look of his small grey eyes, denoted both intelligence and humour. When between fifty and sixty years of age, his fine upright figure, combined with a high-bred, gentleman-like deportment, caused him to be the subject of general admiration; and when the weight of eighty years rested on his head, his erect form was not bowed down, nor was the vigour of his mind in the slightest degree impaired. A few years ago, a gentleman in a country town followed a crowd into a chapel, not the least knowing who was to be the preacher: on returning home, he said—'I have seen a man with *such a commanding air* as I never witnessed before—who can it be?' It was Mr. Rowland Hill; and this was the effect his appearance produced on all who saw him in his latter days; and, as Johnson said of Burke, if any person had merely chanced to take shelter with him from a shower, he would have gone home and said, 'I have seen an extraordinary man.'
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> "In his theological opinions, Mr. Rowland Hill leaned towards the tenets of Calvin, but what is called Hyper-Calvinism he could not endure. In a system of doctrine he was the follower of no man, but drew his sermons fresh from a prayerful reading of the Bible, and happy would it be for all ministers if they followed his example. By faith, and earnest entreaty for divine teaching, he let down his vessel into the wells of salvation, and the water came up clear, unpolluted by human traditions, unflavoured by dogmas, and unadulterated by the muddy conceits of man's fancied discoveries. He was for drawing together all the people of God wherever they could meet, and was willing to join in a universal communion with Christians of every name. When on one occasion he had preached in a chapel where none but baptized adults were admitted to the sacrament, he wished to have communicated with them, but was told respectfully, 'You cannot sit down at *our* table'—he only replied calmly, 'I thought it was the *Lord's* table.'"—p. 409—411.

Much of the contemporary credit of Rowland Hill arose from his *facetiæ;* perhaps on account of a very prevalent, although a very false notion, which ought long since to have been counteracted by numberless instances to the contrary, in some of the best and ablest of human kind, that lightsomeness of heart is inconsistent with genuine Piety, or at least that the two are rarely found in union. From the anecdotes which Mr. Sidney has preserved, and which we therefore suppose are the choicest specimens of his deceased kinsman's powers of humour which he has the means of furnishing, we do not attribute to him the possession of highly pungent wit; but it would be unjust not to recollect that the twinkle of the eye, the shake of the head, and the richness of the tone, upon which so much of the effect of repartee depends, are now wanting, and that what remains of Yorick, alas, is no more than a *caput mortuum.*

To a lady, who once asked him to get her son made Poet Laureate, he replied, that he could as soon get him made Archbishop of Canterbury.

"One evening after dinner, his servant said, 'Sir, a foreign gentleman wishes to speak to you.' 'Well, show him in,' said Mr. Hill; and there entered a tall mustachoed man, who addressed him with,

"'Meester Hill, I have heard you are a wonderful great, goot man—can do any ting.'

"'Mercy on us! then I must be a wonderful man indeed.'

"'Yes, sare, so you are a very wonderful man; so I call to ask you to *make my ambassador do his duty by me.*'

"'Sir, I can assure you I have not the honour of knowing him.'

"'Oh, sare, but he regard a letter from you.'

"'Sir, I can have no possible influence with him, and cannot take the liberty of writing to him on a subject about which I know nothing.'

"'But sare, I will tell you'"—

"Finding his applicant inclined to be pertinacious, he concluded the business by saying,

"'Well, sir, you may give my compliments to the ambassador, and say, that *I advise him to do his duty*: and that will do as well as writing.'

"'Very goot, sare—goot day.'"—p. 233.

In an angry controversy between a Clergyman and a Dissenter at one of his own Missionary dinners, in which he was appealed to for a decision, "he put on one of his arch looks and said, 'Well, I declare I must say you are both equally wrong; and I was just thinking that if you were tied together by the tail, like two Cats, and thrown over a forked stick, you would scratch each other's eyes out.'" One day, when a number of persons took shelter in his Chapel during a shower of rain, he interlarded his sermon with the following *jeu d'esprit*: "Many people are greatly to be blamed for making their Religion a *Cloke*, but I do not think those are much better who make it an *Umbrella.*"

"He used to tell the following droll story of what he said on one occasion. 'His Royal Highness the Duke of —— was in the chair, and kindly desired me to sit next him. A man absolutely had the bad taste to spin out his dull tiresome *oratory* for more than an hour. Some of the people, tired to death, as well they might, went away. His Royal Highness whispered to me—"Really, Mr. Hill, I do not think I can sit to hear such another speech as this; I wish you would give one of your good-natured hints about it." It was my turn next; so I said, "May it please your Royal Highness, ladies, and gentlemen, I am not going to make either a long or a *moving* speech. The first is a rudeness; and the second is not required to-day, after the very *moving* one you have just heard—so *moving*, that several of the company have been *moved* by it out of the room—nay, I even fear, such another would so *move* his Royal Highness himself, that he would be unable to continue in the chair; and would, to the great regret of the meeting, be obliged to *move* off." This tickled his Royal Highness and the assembly, and we had no more long speeches that day.' "—p. 210, 211.

Finally, on sending some trifling present to Mrs. Hannah More, he addressed her " in a playful and lively spirit," and " indulged his humorous vein by imitating the style of Sternhold and Hopkins:"

" With this my love doth come to you:
My love it is both sure and true,
And eke the same, likewise, also,
Unto your household it doth go."

What man among us could subside quietly in the grave if he knew that idle trifles such as these were to be posthumously blazoned on hot-pressed foolscap by the zeal of some dolt-headed Executor! So guileless and benevolent a spirit as that which animated Rowland Hill while living is little likely to have created *Enemies*, but those who regard his memory have good reason to pray, with the Spaniard, that it be preserved from his *Friends*. He, in truth, deserves a better tribute than he has here received from Mr. Edwin Sidney: and we heartily wish that his many virtues and attaching qualities had been recorded by a discriminating biographer; by one whose judgment was capable of deciding what ought to be omitted as well as what ought to be commemorated.

ART. V.—1. *Missionary Researches in Armenia.* By Eli Smith and H. G. O. Dwight. London. George Wightman. 1834. 8vo.
2. *Russia.* By Robert Pinkerton, D.D. London. Seely and Sons. 1833. 8vo.
3. *Discoveries in Asia Minor.* By the Rev. F. V. J. Arundell. London. Richard Bentley. 1834. 2 vols. 8vo.
4. *Journal of Three Voyages along the Coast of China.* By Charles Gutzlaff. London. Frederick Westley and A. H. Davis. 1834. 8vo.

THE travels recorded in these volumes were undertaken for the purposes of religion. Messrs. Smith and Dwight, under the superintendence of the American Board of Missions; Dr. Pinkerton, the Foreign Agent to the British and Foreign Bible Society; Mr. Arundell, the British Chaplain at Smyrna; and Mr. Gutzlaff, a Dutch Missionary, have, in the works before us, published their observations upon the state of Christianity in Armenia, Asia Minor, Russia, and China. Our readers, on referring to the geographical position of these countries, will perceive that they are very closely related; so that these several travels, although engaged in without any preconcerted intentions, justify us in expecting some connectedness of result, and ranking them under one article of review.

The present condition of "the Greek Church" (the designation given to the Christian inhabitants of three of these regions,) must of itself be a subject of intense interest: but there are many other considerations which additionally invite to its investigation. The countries which it embraces are the outposts of religious knowledge. Immediately around them are the disciples of Mahommed, and Buddhu, and Confucius; and it must be useful to ascertain how these different beliefs act upon Christianity; whether error succeeds in corrupting and neutralizing truth, or whether truth vindicates her own attributes of power and firmness in resisting and overcoming error.

We propose, therefore, from the materials in these volumes, to furnish our readers with a brief detail of the state of Christianity in these districts; compare this, its present condition, with its primitive establishment; and thence infer its probable prospects for the future.

I. The external government; II. The doctrines; and, III. The internal discipline of this Church, must thus in the first place pass consecutively under our review.

I. In the designation "the Greek Church," as extending to Christians in Armenia, Russia, and Asia Minor, it is not meant that they constitute one consolidated body. They have no supreme bishop. The Patriarch of Constantinople is *secularly*, not spiritually, the head of those Armenian Christians, who are the subjects of the Turkish dynasty. He is the organ of communication between them and the Porte. With the exception of the Patriarch of Jerusalem, he can appoint, recall, or banish the bishops at his pleasure. But unless in his own diocese,—over the inferior clergy and private individuals, he has no religious control whatever. Subject to the approval of the sultan, he is elected by the Armenian primates of the capital, and by the same individuals may be deposed.

In reality, the *Catholicos* of Echmiadzin is the head of the Armenian Church: whilst the patriarch of Constantinople owes his secular power and influence to his official relation to the Ottoman government. Only the former can *ordain* bishops, and consecrate the holy-oil, which being used at the ceremonies of confirmation and ordination and at other rites, constitutes the chief superstition of the Armenians. And although he has not the appointment or the *surveillance* of his diocesans, still, as they are of his ordination, he may fairly claim the rank of spiritual supremacy. At present, since Echmiadzin became a part of the Russian territory, his rank is but recognized in silence in other parts of Armenia.

The number of bishops is irregular; for, as a preliminary to ordination, a see is unnecessary. *When* diocesans, their power over the secular or parish clergy is limited to the deposition of them from their office; whilst the election of their own ministers rests with the people,—whose choice is restricted to those who have the very varied qualifications of marriage and paternity, a knowledge of the Scriptures, and orthodoxy of sentiment.

Of such importance does the Armenian Church deem marriage for her clergy, that, immediately on the decease of his wife, the widower is compelled to resign his cure and retire to a convent. The vow of celibacy may be taken; but it confines the individual, for life, to his monastery.

The economy of the Russian Church is somewhat different. The originally powerful patriarchate of Russia was abolished by Peter the Great. Since his reign, twelve ecclesiastical dignitaries are constituted into a synod instead of the patriarchal government. All bishops, archbishops, and metropolitans, are in subordination to this tribunal.

II. As to *its faith,* if we were implicitly to receive the very interesting document furnished by Dr. Pinkerton, from the pen of Philaret, the Archimandrite and Metropolitan of Moscow, we should pronounce it an eminently pure church.* In his contrast of the doctrines held by the Eastern and Western Churches, he affirms that the former receive the sufficiency of Scripture irrespective of tradition; the uncanonical character of the books of the Apocrypha; the right and duty of every individual to read the Scriptures; the inability of councils to decide or impose religious opinions; the total corruption of human nature; the perfection and sufficiency of the Saviour's atonement; and justification by faith. It denies the existence of purgatory and the possibility of works of supererogation. That this may be her *latent* belief we admit; but it is indisputable, that, with an anomalous inconsistency, she ranks baptism, confession, and extreme unction among the *conditions* of salvation, and resembles the Papal Church in the doctrine of transubstantiation, the merit of ceremonies, and the intercession of saints.† This outline of religious belief is equally applicable to both the Russian and Armenian clergy. Dissentients are but very few, and most of those are the results of Jesuitical intrigue. As yet the public mind is too dormant to be alive to the varieties of speculation.

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* Dr. Pinkerton's Russia, pp. 40—54. † Smith and Dwight, pp. 287—331.

III. The internal condition of these churches is strikingly dissimilar. The ministers of religion in Armenia would be a curse to any country. Unreasonably numerous, they are in consequence slothful. Elected to their various offices through intrigue and bribery, they are selfish. Many of them being even unable to read, they are formal and superstitious. The very rites of their worship are oftentimes profaned by their intemperance. "A pulpit," says the American traveller, "that prominent and essential part of our places of worship, we did not find in Armenia." A sermon among them, instead of a means of instruction, is never used but as an instrument of extortion.

"Of the *habits* and *character* of the parish priesthood, we can give you, with some important exceptions (of which we were encouraged to hope the father of our host might be one), but a bad account. They make no effort to improve their own minds, nor those of their people, in literary or religious knowledge; but are given to indolence and the pleasures of the table. A share of the sacrifices being part of their income, they are of course invited to them all, and their very profession thus leads them to be gormandizers and hard drinkers. It is affirmed that an Armenian priest will drink twenty bottles of wine at a feast! The report seems incredible even in the vicinity of the wine-bibbing Georgians and Mingrelians; still its very existence, though false, shews that the evil is not a slight one. The temptation is so strong, that young men of good habits, before entering the profession, have been observed to give way to it, and soon assimilate themselves to the common character of the priesthood, which is decidedly lower than that of the generality of the laity. While we were at Shoosha, a priest once went to evening prayers so intoxicated that he fell to quarrelling with the people who had assembled, until they were obliged to thrust him out of the church, and go home with their prayers unsaid. The occurrence made some talk for a day or two, but was soon forgotten as no very strange thing; and the vartabéd, who, as wekeel of the Catholicos just at that time, degraded another priest for sending his children to the missionary school, did not regard it as worthy of attention.—With such a view of the qualifications and character of the priests before you, you need hardly be told that their *influence* is very small. They are not respected, and their reproofs are but little regarded, not being backed, like those of the higher clergy, by the dreaded power of excommunication."—*Missionary Researches*, pp. 244, 245.

The Russian clergy, we are thankful to say, are a pleasing contrast.

"As the regular clergy of Russia have all the spiritual schools and seminaries in their hands, together with the government of the Church, their time is occupied in active duties. After they have finished their own studies, they spend a great part of their lives as teachers in the seminaries, and then as egoumens and archimandrites over the monasteries, where they not unfrequently continue the same duties of teachers until they become bishops: and as bishops, such is the extent of their dioceses, and the numbers of the secular clergy under them, that though they have the assistance of a Consistory, yet their time and talents are fully occupied until old age: so that the Russian clergy of all ranks lead laborious lives, if they conscientiously apply to the duties of their station. The bishops officiate and preach in the cathedrals on all the principal festivals, and some of them on other days also; and when they do not, their place is taken by the archimandrite or other subordinate ecclesiastic. Their sermons are, in general, simple homiletical compositions, such as the bearded boors before them, in their sheep-skin coats and sandals made of the rind of the linden-tree, can well understand. The published discourses of others display specimens of energetic and pathetic writing, not unworthy of men who are proud of having learnt eloquence in the school of Chrysostom. I have found among them persons of genuine piety, learning, and benevolence; abstemious in their habits, and exemplary in their lives; distinguished for candour, modesty, and a truly primitive simplicity of manners. As to the secular or parochial clergy, they form a kind of distinct tribe, like that of the Levites of old; because none but the sons of the clergy are educated for the church; nor is there one instance in a thousand of any person entering the sacred profession from the other classes of society. The regular clergy, on the contrary, though often sons of priests, not unfrequently receive additions to their numbers from among the nobles and other classes; and all the higher stations in the church are still filled up from their ranks."—*Pinkerton's Russia*, pp. 249, 250.

From such clergy it is obvious what must be the probable effects. The people, in the first case, *must* be correspondingly ignorant and dissolute. In the other case they *may* be, and in numerous instances are, sincere, unsophisticated believers. For the clergy and people, however, of *both* churches, a more enlightened education, an awakened attention to the Scriptures, and a renunciation of puerile, false, degrading ceremonies must precede their thorough renovation.

The researches of the American travellers have brought somewhat fully to light the interesting remnants of Nestorianism among the Armenians of Persia. That the old Monophysite and Monothelite distinctions are still recognized among them,—that they refuse the title "Mother of God" to the Virgin Mary,—are, in addition to ecclesiastical documents, sufficient to prove that they are identically of that part of the Oriental Church which followed the faith and fortunes of Nestorius. They are even now the dominant sect of Christians in Persia. More pure in faith than the other Armenians,—for they deny transubstantiation and repudiate the worship of images,—they are nevertheless but too similar to them in their ignorance of the spirituality of religion.*

It is thus evident that whilst the Oriental Church receives in her fundamental articles of belief all the essentials of Christianity, she is oppressed with ignorance in all classes, and demoralization in most. *Never* are her ministers more than partially informed; *often* in the grossest darkness. She may avow her credence in justification by faith; she, *in fact*, substitutes the virtue of ceremonies. The perfection of Christ's mediation is contradicted by her reliance upon the advocacy of saints.

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* Smith and Dwight, pp. 362—386.

The Eastern and Western Churches have some few affinities, and yet they are essentially opposed. *Both* have superstition; *only* the latter has malignity. The *former* is blind from ignorance of truth; the *latter* from deliberate hatred to it. The *one* is deformed,—for excrescences have grown upon her;—the life-blood of the *other* is *immedicably* corrupt.

If our limits permitted it, it would be instructive to draw a parallel between the state of the Oriental Church as it is *now*, and as it *was* in the fifth and sixth centuries. The forty-seventh chapter of Gibbon's history, corrected in its misrepresentations by the ecclesiastical historians, Mosheim and Milner, should be the authority for the past. It would be to every student of the Church a pleasing exercise. The same corruption of faith, the same contracted ignorance in both clergy and people, prove that the Armenian body, at least, is in its primitive condition. It has made no intellectual, no religious progress. Circumvented on all sides by enemies,—the Persian, the Mahommedan, or the wild hordes of the north,—they for centuries have endured scorn and persecution.

There is no other such instance in Ecclesiastical History. The fury of the Moslem has been unable to destroy or convert them. Like the Jews they have defied the power of torture, or death, or (the more insidious enemy) persevering contempt. And this constancy have they shown whilst their limited, perverted knowledge of the Gospel assures us, that they were not armed against suffering by the conscious supports of real Christianity. The oppression of despots—the axe—the flame—were not braved for avowed love to Christ or attachment to his cause, or hope of heaven. And yet the oil—once ignited—has burnt on; though, whilst it floated upon an unfriendly ocean, and was swept by waves, its own elements were impure.

We are happy in being able to confirm our own opinion by an extract from the judicious and sober-minded Dr. Buchanan:—"The history," says he, "of the Armenian Church is very interesting. Of all the Christians in Central Asia they have preserved themselves most free from Mahomedan and Papal corruptions. The Pope assailed them for a time with great violence, but with little effect. The churches in Lesser Armenia indeed consented to an union which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scripture doctrines and worship to this day." "It is marvellous," says an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahomedans, their sovereigns, and against the persuasions of the Romish Church, which for more than two centuries has endeavoured by missionaries, priests, and monks, to attach them to her communion. It is impossible to describe the artifices and expences of the court of Rome to effect this object; but all in vain."*

What are the probable prospects of Christianity in these lands? Such an inquiry is fraught with importance, both for their individual welfare and their relative connections. Our readers, in our brief sketch of the state of the Greek Church, must have noticed the very favourable facts,—that she allows the private reading of the Scriptures, and is tolerant to those of other communions. In effecting her reformation these will be admissions of the utmost use. The prolonged power of the Latin Church arises from the interdict she has pronounced upon the Scriptures, and the unqualified damnation which she threatens to all and every dissentient from her faith. But the Greek Church is favourable to personal inquiries after truth; she puts no barrier to improvement. Her condition *now* has not so much arisen from essential defects in her internal economy as from the local disadvantages which have continually pressed upon her. She is a garden which must be weeded, not uprooted; an edifice whose walls must be repaired,—from whom the insidious and intertwining ivy must be torn away;—but whose foundation may be safely suffered to remain. We, therefore, regard with much confidence those efforts which more enlightened Christians may make to renovate her. She may by the Divine blessing be easily induced to arise and shake herself from the dust, for her apparel is uninjured. She has an episcopacy which might soon become efficient in its instructions and *surveillance;* and an extensive ministry, who, when once faithful and enlightened, would by individually increased activity be more than sufficient for the population, and leave a surplus of effort for the adjoining Heathenism. We confess we should look with much pain upon the introduction of polemical debate amongst them upon the topics of church government, which must inevitably be the case if the American Christians occupy it as their field of culture. We would rather that our own Church,—with which upon these points she must more truly sympathize,—would infuse into her a new vigour to enable her to throw off her superstitions and abuses, and yet preserve her identity.

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* Dr. Buchanan's Christian Researches, p. 257.

We have,—not for convenience, but purposely,—added Gutzlaff's Voyages on the Coast of China to the other records of travel that we are reviewing. For we are inclined to believe that the Armenian and Russian churches,—when, by the Divine mercy, aroused to self-purification,—would soon send forth the most efficient missionaries to that mighty empire. Hovering on her very borders, the Russian Christians have every facility for ingress: and Armenia, so much nearer her than America or ourselves, might make with Russia, of which she bids fair to become an integral part, one consentaneous movement. It would be one of the most interesting moral phenomena, if Armenia, the abode of Patriarchs,—where the light of true religion first burnt,—should send forth a second pure effulgence;—if from Armenia, the birthplace of Abraham, of which the very Father of Israel and his relatives were the aborigines, men should issue in whom so large a nation "should be blessed."

That such a theory has before been introduced will appear from a second quotation from Dr. Buchanan:—

> "A learned author," says he, "in a work published about the beginning of the last century, entitled 'The Light of the Gospel, rising on all Nations,' observes, 'that the Armenian Christians will be eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia.' This is undoubtedly true. Next to the Jews, the Armenians will form the most generally useful body of Christian missionaries. They are to be found in every principal city of Asia; they are the general merchants of the East, and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people."*

It is with a profound and solemn feeling that we make this representation to British Christians. A regenerated Armenian Church would be, we believe, in its proximate results, as "life from the dead" to the neighbouring nations. Oriental in their modes of thought, in their forms of diction, in their habits of life, they are more fitted to be the spiritual enlighteners of Persia and China than any Europeans. Their proverbial constancy to their faith proves what confessors they would become, when to national honour was added a blessed conscientiousness. And to adapt them to this, who (as we have before intimated) are so fit as the Church of our own country? Her episcopacy, her articles, coincide with what the Armenian Church would be in a purer and more primitive state. Discussion as to forms of government would sadly impede the mild and sanctifying progress of saving knowledge. The Presbyterian American travellers, Messrs. Smith and Dwight, were constantly met by the inquiry—from whom they obtained their ordination? And it is easy to perceive how their opposition to episcopacy will, if such become the missionaries, enlist the whole episcopate against their well-designing exertions.

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* Dr. Buchanan's Christian Researches, p. 256.

We must now proceed to notice the works before us, from which we have obtained the chief materials for our previous observations. We are much satisfied with the researches of the American missionaries. They are written by Mr. Smith, the elder of the two. The book is the sensible, unaffected production of a man whose object was to give information to the Church, not to display himself. We can give it our unqualified approbation. The Memoir upon the Ancient Geography and History of Armenia, by " the author of the Modern Traveller," displays the same powers of research and condensation and lucidness, which are to be found in the work of which his periphrastic title assures us he is the writer.

The information afforded to us in this volume is mostly novel as well as important. Hitherto our chief knowledge of the Armenians has been gathered from commercial intercourse with their itinerant merchants; men Papal in their creed and deplorably demoralized. The researches of the American missionaries have thrown a light upon a " terra incognita." The details respecting the historians in Persia are equally valuable from their perfect freshness. For these reasons, to those who would have a complete and comprehensive knowledge of the state of Christianity in the world, this volume is indispensable. As a specimen of the author's style and manner we subjoin an extract upon a subject which we are sure must be attractive to all our readers:—

> " Sick at heart of these abominations of the false prophet, and wishing to retreat from our dirty den for meditation becoming this holy day, we walked into the fields to gaze upon Mount Ararat, and reflect upon the time when Noah, in this very valley, builded an altar unto the Lord, and offered that acceptable sacrifice of a sweet savour, which procured for himself and his posterity a divine title to the earth and its productions, and the solemn covenant, that ' while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cesse.' We first saw that mountain the morning we entered Nakhchevân, and during the three weeks we were in the valley of the Aras, nothing but cloudy weather during a few days obscured it from our sight. It was nearer at any point between here and Erivân, but perhaps no where did we have a better view of it than from this place. The natives know it under no other name than *Mâsis* in

Armenian, and *Aghur-dagh* (heavy mountain) in Turkish. The name of Ararat, by which it is called among Europeans, is applied in Scripture only to a *country*, which is in one instance called a kingdom. The similar name of *Ararád* was given by the Armenians long before they had received the Scripture account of the flood, by their conversion to Christianity, to the central, largest, and most fertile province of their country, the one which, with the doubtful exception of some 230 years, was the residence of their kings or governors from the commencement to the termination of their political existence, and nearly in the centre of which this mountain stands. The singular coincidence, considering the ease with which so distinguished a province might be named by foreigners for the kingdom itself, argues much for the identity of the Ararat of Scripture with the Ararád of Armenia. It was on the mountains of Ararat that the ark rested after the flood; and certainly not among the mountains of Ararád, or of Armenia generally, or of any part of the world, have I seen one, the majesty of whose appearance could plead half so powerfully as this, a claim to the honour of having once been the stepping-stone between the old world and the new. It lies N. 57° W. of Nakhchevân, and S. 25° W. of Erivân, on the opposite side of the Aras; and from almost every point between the two places, the traveller has only to look across the valley, to take into one distinct field of vision, without a single intervening obstacle, the mighty mass from its base to its summit. At Erivân it presents two peaks, one much lower than the other, and appears to be connected with a range of mountains extending towards the north-west, which, though really elevated, are in comparison so low as only to give distinctness to the impression of its lonely majesty. From Nakhchevân, not far from a hundred miles distant, and also from our present point of observation, it appears like an immense isolated cone of extreme regularity, rising out of the low valley of the Aras; and the absence of all intervening objects to show its distance or its size, leaves the spectator at liberty to indulge the most sublime conceptions his imagination may form of its vastness. At all seasons of the year it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipated down its sides with the sound of an earthquake, and, with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it. It was now white to its very base with the same hoary covering; and in gazing upon it, we gave ourselves up to the impression that on its top were once congregated the only inhabitants of the earth, and that, while travelling in the valley beneath, we were paying a visit to the second cradle of the human race."—*Missionary Researches*, pp. 266, 267.

Although we derange the order of the works which we are reviewing, we cannot refrain from directing our readers to the 209, 210, 211 pages of the first volume of Mr. Arundell's Discoveries, where he quotes an extract from Fraser's Magazine, in regard to the real locality of the mountain of Ararat, on which the ark of Noah rested. The argument of the writer against the Ararat of Armenia being the real resting place of Noah's ark, proceeds upon the fact that Mont Blanc and a summit on the Himmalayan range, are far higher than the mountain in question. We really think debate upon this point superfluous:—the authority of Berosus the Chaldean being taken into account, we would, in addition, ask, what ground is there for any inference, that because Ararat in Armenia is not the most elevated point in the globe, that therefore it could not be the spot which the ark of Noah first touched upon in her voyage? As well might the erudite author of this article have affirmed, that Captain Cook could not possibly have arrived at the islands of the South Sea before South America, because the elevations of the land in the one were so inferior to that in the other.

Dr. Pinkerton's book is valuable; but only because it is a solitary English work upon the religious character of Russia.

Why, in the name of real thought and inquiry we ask, should a writer put forth a work so meagre, often so egotistic—never thoroughly satisfactory? The style is correct; but mediocrity can be correct. The information is true; but true information may be scanty. We fear that the good doctor passed through this important empire too much occupied with the book-keeping statistics of his office, and was thus prevented from entering on the enlarged and elevating estimate which he might have entertained of a land, that bids fair (unless the analogy of history is broken by Divine Providence) to be the overwhelmer of all southern countries.

We have every sentiment of good will towards the British and Foreign Bible Society: we are anxious for its honour: we regard its movements to be of mighty import in the concerns of Christendom: and we really would, upon this ground, beg that her official servants would favour us with no such generalized statements, no such unconfirmed soliloquies as in the volume before us.

Those sermons of the dignitaries of the Russian Church, which Dr. Pinkerton has translated, are in most instances favourable to the character of the religion of their authors. As to their intellect, their logic, or even their rhetoric, we can say nothing advantageous.

The sort of work, which we would have wished from a gentleman holding such an ostensible office, is one that would have, first of all, descanted upon the intellectual advancement of the Russian nation: her prevailing philosophy,—for philosophy we know she has: the bearing which this has upon her Christian creed: the position of her clergy relative to her educated population; and the probable tendencies of that spirit of inquiry which must sooner or later make its way into even the heart of despotism; but we find nothing of this: the whole volume is a common place journal: we read it through, and closed it with discontent.

On the contrary, we perused Mr. Arundell's Book of Discoveries with unabated interest. It is the work of a scholar: its diction is elegant and easy: its researches very recondite. His chief object in his Travels appears to have been to determine the real locality of the different places of Sacred History in Asia Minor. His labours, together with those of Colonel Leake, will always be appreciated by the Christian Church. No student of the Acts of the Apostles should be without them.

But when we have said this we have said all. Why should Mr. Arundell imitate the wit and the *dilettante?* Why bring forward the gravest subjects with light-heartedness—very frequently with a pun? We might even ask, why indulge in a latitudinarianism, which his office, and we are sure his deliberate sentiments cannot justify? We subjoin two passages, in which his extravagant fondness for the Turks leads him to the brink of very dangerous error.

"At a quarter past twelve, Milcom, whose throat seemed to sympathize with the present drought, and as if endued with that instinct by which horses are said to know that they are approaching water, though even at a considerable distance, alighted at a little shed by the road side, within which he found a large vase full of excellent water, replenished every day for the thirsty traveller, who would in vain seek it elsewhere.

Does not the beautiful definition of genuine charity instantly occur to the mind? 'Whosoever shall give a cup of cold water only unto one of these little ones, in the name of a disciple, verily I say unto you, he shall in no way lose his reward.' And yet he that placed the vase of water in the shed, and brought it from a considerable distance, and placed it there every day, was not a Christian—but, a poor, despised, Mahometan!

"And what did this poor man propose to himself? It could neither be to receive money nor thanks, for having filled the vase perhaps before sunrise, he never returns to it till the following morning. Shall we deny him, though he be not a Christian, the justice of supposing that he had a benevolent heart, and what is better still, that he did it from love to God? He places not the vase for the 'disciple' only—it is not for those exclusively who hold common faith with himself,—but, like the heavenly virtue of benevolence, the refreshing draught is as free to the *giaour* as to the disciples of the prophet.

"Surely such a people, whenever the period shall arrive that they receive the water of life from Him, who invites all to come and buy water without money and without price—the living water of everlasting life—will be much more likely to be an honour to Christianity, than multitudes who now bear the name."—*Discoveries in Asia,* 37, 38.

> "We were installed again in an excellent Oda, most hospitably and gratuitously entertained; the good Turks full of kind attentions, giving us much information in return for a cup of coffee, and affording me an opportunity of displaying medical talent.
>
> "It was not till the present journey that I was aware of the precise nature of these Odas, and of their universality throughout Asia Minor. They are not endowed or supported by the government, but are entirely private charities. One at least is to be found in every village throughout the country, and often several in a small village. The original founder charges his estate, be it great or little, with the perpetual maintenance of the Oda; and it seems in most cases to be the tenure by which the estate is held. Nor is this confined to the wealthy; it as frequently happens that even a poor man, whose little spot of ground is barely sufficient, after paying the Aga's decimes, &c. to find bread for his children, charges them to keep a chamber (perhaps the whole house has only two) as an Oda for the stranger. No questions are asked of this stranger whether he be a disciple of the prophet, a Christian, or a Jew —it is enough that he is a stranger, and needs the rights of hospitality. He is provided gratuitously with food, and fuel, and lodging, and even the liberality is extended to his beast.
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> "We abuse the Turk, and call him a barbarian; but where is the country in civilized Europe, that a poor, distressed traveller, faint and sinking under his privations, and without a farthing to procure a bit of bread, or a shed to shelter him from the winter's storm—where is that country?—let the abusers of the uncivilized Turk answer the question, —Where is that country in which such a poor wretch will find from village to village a warm-hearted reception, lodging and food?
>
> "We retired to rest with our minds so full of this admirable charity, that my friend Dethier dreamt of it all the night; and his dream was so singular and amusing, that I regret not to have made a note of it. Alas! that we do not live in the days of Joseph and Daniel!"—*Discoveries in Asia,* pp. 72, 74.

Mr. Gutzlaff, with the zeal and simplicity of an apostle, is the first Christian missionary that ever penetrated China with any plausible prospect of a permanent residence. Although extremely emaciated in body, and depressed in spirits from the loss of a beloved wife, such was his ardent resolve to make every possible attempt, that "not knowing what should befal him," in the year 1831 he determined to enter the Celestial Empire. He has, after three voyages, found a welcome in the very centre of the country, and has every prospect of being the instrument of enkindling a spark of the light of life in the midst of a darkness, that for so many centuries has been considered impervious. His narrative is told very unaffectedly. He is a man of no brilliancy,—no especial talent; and yet he has taken such mighty strides in God's service as to afford us another specimen of the great principle—"God hath chosen the things which are not, to bring to nought the things that are, that no flesh should glory in his presence." We would be among the first in doing honour to the stupendous achievements of Dr. Morrison, in his cultivation of the Chinese language, and the translation of the Scriptures and other holy writings. And we deprecate any effort which may be made, by some, to eclipse his long and laborious devotion to his work, by comparison with any more ostensible undertakings. But we think that this enterprising voyager is destined by God to use that lever which the doctor has been the means of fabricating —to be the *first* to thrust it beneath the solid, inert, impassive mass of Chinese infidelity. Our limits prevent our giving many extracts from the interesting details of Mr. Gutzlaff's Voyages. It will suffice for us to inform our readers that the natives of China, though sunk in the most abandoned profligacy, and what is even more difficult as an impediment to truth,—the most thoughtless self-complacency,—are far from being unpromising hearers of the Gospel. In proof of this we shall only quote our author's description of his welcome at Shang-hae, the central part of China, during his third and last voyage.

> "In the villages they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, 'To you is born a Saviour.' As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.
>
> "The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us full permission to do what we liked. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people to have nothing to do with the barbarians. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with rice or water. They acted up to the letter of these peremptory injunctions, but sent great quantities of live stock, flour, &c. aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores."—*Gutzlaff's Voyages*, p. 306.

We know no more instructive recreation than for a Christian mind to read through the above volumes. What can be more consonant with religious feeling, than in imagination, to stand at the base of Mount Ararat, and, with a pleasingly delusive fancy, eye that peak which first arrested the diluvian ark?—to traverse the glaciers and the snows—to linger among the valleys and the hills, over which the sons of Noah bounded in the chase, or from which the patriarch himself gathered his vintage? What can be more calculated to realize the New Testament history than to survey and weep over the desolated churches of the Apocalypse? And, to descend to later times, surely it is of highest import to watch the Giant of the North, to know if his powers are moderated by the virtues of the Gospel; or to stand in amazement and awe, and yet hope, at millions of the largest empire beneath the sun,—who for centuries have been encompassed by a wall that has verily been a moral cordon, which true civilization, and benevolence, and Christianity could not pass; but wherein a breach,—by means almost as unpromising as that used in the assault of Jericho,—has now been effected.

ART. VI.—1. *Lectures upon the Ecclesiastical History of the First Century.* By the Rev. Edward Burton, D. D., Regius Professor of Divinity, and Canon of Christ Church. Oxford. 1831, 8vo. pp. 391.

2. *Lectures upon the Ecclesiastical History of the Second and Third Centuries.* By the Rev. Edward Burton, D.D., Regius Professor of Divinity, and Canon of Christ Church. Oxford. 1833, 8vo. pp. 523.

3. *The Arians of the Fourth Century, their Doctrine, Temper and Conduct, chiefly as exhibited in the Councils of the Church, between A. D. 325 and A. D. 381.* By John Henry Newman, M. A., Fellow of Oriel College. London. Rivingtons. 8vo. pp. 425.

4. *The History of the Christian Religion and Church during the three first Centuries.* By Dr. Augustus Neander. Translated from the German by Henry John Rose, B.D., Fellow of St. John's College, Cambridge. In 2 vols. Vol. I. London. Rivingtons. 8vo. pp. 391.

REVIEWERS, it has been often said, consider themselves infallible. If, however, they have any such complacent thoughts, we (who hold no such doctrine) cannot but think that at times, like the Pope, they must feel some unpleasant doubts and twinges on this matter. As with other men, so is it with the Pope, and so likewise is it with reviewers—they are *not* infallible. For as all that glitters is not gold, so many a well-turned sentence, with its sounding words and *cubic* style, has but the advantage of the unwise man's cap with the bells on, and nothing more. As, again, long faces* and philosophic ἀνυποδησία do very frequently imply anything rather than "*pure religion, and undefiled before God*"—though it may, and often does happen, that the best men are as it were under eclipse, and very sad—nevertheless, nor one nor other of itself constitutes or declares the inner furniture of the household; so too is it with the language and mere outward dress of a reviewer. It may be light, and easy, and full of worth; it may, again, be a mass of sententious gravity, and yet a bauble.

> "Quid si quis vultu torvo ferus et pede nudo
> Exiguæque togæ simulet textore Catonem,
> Virtutemne repræsentet moresque Catonis?"

So says the courtly but just poet, and he says rightly; and we wish his remarks may have the weight we intend they should have. "*Hæc verò hactenùs:*" and we have not forgotten the mention of infallibility, which the volumes at the head of our article would be apt to shake in any self-constituted professor.

The works with which we have headed our article are all excellent in their kind, and we do not know that we ever read three productions in which (with certain exceptions hereafter to be mentioned in Neander's) there is less objectionable matter to be dwelt upon by a critic. There are points of history, no doubt, and dates, which would furnish forth "ample scope, and verge enough" for a paper much longer than we purpose this to be, even if we *only* dwelt on debatable ground. This, however, it is not our intention to do, and it need not be looked for. Our purpose is strongly to recommend the whole of the three to all students of ecclesiastical history; and these, if they are anxious so to do, as it is likely they will be, can examine all disputable points at leisure by themselves. But, besides the intrinsic worth of these works, there is another reason why we are anxious to notice them, though late, perhaps, so to do. That they ought to have been noticed before is quite true; and the necessary labour and attention due to such works, is what, with somewhat of diffidence, has alone deterred us. Having now, however, given them that study and time, which at least are two requisites in pronouncing a judgment in such matters, we venture to declare again what we have declared above, that the books are each of them great additions to our ecclesiastical literature, and almost invaluable to the student. And in addition to this, there is one *other* reason; and this, with ten thousand others, will, with those whose ears and whose eyes are open, be an additional one to still the voice of the slanderer, who goes on still in his wicked raising of evil reports. What we mean is this—both the original works and the translation are the productions of those whom the wise and the diligent, in their own conceit, are pleased to call the "*stall-fed*" and the "*idle fellows*" of our universities—of those that loll at ease, and do nothing, and forget their calling, and spend their time in busy and unprofitable idleness—

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* That we may not be misunderstood, we beg to transcribe the following from How's Meditations: "Outward gestures and decent behaviour are things very fit and reasonable, being all that the body can pay; but inward sincerity alone can render them both acceptable. Much less does religion consist in dismal looks and sour faces, which only show that it is very unpalatable to those who make them; and it seems to me as if they were swallowing something that went grievously against their stomachs."—lxxv.; *Jebb*, p. 327; again, p. 329. See also *Smith's Select Discourses*, p. 389, *ed. infrà.*

"Ἐν εὐσκίοις δρόμοισιν Ἀκαδήμου."

We are aware that the mention of this will avail little with those that shall be inclined to gainsay it, for they, (to use the simile of our great poet, when he represents the tempter "perplexed and troubled at his bad success,")

"As surging waves against a solid rock,
Though all to shivers dash'd, th' assault renew,
Vain batt'ry, and in froth or bubbles end!"

Nevertheless it is fit it should be said; and it may not be amiss that the evidence comes from one who is no longer connected with the labours of the university, but with those of an extensive parish in the country; but who can bear testimony to the trouble and vexation of spirit which those excellent men undergo in the arduous duties of their calling. We beg to end these remarks (by no means ἀπροσδιόνυσα) with some of the concluding words of Socrates in the Georgius of Plato, and to observe that they are intended to apply individually to each of the distinguished authors whose works we are now noticing.

"Ἐμὸι μὲν οὖν πειθόμενος, ἀκολούθησον ἐνταῦθα οἷ ἀφικόμενος εὐδαιμονήσεις καὶ ζῶν καὶ τελευτήσας, ὡς ὁ λόγος σημάινει. καὶ ἔασον τινὰ σου καταφρονῆσαι, ὡς ἀνοήτου, καὶ προσπηλάκισαι ἐὰν βούληται. καὶ, ναὶ μὰ Δία, σύ γε θαῤῥῶν πάταξαι τὴν ἄτιμον ταύτην πληγήν. οὐδὲν γὰρ δεινον πείσῃ, ἐὰν τῷ ὄντι ᾖς καλὸς κᾀγαθὸς, ἀσκῶν ἀρετήν· . . . . ὥσπερ οὖν, ἡγεμόνι τῷ λόγῳ χρησώμεθα τῷ νῦν παραφανέντι. ὃς ἡμῖν σημάινει ὅτι οὗτος ὁ τρόπος ἄριστος τοῦ βίου, τὴν δικαιοσόνην καὶ τὴν ἄλλην ἀρετὴν ἀσκοῦντας, καὶ ζῆν καὶ τεθνάναι. τούτῳ οὖν ἐπώμεθα, καὶ τοὺς ἀλλους πάρακαλωμεν, μὴ ἐκείνῳ, ὦ σὺ (i. e. *thou that despisest true and useful learning*) πιστεύων ἐμὲ παρακαλεῖς· ἔστι γὰρ οὐδενὸς ἄξιος, ὦ Καλλίκλεις."

Having made these introductory observations, we shall proceed to make some remarks on Dr. Burton's Ecclesiastical History of the First, Second and Third Centuries—the work of one of the most profound patristic scholars* in Europe. Our notices of

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* The value attached to Dr. Burton's "Testimonies of the Ante-Nicene Fathers to the Divinity of Christ," may be judged of from their being found in the libraries of the great continental scholars. They made a part of that celebrated scholar's library, Frid. Münter, the late Bishop of Sjælland.

Mr. Newman's volume, and of Mr. Rose's translation, will either be taken in connection, or in the sequel, as occasion may require. In our perusal of the three, our instruction and our edification has been so great as to justify our applying to them, and to their influence on ourselves, the beautiful words of John Smith.* "The mild and gentle breathings of the Divine Spirit are moving up and down in the world to produce life, and to revive and quicken the souls of men into a feeling sense of a blessed immortality." In conclusion we shall throw out a few remarks on the connection of History with Theology, in answer to the question, whether or not the writings of our English divines are not, perhaps, too confined?

Dr. Burton, in his preface, remarks, that the following "*Lectures upon the Ecclesiastical History of the First Century*, might have been entitled, with equal propriety, *Lectures upon the Acts of the Apostles*"—moreover, that this was his intention. Under these circumstances, however, the History of the First Century comprises two periods—the time before, and the time subsequent to the death of St. Peter and St. Paul. In round numbers, the first period would contain the first seventy years, the latter the remaining thirty. In the execution of this part of his task, (and that a very difficult one,) we think that Dr. Burton has been eminently successful. It has been the custom of most writers on ecclesiastical history to hurry it over—to take it for granted as known, because it *might be known*, without accurately examining it, and setting it forth in all its bearings. Dr. Burton, however, who has patiently had to do with, and to instruct the "*schools of the prophets*," knows full well the truth of Thucydides' observation,† so often made use of by Archbishop Whately, after Gauden in his Hieraspistes—"*'Αταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται.*" Accordingly, he says "most writers appear to me to have made this part of their history too short and superficial," and adds, that his "own work will appear, perhaps, too minute and circumstantial." This may be the opinion of many, but we, for our own parts, are heartily obliged to him for communicating to us, who ourselves profess to be but as students, and ready (had we not heavier occupations) to sit at his feet, the lucid results of his cautious and wary studies. It was a *κάλλιστον ὄνειδος* attached to Porson's name, that he was anxious to explain everything which had the semblance of a difficulty. On this

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[*] See John Smith's Select Discourses, ed. 8vo. p. 361, Rivingtons'; from the ed. of 1673, collated with that of 1660;—an excellent work, reprinted, we believe, at the suggestion of *ὁ μακαρίτης*, Bishop Jebb.

[†] Θ. lib. i. c. xx.; Whately, passim; *e. g.* Errors of Romanism, p. 16; and Bishop Gauden in his Hieraspistes, p. 377, ed. 4to. 1653.

head we are under a great obligation to Professor Porson, and to Professor Burton.

The point which Dr. Burton supposes will give rise to most discussion in his History, is that which concerns the Chronology. This is a point on which we before said it was not our intent to enlarge. It does, however, so happen that we ourselves, some years ago, when this point engaged our attention, were led to make the selfsame examination which Dr. Burton tells us he himself made. In our calculation there will be found some *slight* difference, but as it approaches nearer to his than to any other, we venture to set it down with the accompanying doubts as to its validity, and with the original quotation attached to it. The words of our MS. are these:—

> “ After what has been stated, however, I must say that upon a fresh comparison of Acts, xii. 25, with Gal. i. 18—and Acts, xv. 4, with Gal. ii. 2, new doubts arise, and I am ready to overthrow my own conclusions—
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> —— ‘ *ὡς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης*
> *ὅστ' ἐπεὶ ἂν ποιήσῃ ἀθύρματα νηπιέῃσιν*
> *ἄψ ἄυτις συνέχὲυε ποσὶν καὶ χερσὶν ἀθύρων.*’
>
> In fact, how long St. Paul and Barnabas remained at Jerusalem at this time, and how long again they tarried at Antioch before the commencement of the second apostolical journey, is only to be conjectured.”

Upon this follows our own scale of computation, which, should it meet the excellent Professor's eye, we beg, with much diffidence, to head with Plato's words—“ *εὖ ἴσθι τοῦτο ὅτι οὐχ ἑκὼν ἐξαμαρτάνω, ἀλλ' ἀμαθίᾳ τῇ ἐμῇ.*

“ *Chronology of the Acts.*

	A.D.
The Crucifixion	30
The Conversion of St. Paul	31
St. Paul's First Journey	43
The Death of Herod Agrippa	44
Council at Jerusalem	45 or 46
St. Paul's Second Journey	48
Last Arrival at Jerusalem	53
Arrival at Rome	58.”

Such was our own crude and juvenile calculation, and we hardly know how to alter it. Those who wish for fuller information will find it in Dr. Burton's “ *Attempt to ascertain the Chronology of the Acts of the Apostles, and of St. Paul's Epistles.*” Oxford. 1830.

It is hardly worthy the notice, but as we have marked it down in reference to a beautiful passage, we are very much inclined to fall in with Dr. Burton's views with respect to the Essenes, mentioned at the end of the first Lecture. He thinks that the mixture of superstition in their creed points clearly to an eastern origin; and he adds, that "if we suppose some of the more rigid Pharisees, who saw with disgust the general depravity of the nation, to have admitted into their creed some speculative notions, which had travelled into Judæa from Persia, we shall, perhaps, have no incorrect idea of the origin of the Essenes." But on this point there is nothing that we need dwell on; we shall not, however, be far wrong in designating the Essenes as Jewish [*] or Platonic monks, and we may look upon them as the earliest favourers of monachism. On their general character, we see that Burton and Neander are agreed. The latter says, "The Essenes were, no doubt, distinguished from the mass of ordinary Jews by this, that they knew and loved something higher than the outward ceremonial of a dead faith, and they did really strive after holiness of heart, and inward communion with God." We conclude this allusion to the sect with the following beautifully, though painfully, true passage from Burton—the *cause*, indeed, of our noticing their manner of life.

> "Still it must be remembered that their morality, if compared with that of the Jews at large, was vastly more pure and spiritual. The obstacles which were to be removed in their conversion to the Gospel were as nothing when contrasted with the mountains which shut out that heavenly view from the Scribes and Pharisees. The preaching of our Saviour, if viewed as a whole, may prove to us the great truth that the chief impediment to the Gospel is the corruption of the heart. It is not ignorance, it is not weakness of intellect, it is not want of learning, which are the main causes of infidelity; it is an absence of that moral feeling, of that deep conviction of our own frailness, and of the necessity of holiness, which first leads men to justify what they are determined to commit, and then sets them to hate that which would prove their principles to be wrong. It was thus that our Saviour's preaching was directed, not so much to the head as to the heart. It was in pursuance of feelings such as these that the Jewish authorities never ceased till they had put him to death; and when his ascension to heaven left his disciples to finish the work, for which he had thus prepared the way, and to announce to mankind that redemption which his death and resurrection had now completed; their labours were met by the same resistance; and the same moral lesson is read in those mournful pages of ecclesiastical history, which record the sufferings and persecutions of the early Christians."—pp. 25, 26.

We pass over much in these truly valuable lectures simply because where all is good the parts most deserving of notice are the harder to be selected. But, our great object being recommendation, this matters little. We shall, therefore, take a point, without regard to connection, which seems to us most clearly set forth, and it is the only point our space will allow us to dwell upon. One thing, however, in the perusal of these volumes has particularly struck us, and that is, the plainness of the truths, the simplicity of the narration, and the continual evidence afforded to the veracity of the Gospel histories, where this subject of proof was not the *immediate,* but only formed a *general* part of the author's plan. To this we would by all means direct the student's attention, and we are convinced that many a sceptic, by an unprejudiced and unbiassed reading of such works as these, might be turned from darkness to light, from the cold and withering sensation of unbelief, to the blessed influences of faith, and hope, and charity. O! if the heart were not evil, if bosom sins did not easily beset the children of men, how few, how very few would be those not justified by the wisdom which is from above? How few would resist the historical evidences conveyed in these pages which record the tale of the three first centuries of Christianity!

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[*] On this point see Burton's Bampton Lectures, p. 74, to which he refers. The term *μοναχὸς*, or *monk*, was not used, as he there observes, till long after the apostolic age. But, as it is afterwards observed with respect to Gnosticism, "as is generally the case in the progress of opinions, the thing existed, and had advanced a considerable way, before it assumed a distinctive name."—*Infrà*, p. 75.

> " Whence, but from heaven, could men unskilled in arts,
> In several ages born, in several parts,
> Weave such agreeing truths? or how, or why
> Should all conspire to cheat us with a lie?
> Unasked their pains, ungrateful their advice,
> *Starving their gain, and martyrdom their price."—Dryden.*

Passing over, then, much valuable matter, we arrive in the fourth lecture at the subject of Church Government, and this we think Dr. Burton has treated with his wonted clearness. On this we wish to dwell at length, because it is a point on which Neander and ourselves are quite at issue. We do not, however, purpose to canvass the various opinions on this head; that has been done from the Cartwright and Travers downwards, and may be found in many of those valuable treatises which the champions of our Church have set forth. We need only refer to them, as in themselves *a host;* to Bishop Hall we shall have to refer our readers, by and by, as a *single champion.*

Dr. Burton's statement collectedly of the matter is this. St. Luke speaks of the churches being "*edified;*" an expression, which, as well as the other, of being *established* or *confirmed,* seems always to denote the settlement of certain rules and regulations, which were called for by the increasing numbers. But, as the Apostles themselves could not always be present, it was necessary that some in authority should be with each community to set things in order; and " though we know little of the constitution of the early Church, it seems probable that a ministry, something like that of the seven deacons, was established in every place where there were believers." In their several duties, whether of praying, expounding the Scriptures, baptism, or whatever else fell to their charge, they would naturally be instructed by the Apostles, and have imparted to them those visible gifts of the Spirit, which none but an Apostle could communicate; they would also "look for their model to the system pursued in the parent Church at Jerusalem." The case, however, was different there and in the provincial churches of Judæa, Samaria and Galilee. In Jerusalem some of the Apostles were always at hand to direct and regulate; not so in the distant churches. What would seem probable, therefore, is, that this inconvenience was met by the Apostles appointing one person in each community of Christians to superintend the whole; and hence the natural and almost necessary origin of a new office being established in the Church—that of presbyters or elders. The time of their appointment is not very clear; but, according to Dr. Burton's calculations, it must have been between the years 32 and 43 or 44, as this may be inferred from St. Luke. His own opinion (and with us it is a weighty one) is, that "*they were appointed very early and were the necessary consequence of Churches being established in distant places, which the Apostles could only visit occasionally.*" He then proceeds to say—"I cannot see that this simple hypothesis is at all affected by the question of Episcopacy. The language of Beza, one of the most strenuous advocates of Presbyterian government, appears to me unanswerably to prove the conclusion which I have drawn. He says, "It is essential, and has for ever existed according to the perpetual ordinance of God, that some one should take the chief active management in the Presbytery, having a priority of place and rank, with that power which is given to his office by God:" and again, "No assembly of Presbyters can be said to be rightly constituted, in which there is no ἡγέμενος, or person to take the lead." .... "I," continues Dr. Burton,* "*have supposed this one person to have been appointed by the Apostles: and I would here observe that there is no evidence of a deacon or elder taking upon him such an office in these early times, unless he was appointed by an Apostle, or by some one who had himself received his commission from an Apostle. This appointment was made by the laying on of hands: and it seems plain that this Apostolical ordination, if I may so term it, conveyed the visible and miraculous gifts of the Holy Ghost.*"—p. 98.

In Jerusalem itself, as the Apostles and Deacons would be sufficient at the first to set things in order, the Presbyters were probably of later date,—whether so named from their age, like the *senators** originally at Rome, or whether the most *active and energetic* of the deacons were appointed to that office.

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* We have caused this to be printed in italics, because it is important. It is a point not to be controverted.

Again, the appointment of one greater than the Presbyters in Jerusalem, or rather a *primus inter pares*, probably took place by reason of the Apostles being called to visit the Churches in the provinces; and the early writers are unanimous in giving the precedency to James, the brother or cousin of our Lord. St. Luke, though he gives us not the date of this appointment, yet mentions James in such a manner as "to show that in the concerns of the Church at Jerusalem he had equal authority with the Apostles." It would seem from Gal. iv. 19, that he had this authority early, and Burton adds that "Eusebius, in his Chronicle, appears to place the appointment of James in the second year after the Crucifixion." We must now be permitted to make a long connected extract; but it is one of much importance, and we think clearly and fairly written.

"I use the term *bishop* in accordance with the statement of all the ecclesiastical writers; though I by no means intend to affirm that this was the title at first given to James; or that the office which he bore was analogous to that of bishop in later times. If the Epistle to Titus was written, as I suppose, in the year 51, and the first Epistle to Timothy in 52, these are the earliest instances in which the Greek term ἐπίσκοπος, or *bishop*, is used: and it was used by St. Paul in his address to the elders of Ephesus, which I should suppose to have been delivered in the year 53. We thus find that the term *bishop* was in use nineteen or twenty years after the date which I should assign to the appointment of James: and it is demonstrable that at this time the terms *bishop* and *presbyter* were partly† convertible. Every Presbyter was by the nature of his office an ἐπίσκοπος, or *overseer*, of the rest of the flock: but that every person, who was called‡ *Episcopus*, was merely on a level with every other Presbyter, has perhaps been too hastily assumed: and certainly the ecclesiastical writers, who spoke of James as Bishop of Jerusalem, intended to assign him a decided pre-eminence over every other officer in the Church. Without, then, entering further into this question, I should give it as the unanimous opinion of the early writers, that the Apostles appointed James, the brother or cousin of our Lord, to superintend the concerns of the Church at Jerusalem. I conceive it to be very probable that this appointment was made as early as the year 32, or the second year after the conversion of Saul: and I also conceive it to have been caused by the care of so many other churches devolving upon the Apostles, and the necessity of their frequent journeys into Judæa, Samaria and Galilee. James was to all intents and purposes an Apostle in power and authority; though he was not, in the literal sense of that term, an envoy or ambassador to preach the Gospel in different countries. The office to which he was specially appointed precluded him from doing this: but I conceive him to have had full power over the Presbyters and Deacons: to have appointed other persons to those stations, when the occasion required; to have seen that these ministers fulfilled their duty with respect to the poor; and, though it is not expressly said, I should conclude that the distinctive mark of an Apostle, the power of conferring the miraculous gifts of the Spirit, was possessed by James. Whenever any of the Apostles were present in Jerusalem, his office was not superseded, nor did the Apostles cease to have the paramount authority. The name of James is sometimes mentioned first, even before that of Peter and John; and this remarkably confirms the ecclesiastical tradition that he was head of the Church at Jerusalem: but he was mentioned first because the Apostles had conceded to him the whole temporal and spiritual management of the parent Church: if the occasion required, and if any of them happened to be present, thus formed a sort of council to deliberate upon any new occurrence; and for ordinary matters he seems to have consulted with the Presbyters. We may say, perhaps, that the Church at Jerusalem was left by the Apostles to the care of the elders under the direction of James: or it might be equally correct to say, that it was left to James, who was assisted by a council of elders: and this is the impartial conclusion to which I should come, without reference to the bearing which it may have on the much disputed question of episcopacy."—p. 102—104.

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* We find this statement both in Burton (p. 99) and in Neander (Trans. p. 187); and, as the earliest notice of Neander's History we know of is in the Introduction to Burton's Bamp. Lect. p. xvii, it is probable he had it in view. See the German of Neander, p. 284, i. Band. i. Abth. "*wie in dem lateinischen*, Senatus; *im griechischen*, *γερουσία*." The expression, however, is common to our old divines.

† "However the name at first was common to all Church Ministers, Apostles and Presbyters, to be called Bishops; yet afterward, when the Apostles were diseased, their successors in the eminency of place among the Presbyters, were called peculiarly Bishops."—*Bp. Gauden's Hieraspistes*, p. 264. There is a vast deal of valuable matter in his replies to "*Cavil* or *Calumny* vth." and we can only wish that it were possible to appeal to him as an unexceptionable witness.

‡ This is just the language of Hall; "Lo, St. Paul's elder here is no other than a Bishop; even then, as the Fathers observe, every Bishop was a Presbyter: though not every Presbyter a Bishop, yet every Presbyter a sacred and spiritual person, such an one as is capable of holy ordination."—vol. iii. p. 181, ed. fol. 1662.

We have been thus minute in our extracts, and in giving the full scope of Dr. Burton's reasoning, because it seemed to us absolutely necessary to be so, as the examination of the question, in our judgment, quite overthrows that part of Neander's work, (we allude to section ii. p. 181, &c. of Mr. Rose's translation, which in our eyes is so very exceptionable.) In short, we do not see how any one can, with the records that have come down to us, ever shake the basis on which an authoritative ministry is founded. We must beg our readers to refer to the translator's Preface, and to his short notes on these several parts. He modestly calls them nothing; but, though extremely concise, they will be found always to the point. In fact, Neander's account, as Mr. Rose says, "which admits of lay elders and rejects an authoritative ministry, is not warranted by those notices which the age immediately succeeding that of the Apostles affords, and still less by the accounts of the first times, of which we have a more accurate knowledge."—*Pref.* p. xi.

And now, as we are examining the form of Church government in early times, it will be as well to subjoin to the account from Dr. Burton all that we have to object to in Neander's; that so, in the sequel, according to our space, we may refer our readers to what we consider truly valuable. As stated above, his idea that the ministry is not what we should call an *apostolically ordained body* cannot for a moment be listened to; at least, if it be, it must be in direct opposition to the truths *once delivered to the Saints.* We, as well as Neander, hold fast to the word of God, which says, that Christians are "*a chosen generation, a royal priesthood;** that "*Christ hath made us kings and priests to God,*"—kings to reign with him, and priests to offer up unto him our spiritual sacrifices. This is our privilege, and we bless God for it continually. But when Neander would persuade us that there is no priesthood in its *restricted* sense under the New Testament, but that it is an Old Testament notion introduced after the times of the Apostles and first Christians,—when he says, "the false conclusion was drawn, that as there had been in the Old Testament a visible priesthood joined to a particular class of men, there must also be the same in the New, and the original evangelical notion of a general spiritual priesthood falls, therefore, into the back-ground,"†—we cannot agree with him. We maintain, that although fancied Jewish analogies *might* have had an undue weight in the early days of the Christian Church, that nevertheless the priesthood, who should preach the word, and by whom the Sacraments should be duly administered, was a separate and regularly ordained body,—that none who were not so ordained had any right to take this office upon themselves. We agree with Mr. Rose in thinking that Neander's earnestness in his canvassing of this point arose from "his fear of lowering the spiritual nature of Christianity by giving too much importance to its forms" (*Pref.* p. x),‡ but that it has led "him improperly to combat the notion of an authoritative ministry, as if it savoured of the Jewish priesthood" (*ibid.*) Connected with this is the admission of lay elders, of which we shall presently speak in the words of Bishop Hall.

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* See Newman's beautiful remarks in the work presently to be considered, pp. 245, 246.

† See Translation, p. 197.

‡ On this point we beg to refer our readers to the Rev. Hugh James Rose's Letter to the Bishop of London, in reply to Mr. Pusey's work on the Causes of Rationalism in Germany.

On the subject of the Sacraments we use the words of Mr. Rose, in a note in his preface, p. ix. "Any person who reads the account given by Neander of the Sacraments, will feel that the question of the ministry is not an isolated question, but also materially affects the view to be taken of them." This, then, is another of the points on which we disagree with him,—if it might not be comprised under the same head.

The last objection we have to mention specifically is that which relates to the Sabbath, which, severally with the others, has been adverted to by Mr. Rose; and they are only mentioned here that students of ecclesiastical history may be directed to examine the question for themselves, and not to be led by the mere authority of a name. In saying this, we are far from wishing to make them self-sufficient,—our only object is to caution. "*Obest plerumque iis,*" says Cicero,* "*qui discere volunt, auctoritas eorum, qui se docere profitentur: desinunt enim suum judicium adhibere; id habent ratum, quod ab eo, quem probant, judicatum vident.*" But when we read, for example, that "*the festival of Sunday, like all other festivals, was always only a human ordinance,*"† we cannot avoid expressing our own old-fashioned opinion,—which is, that the Christian Sabbath is of *Divine institution.* Without entering into the question which, perhaps, has already been too much discussed,—and *deep* discussions, observes Jeremy Taylor, render *shallow* comforts,—and without canvassing the usual texts from the New Testament, we copy the following notice from Justin Martyr's Apology to Antoninus Pius. There is reason to think that the first sentence contains what may be called a *conceit,* but the passage as a whole is valuable;—

"We all of us assemble together on Sunday, because it is the first day on which God changed darkness and matter, and made the world. On the same day also Jesus Christ our Saviour rose from the dead. For he was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, he appeared to his Apostles and Disciples, and taught them what we now submit to your consideration."‡ In bringing these considerations to an end, we cannot help pointing out to our readers the similarity of thought which exists between Neander and Archbishop Whately, as well on the subject of the priesthood as on that of the Sabbath; and we would suggest to them, as well in reading Neander's as in reading any other author's works in the present day, that it will be wise to bear in mind what the great Clarendon records of Mr. Hales: "He would often say, his opinions he was sure did him no harm, but he was far from being confident that they might not do others harm who entertained them, and might entertain other results from them than he did; and, therefore, he was very reserved in communicating what he thought himself in those points, in which he differed from what was received."*

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* De Nat. Deor. lib. i. c. v.

† See Translation, p. 337. A very useful little pamphlet on this point, is one by the Rev. W. Brudenell Barter, in answer to Archbishop Whately's new-fangled notions. Bishop Hall in writing to his brother, Mr. S. Hall (Decad. iv. Epist. v.), thus advises him: "Let me advise you to walk ever in the beaten road of the Church; not to runne out into single paradoxes. And if you meet at any time with private conceits that seeme more probable, suspect them and yourselfe; and if they can win you to assent, yet smother them in your brest, and doe not dare to vent them out, either by your hands or tongue, to trouble the common peace. *It is a miserable praise to be a witty disturber.*"—vol. i. p. 345.

‡ Our quotation is made from the very useful translations of the Rev. Temple Chevallier, p. 276. Those who wish for more information will find it in Bishop Kaye's work on the writings of Justyn Martyr, pp. 89, 94, 97. The date of the Apology is probably about A. D. 150.

We return now to the subject of "*lay elders*," whom Neander admits of when he rejects an authoritative ministry, and we do so because this is a time when it is well to give an answer to those, not whose *knowledge*, but whose *presumption*, leads them to go forth and proclaim things, which neither this age, nor any other, can admit of as fact, unless they disdain time-honoured antiquity, and all authority whatsoever. "The authors of this late device," says Bishop Hall,† "were men of great note in their times, but men still; and herein they showed it too well, that for their own ends they not only invented such a government as was never heard of in any Christian Church throughout the whole world before them, but also found out some pretence of Scriptures never before so understood, whereupon to father their so new and (now) plausible erection." "Those, however," continues the same great divine in the next section, "those who with impartial and unprejudiced hearts shall address themselves to the Book of God, and with a careful sincerity compare the Scriptures, shall find that wheresoever the word elder or presbyter is, in an Evangelical sense, used in the Holy Epistles, or the history of the Acts, (except it be in some few places where eldership of age may be meant,) it *is only and altogether taken for the ministers of the Gospel.*"

Now it is quite out of our power to examine all the several passages which have been alleged to favour the establishment of a lay eldership. We, therefore, as we proposed, refer our readers for an answer to Hall's work above quoted. The third part of it relates entirely to it. If that be not enough to satisfy them on the point, they can then take up others at their will, and the fifty-first section of Jeremy Taylor's "*Episcopacy Asserted,*" is, perhaps, as condensed and satisfactory as any. Mr. Rose refers to Bishop Bilson's work, and the quotation will be found, with Neander's exposition of 1 Tim. v. 17, in p. 191 of his translation. As the verse of the Apostle to Timothy is probably the only one which the greatest sticklers for lay elders would now refer to as able to bolster up their phantom cause, we shall offer the following remarks on it and conclude. In the first place, no expositor for fifteen hundred years after Christ ever took these *οἱ καλῶς προεστῶτες*—these *οἱ μάλιστα κοπιῶντες*, for any other than priests or ministers of the Gospel. Therefore "*pro magnâ teste vetustas creditur.*" When, again, in church matters, in *teaching*, that is, were the laity ever called *προεστῶτες*? Nay more, to use an Aristotelian derivative argument, would the word priest (though wrongly) have ever been derived from *προεστῶς**—if the same were a lay elder? In short, till the time of this new-fangled discussion, *προΐστασθαι* and *κοπιᾶν ἐν λόγῳ* were always properly considered but as "*divers parts*"† of the same office. And what, to conclude with Hall's words, "and what can those *κοπιῶντες* be but those priests which diligently and painfully toil in God's harvest, in the word and doctrine? All the elders, therefore, there intended, are exercised in the word and doctrine; but there are some that do *κοπιᾶν*, labour more abundantly than the rest; these must be respected and encouraged accordingly. Neither is there any reason in the world to induce an indifferent man to think that this *μάλιστα κοπιῶντες* should imply a several and distinct office, but rather a more intense and serious labour in the same office, as might be shown in a thousand instances. Whereas, therefore, this is the only Scripture which in some fore-prized ears seems to sound towards a lay presbytery: I must needs profess for my part, if there were no other text in all the Book of God more pregnant for their disproof, I should think this alone a very sufficient warrant for their disclamation. And I do verily persuade myself, that those men who upon such weak, yea, such no grounds, have taken upon them, being mere laicks, to manage these holy affairs of God, have an hard answer to make one day before the tribunal of Almighty God, for this their presumptuous usurpation." In that day may our negligences and our ignorances, our secret faults and our presumptuous sins, find that mercy, through the intercession of our Redeemer, at the hands of God, which they are scarce likely to find at the hands of man! Having thus regularly considered the subject of Church government in its several branches, we shall make an end by the incontrovertible position of Chillingworth touching episcopacy; and so give any student a proper ground to work upon. We rather think the syllogism has before appeared in these pages; but would they sift the question to the bottom it would be for the benefit of those "who are given to change:"—

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* The Life of Edward Earl of Clarendon, vol. i. p. 50. It was probably in allusion to the points here commented on that Dr. Burton originally observed of Neander, in the introduction to his Bampton Lectures, "The writer is a theorist, as are many of his countrymen; and I could wish some of his observations had not been made."—p. xvii. He afterwards awards him the praise which is so justly his due. Bishop Hacket's remarks are quaint but good: "Beware of novel doctrines, and observe it when you will, if they do not beget new vices; as a millstone new peck'd fills the meal it grinds with more gravel than one that is smooth within. Therefore gather such manna as fall very early in the morning."—p. 435, folio.

† See his Episcopacy by Divine Right, part iii. § i.; Works, vol. iii. p. 179.

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* So in Hall, and in Hammond, (Works, vol. iv. p. 542,) from Justyn Martyr. As the word *alms* has been *packed* and *doubled up* in English from *ἐλεημοσύνη*, so in like manner *πρεσβύτερος*, turned out of the *packing-press*, appears in the abbreviated *priest*. See Jun. Etymol. and Mede. apud Parkhurst in v. Ed. Rose.

† The words are Jeremy Taylor's, who presently afterwards adds, "All good counsellors of state are worthy of double honour, especially them that, disregarding their own private, aim at the public good. This implies not two sorts of counsellers, but two parts of a counsellor's worth and quality. Judges that do righteousness are worthy of double honour, especially if they right the cause of orphans and widows; and yet they are no righteous that refuse to do both."—vol. vii. p. 273. Ed. Heber.

> "Episcopal government is acknowledged to have been universally received in the Church presently after the Apostles' times.
>
> "Between the Apostles' times and this *presently after*, there was not time enough for, nor possibility of, so great an alteration.
>
> "Therefore there was no such alteration as is pretended. And therefore episcopacy being confessed to be so ancient and Catholic, must be granted also to be apostolic."*

We are now obliged to quit Dr. Burton's volumes, which we have noticed in hardly any other way than in connection with Church government;—we wish, however, to add, that whosoever shall study diligently at his feet shall reap a rich harvest, and we trust that the two volumes noticed at the head of this article will ere long be followed by a third. We must not omit to say that the professor's style is simple, plain and easy, bearing the stamp of good English, which in the present day is not common. We shall not be wrong in making him speak in the words of Jackson with reference to the preachers in his day, and which certainly might be applied to many in our own: "*I am persuaded many preachers might in this argument often prove more theological, so they could be content to be less rhetorical.*"†

The next work to be noticed is Newman's History of the Arians of the Fourth Century; and upon it, at the starting, we passed, what we consider that it deserves—a just encomium. All we have space to do now, as above, is to recommend it. It fills up a space which is most interesting to the theological student,

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* "The Apostolical Institution of Episcopacy Demonstrated." Chillingworth's Works. Ed. the Ninth. Folio, p. 298. London, 1727.

† See Works, vol. iii. p. 783. Ed. fol. 1673.

(and, to use the remark of Callixtus,[*] "without the knowledge of ecclesiastical history, no theologian deserves the name,") and besides this, opens to full view the cold and heartless substitute for religion, which the love of discussion and of pre-eminence, the *cousin-german of Dissent*, is almost sure to set up in the minds of all hair-splitting devotees to scepticism. Nothing, indeed, can be truer than Mr. Newman's remark, and we print it in italics that those who run may read it:[†] "*When the spirit and morals of a people are materially debased, varieties of doctrinal error spring up as if self-sown, and are rapidly propagated.*" No man needs look far to see this,—it may be, the seeds of it will at times be found in the small household of his own heart. This premised, what we shall do in the sequel is this: We shall commence by stating the scope of Mr. Newman's work in his own words, and then briefly direct the reader to such parts of it, and perhaps quote such remarks, as in our eyes are very deserving of notice. This, then, is what Mr. Newman leads us to expect from his work:—

> "It is proposed in the following pages to trace the outlines of the history of Arianism, between the first and second general councils. These are its natural chronological limits, whether by Arianism we mean a heresy, or party, in the Church. In the council held at Nicæa, in Bithynia, A. D. 325, it was formally detected and condemned. In the subsequent years it ran its course through various modifications of opinion, and with various success, till the date of the second general council, held A. D. 381, at Constantinople, when the resources of heretical subtilty being at length exhausted, the Arian party was rejected from the Catholic body, and formed into a distint sect, exterior to it. It is during this period, while it still maintained its hold upon the creeds and the government of the Church, that it especially invites the student of ecclesiastical history. Afterwards it presents nothing new in its doctrine, and is only remarkable as becoming the animating principle of a second series of persecutions, when the barbarians of the north, who were infected with the heresy, possessed themselves of the provinces of the Roman empire. The line of history, which is thus limited by the two first ecumenical councils, will be found to pass through a variety of others, provincial and patriarchal, which form easy and intelligible divisions of it, and present the heretical doctrine in the various stages of its impiety. Accordingly, these shall be taken as cardinal points for our narrative to rest upon; it will matter little in effect, whether it be called a history of the councils, or of Arianism, between the eras already marked out. However, it is necessary to direct the reader's attention, in the first place, to the state of parties and schools, in and about the Church, at the time of its rise, and to the sacred doctrine which it

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[*] The reader may find this remark in Mr. Pusey's work on the Theology of Germany, note, p. 65. We have not Schröchh at hand to make good the reference.

[†] See p. 20.

assailed, in order to obtain a due insight into the history of the controversy; and the discussions which these subjects involve will occupy a considerable portion of the volume. I shall address myself without delay to this work; and in this section propose to show that Arianism originated in the Church at Antioch, and to observe upon the state and genius of that Church in primitive times. In the sections which follow, I shall consider its relation towards the heathen philosophies and heresies then prevalent; and towards the Church at Alexandria, to which it is often referred, though with very little pretence of reasoning. The consideration of the doctrine of the Trinity shall form a separate chapter."—p. 1—3.

The second section of the first chapter, headed "The Schools of the Sophists,"* is one peculiarly worthy the reader's attention. Nothing can possibly better show the disputatious character of Arianism, or better illustrate what we before remarked as to its cold-heartedness; so much so, indeed, as almost to lead us to say, in a different sense to which it was written, that *disputers are of this world.* We are ourselves quite convinced that the *spirit of disputation is altogether bad,* especially on the awful and soul-appalling mysteries of the Godhead. What is revealed is for us and our children, and nothing more; the secret things belong to the Lord our God, and when we even think on them, it is well to bear in mind the end of the men of Bethshemesh, and of Uzzah's error, and of Babel's confusion,—to draw back and worship, and to say with the Psalmist, "*I do not exercise myself in great matters, which are too high for me.*"—Ps. cxxxi. *v.* 2. Indeed, we beg to lay before all the beautiful confession of that excellent Divine above quoted, who, in speaking of the holy and blessed Trinity, says it was a subject "which I reserved for the last part of my labours to be set down by way of *prayer and soliloquies, as being an argument, in my judgment, both then and now, more fit for meditation, than for controversie or scholastic discourse.*"† We therefore, though none can be more alive to the necessity *now,* and in *earlier days too,* of creeds and articles of faith,—though we would speak as loudly and, if we could, as well as Mr. Rose has done in his Letter to the Bishop of London,—yet we quite agree with Mr. Newman when he says, that "freedom from symbols and articles is abstractedly the highest state of Christian communion." Heresies, however, must arise for the trial of the faithful, and for whatever other good purposes it pleases God that they should. Heretics must be answered, and the truths once delivered to the Saints vindicated. Creeds consequently must arise, and be set forth, and though they be "wrested daily by infidels to their ruin,"—yet is it necessary that the fold of Christ should be marked, and that they who stray from it should be marked also. Above all it is necessary that they who are to divide the word of truth to others should be teachers of sound doctrine, and not with proud impatience of control imagine that they have concentrated in themselves the whole wisdom of the wise, and that they who framed either creeds or articles with which they do not agree, because heady and high-minded, were not *wise,* like themselves, *to salvation.* Well and wisely was it said by Jeremy Taylor, "To know that there is great learning beyond us is a great part of learning; but they who have the confidence in the midst of their deepest ignorance to teach others, want both modesty and understanding too, either to perceive or to confess their own wants; they never kissed the lips of the wise, and therefore they think all the world breathes a breath as fenny and as moorish as themselves."*

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* We have not thought it amiss to give Archbishop Magee's notion of a sophist: "Ingenuity, exerted under a subtle show of reasoning for the purpose of misleading and over-reaching the controversial opponent, is the distinguishing attribute of the character so denominated."—*On the Atonement,* vol. ii. p. 265. New edit.

† Jackson, Works, vol. iii. p. 809.

To those, who, like ourselves, have reason to fear the not unusual tenor of discourses and of *familiar meetings,* as they are called, in the present day, we beg to recommend an attentive perusal of what Mr. Newman says under the head of public preaching, p. 50—52, and to connect it with his remarks in pp. 92, 93, on the right mode of addressing the heathen. We subjoin a portion of each for edification:—

> "There are very many sincere Christians of the present day, who consider that the evangelical doctrines are the appointed instruments of conversion, and, as such, exclusively attended with the Divine blessing. In proof of this position, with an inconsistency remarkable in those who profess a jealous adherence to the inspired text, and are not slow to accuse others of ignorance of its contents, they appeal, not to Scripture, but to the stirring *effects* of this (so called) Gospel preaching, and the inefficiency, on the other hand, of mere exhortations respecting the benevolence and mercy of God, the necessity of repentance, the rights of conscience, and the obligation of obedience."

Again, (and though the place itself refers particularly to the heathen, yet it will apply to those who, like the heathen, live without God in the world,) he says, "the preacher will address his hearers, not as men in a state of actual perdition, but as being in imminent *danger* of the wrath to come." Is this the case in the present day? No! Would to God that it were! and would also that the following passage from Dr. Shuttleworth's Sermons were imprinted on the hearts of that legionary multitude who take their stand on the pinnacles of Mount Ebul:—

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* The Divine Institution and Necessity of the Office Ministerial. Works, vol. xiv. p. 440. We heartily wish this beautiful treatise were published separately. Indeed we do not know a more useful manual than this would be, accompanied by a *good* translation of Chrysostom's Treatise, De Sacerdotio. How many are they that live in these days,—

"As the world were now but to begin,
Antiquity forgot, custom not known,
The ratifiers and props of every word."—*Hamlet.*

> "Every one who will take the trouble of comparing the general tenor of many much-approved and widely-circulated religious works of our own day with that of the discourse of our blessed Saviour, and with the writings of his Apostles, cannot, I think, fail of remarking the far more cheerful and encouraging tone of exhortation which is to be found in the latter than in the former productions. Human theologians ever seem anxious to dwell upon the terrors,—Scripture upon the graciousness of God's judgments. And when we recollect that, as I have already remarked, the perfection of the Christian character in this life is described by revelation as consisting of faith which worketh by *love*, and are told that the love here mentioned is that perfect repose upon the fatherly mercies of God which casteth away fear, we surely cannot doubt which species of exposition has the directest tendency to develope this character in all its loveliness."—*Sermons*, vol. ii. p. 398.

There is a very curious passage in p. 77, to which we would refer *a race of panders to the itching ears of the public*, whom we hardly know how to designate by a worthy name, but whose unholy handy-work is now-a-days set forth in certain publications which we have had occasion before to notice,—"*ardeliones, circumforanei, circumcelliones*,"—or, short-hand writers about pulpits. The passage we allude to relates to Gregory of Neocæsarea, and to the charge of Sabellianism brought against him most unreasonably. "The occasion of these alleged statements," says Mr. Newman, from *Basil, Epist.* ccx. § 5, "on Gregory's part, was a *vivâ voce* controversy with a heathen, which had been *taken down in writing by the by-standers*."* We beg leave to call to the remembrance of those who come to the temple, not to worship, but to pilfer, the words of the Eighth Commandment,—

"THOU SHALT NOT STEAL."

Section the first of the second chapter contains some remarks on the reverence observed towards the Christian mysteries in the early days of the Church, and a condemnation of that debasing familiarity which is now, as it was in the times gone by so like to the present, a blur and a blot on those that make use of it and set at nought the holy gravity which is ever to be found in the word of truth. Nor is it only in the pulpit that this irreverent use of holy things is to be found. In the present day, amongst a certain society, the truly pious and conscientious Christian, who trembles at God's word, and fears his name, and keeps it still within his lips, except upon occasions when he is called upon to proclaim the name of the Lord, and his eternal attributes, to those that seek for wisdom and instruction,—this man, who *without noise* is day and night blessing his Creator, and looking to the mercies of his Redeemer, and praying for the benign assistance of that Holy Spirit which is never prayed for in vain,—this man, whose heart is set at liberty, who not only *says* but *does*, who is actively employed in going about doing good, and shows forth to the gainsayers that the end of the commandment is *charity*,—this man, to whom we may apply the great poet's words, in a far different sense than that in which he used them, *οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει*,—*this man, forsooth, who like one of the wisest of his fellow-men, never mentions the word God, or reads the name, or thinks on it without a pause, much less discusses the everlasting attributes of the Almighty in *self-sainted coteries*,—this man, and they that are his fellows, are proclaimed on the house-top, and that in the words of the prophet, to be "*watchmen*" that "*are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.*"—Isai. lvi. 10. We are very sorry we cannot find room for the passage from Mr. Newman's work; we, however, earnestly beg our readers to refer to it, and not to leave the old paths in pursuit of those given to change, but to be "*filled*," according to the prayer of our Confirmation service there quoted, "*with the Spirit of God's holy fear.*" Besides the irreverence above alluded to, which with, we may say, a host of others, characterizes the *Arianizing spirit* of our age, we would refer our readers likewise to the quotation from Tertullian on the subject of prophesyings, with their concomitant evils, at least in a *general* way, constituted as man is, and ready, owing to the evil that is in him, to set himself up higher than his brethren. In short, he that reads this work with attention, and lays to heart what he shall there learn; he that sees the evils there clearly set forth, and resolutely determines, with God's assistance, to make stand against them, must needs arise a better and a wiser man, and one more likely to do good in his generation than the disputers, and the many masters of this world, who seem to think that the word of God is rather with *declamation* and *wrangling* than with *power*.

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* These words are not printed in italics in the original.

A few particular points there are yet, to which we would advert; we must, however, content ourselves with barely referring to them. Let our readers, then, look to that portion of the work which shows, in opposition to the popular misconception, that the Church *is* a political power, and in *what sense* it is so: that the clergy *have* a great concern in temporal affairs, and *why* they have it;* for, "in truth, the Church was framed for the express purpose of interfering, or, (as irreligious men will say,) meddling with the world. It is the plain duty of its members, not only to associate internally, but also to develop that internal union in an external warfare with the spirit of evil, whether in kings' courts, or among the mixed multitude; and, if they can do nothing else, at least they can suffer for the truth, and remind men of it by inflicting on them the task of persecution."—pp. 277, 278.† We would refer again to the *characteristic* of the Arian opposition to the Catholic Church, which, like that of most Dissenters in the present day, was for private ends;—to the character of Eusebius of Cæsarea;—to the vanity of conciliatory measures;—to the just praise of Athanasius;—to the downfal of Arianism in the Eastern Church, with the death of Valens, A. D. 378;—and especially to the character of the great and good Gregory Nazianzen, with the description given by that Father of himself and of his times. The latter passage contains one of the most affecting and instructive lessons we ever read. Thanking Mr. Newman heartily for his labours, and for the instruction he has given us, we recommend his work to all ecclesiastical, or other, students; and end with this straight-forward and unflinching testimony to truth.

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* On this point we rejoice to strengthen our own remarks by those of that pure-hearted and devout Christian, John Miller; see his Bampton Lectures, p. 221. *O si sic omnes!*

> "These consequences" (the consequences, that is, of heretical doctrines,) "are certain of being elicited in the long run; and it is but equitable to anticipate them in the persons of the heresiarchs, rather than to suffer them gradually to unfold, and spread far and wide after their day, sapping the faith of their deluded and less guilty followers. Many a man would be deterred from outstepping the truth, could he see the end of his course from the beginning. The Arians felt this, and therefore resisted a detection which would at once expose them to the condemnation of all serious men. In this lies the difference between the treatment due to an individual in error, and to one who is confident enough to publish his innovations. The former claims from us the most affectionate sympathy, and the most considerate attention. The latter should meet with no mercy: he assumes the office of the tempter, and, so far forth as his error goes, must be dealt with by the competent authority, as if he were embodied evil. To spare him is a false and dan-

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* On this point, likewise, see Miller, Lect. viii. p. 221—4.

† These points will be found in the following pages—278, 281, 303, 400, 405, 406. In p. 415 may be seen Gregory Nazianzen's opinion of conferences and synods, which also, we think, contains as well a painful lesson as a painful truth.

gerous pity. It is to endanger the souls of thousands, and it is uncharitable towards himself."—p. 253.*

Occasion was taken in the work just now noticed to dwell upon the catechetical schools. The mention of catechising has induced us to refer our readers to Bishop Hall's Peace-maker, § xxiii., and to observe with him, after King James, whom we wish certain people would *follow* on these points, instead of calling him *pedant*, that " it shall much conduce to the keeping of public peace, and the prevention of the dangers of the breach thereof by exorbitant doctrines, if order be taken by authority, that sure grounds of religion be laid in the hearts of God's people; and that the reason why so many of ours were perverted to Popish superstition, was, for that the people were not well grounded, by *due catechising in the principles of Christian religion.*" The section concludes with these very remarkable words, as applicable, in our opinion, *now*, as *then*.

" As for matter of belief, when the foundation surely laid of the doctrines of faith, contained in the *Apostolick*, *Nicene*, *Athanasian Creeds;* and of the doctrine of the sacraments, briefly comprised in our *publicly allowed catechisms;* I see no reason but to think our people so sufficiently defenced against the danger of error, that no heretical machinations would be able to batter, or undermine them. And surely, if ever there were, or can be time wherein the necessity of this duty of *catechising* were fit to be enforced, it is this upon which we are fallen; when the souls of Christian people are so hard laid at, not only by Popery, Anabaptisme, Antinomianisme, Pelagianisme, but by the confounded and hellish heresies of Socinianisme, Antitrinitarianisme, *Ne-arrianisme,* prodigious mischiefs, tending not only to the disturbance of our peace, but to the utter destruction of Christianity; when we may truly say to every soul (upon the letting loose of satan) as *Simeon* said to his pillars before the earthquake, '*Stand fast, for ye shall be shaken.*' Shortly, if this duty be neglected, we may preach our lungs out if we will, but with little effect; when we have spent all our wind upon the ears of the people, their hearts will be still apt to be carried away by every *wind of doctrine.*"†

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* Upon turning to our notes afresh, we find we have omitted to notice one point which is treated of in a most masterly manner; we mean that of " *Allegorizing.*" *See p.* 62, *et seq.*. To the remark in p. 63, we beg to add this of Gloster Ridley's: " If any expect abatement to be made for their poetical expressions, as owing themselves to the oriental grandeur, I must observe, so far from that, that on the other side allowances must be made for the poverty of language, which faints beneath the weight of that truth it was intended to carry."—*Eight Sermons on the Divinity and Operations of the Holy Ghost*, p. 14. 8vo. 1742.

† This passage may be found in vol. iii. p. 583. In the edition, however, of 1662, there is some error in the pages. We remark this, lest the reader should imagine that, if he finds it not, our reference is wrong. Similar remarks will be found in his *χειροθεσία* in the same volume, p. 889. As to the paragraph we have selected, we beg that Bp. Hall's remark on our *publickly allowed Catechism* may be attended to. This we

It remains for us now to turn to that part of the translation already published of Neander's work by Mr. Rose. As we have adverted, in the earlier part of this article, to what we considered objectionable in it; it will now be our object very briefly to direct our readers to what is staple and profitable; and after this to state how we think Mr. Rose has performed *his* task. With reference to Neander himself, we think none can read many pages of his history without being struck with the careful research displayed in it; and even in those points on which we are at issue, with that truly* Christian temper of charity, coupled with his zealous love of truth, and determination to defend it. This, we think, every one must be glad to confess with Mr. Rose; though like him, we do not agree with him on the subject of early Church government. We ourselves never were more convinced of a man's sincerity from his writings than we were of Neander's. Nor is it in these days any slight pleasure to meet with such an author, when—

> "*High and low*
> *Watchwords of party, on all tongues are rife;*
> *As if a Church, though sprung from heaven, must owe*
> *To opposites and fierce extremes her life;—*
> *Not to the golden mean and quiet flow*
> *Of truths, that soften hatred, temper strife.*"—WORDSWORTH.

But to return. We cannot but feel sure that the reader must be deeply interested, and gladly though painfully instructed by Neander's Introduction, p. 1—58, containing the "*general view of the religious state of the Roman, Grecian, and Jewish world, at the time of the first appearance and early diffusion of Christianity.*" These pages are full of information, and in them is shown clearly the truth that Christianity alone is the leaven to leaven the whole

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say, not because we have any *objection* to what are called *broken Catechisms*, nay, we use them *ourselves*; but because we hold it true, that, what is therein taught, with the minister's remarks, is sufficient; and because we cannot bear to hear those that should know better, in the present day holding out, and that publicly, that the Catechism in our Prayer Books is *strong meat* and not fit for babes. In short, we hold it arrant nonsense, to keep back children from learning, because the schoolmaster now abroad says, they cannot understand. Never may this favoured land of our's cease to see the little children lisping prayers on a mother's knee! or repeating that Catechism which our wise forefathers thought fit for them to be instructed in! We love to see the little Samuels in the place also where it has pleased God to set his name there; and we are not too wise to think that we may gain knowledge from what is written for our admonition in 2 Chron. xx. 13—"*And all Judah stood before the Lord, with their little ones, their wives, and their children.*"

[*] This spirit is wanting in the remark of the late learned Bishop Münter, concerning the claims of the English and Swedes to pure apostolical ordination. See *Den Danske Reformationshistorie*, Deel ii, p. 363, or of the German copy, Theil iii, p. 507. We observe, in a note in the latter copy, that Jamieson's History of the Culdees is quoted as a book of authority, whereas it is a mere tirade against episcopacy.

lump. In Neander's own words, which Mr. Rose has not exactly translated, "Es bewährt sich *hier* überal, *wie* das Christenthum der die ganze Masse der menschlichen Natur zu durchdringen bestimmte Sauerteig ist." It is quite out of our power to dwell on isolated points—we have already, we fear, exceeded our limits[*]—nevertheless we must beg our readers to pay that attention which is due to those remarks which occur under the head of "*Scripture requires a certain disposition to receive it.*" In a word, there is no truth greater than that contained in our blessed Lord's expression, "*If any man will do his will, he shall know of the doctrine, whether it be of God.*"—John, vii. 17.[†]

Section first again, we think, will also be read with an equal interest, nor will any be inclined to dissent from the German proverb, when properly applied, which says, "*Geist kann man nicht verderben.*" The obstacles which opposed the progress of Christianity show the quickening spirit which led it on conquering and to conquer. There is a note in p. 145 of this section, which is full of truth, and we mention it because we are convinced that many zealous persons, but unwise, injure that cause they wish to further, by untimely mention of holy things. It is true we are to make opportunities (*εὐκαιρῶς ἀκαιρῶς*), but still there are times when the discussion of what is spiritual is absolutely *casting pearls before swine.*[‡] What we allude to in the passage to which we refer is, the excellent advice of Thomas, Bishop of Alexandria, to Lucius, the *Præpositus Cubiculariorum*, himself a Christian, concerning the way in which he should tell forth the good tidings, that "Jesus Christ had come into the world to save sinners." It was to be done *temperately*, *prudently* and *wisely*, and not, as is often now the case, though not in a heathen court, *intemperately*, *imprudently*, and *unwisely*. Many a man may say, and *we* shall not so lack charity as not to believe him, and say truly, though in an heathen's words.

"*Haud mihi deero*
"*Cum res ipsa feret*: nisi *dextro* tempore, Flacci
Verba per attentam non ibunt Cæsaris aurem;
Cui *male* si palpere, recalcitrat undique tutus."

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[*] By the way we should observe, that Neander makes a remark on Apollonius of Tyana, for which we know no ground, when he says that "he was probably possessed of more extraordinary gifts, and was probably under the influence of the Divine Spirit, although by spiritual pride and vanity he had, at least in part, destroyed the talent intrusted to him." Of the Transl. p. 28, of the German i, p. 41.

[†] We cannot avoid referring our readers to South's Sermon on this text, see Vol. i. 146, Clar. Ed.; and with this may be coupled Neander's remark on the tendency of Christianity to civilize, from p. 79. "It is also certain that Christianity can never long maintain its own peculiar character, where it does not lay deep hold of the intellectual and moral habits of a people, and when it does not, while it brings its own peculiar character with it, raise up also and foster the seeds of all human civilization."

[†] See Neander's own remarks, p. 354 of the Translation.

The two sections above alluded to are what we consider *as a whole* the most valuable part in the division of the work which Mr. Rose has translated; but besides these every reader of ecclesiastical history may profit richly by what is served up to him in the other sections. These, however, we must now pass by; referring our readers merely by the way to Neander's statement that,* *tares* in the Church *may become wheat* (p. 229), to his remarks on the propagation of opinions in the Church by means of *hymns* (p. 349), and to his explanation, or rather enumeration, of the several senses of the word symbolum or creed (p. 352).

The way in which Mr. Rose has executed his task as a translator is in all ways praiseworthy. He says in his Preface, p. xiii. "In translating a work of imagination, the great point is to convey the spirit of the original; in translating the history of the Church, my object has been to say every thing which the author says, and nothing whatever which he does not say." This Mr. Rose has scrupulously adhered to, and we are not aware that we have ever read a better translation from the German since we first, years ago, studied Coleridge's Wallenstein; which, as a work of imagination, at least a *poetical* work, is out of the comparison. If we say that there are some turns of expression hardly grappled with; if we say that full force has not been given to some particles and compounded words; we lay no fault to Mr. Rose, but we acknowledge the extreme difficulty of the language, yielding hardly to that of the Greek in its richness, and evidently copying it, though *D. Boileau*† would have the German, as well as the Greek and Persian languages, to be derived from the Sanscrit. In making, however, these remarks on that imperfection which must necessarily co-exist with a translation, we again repeat that Mr. Rose has executed his task in a masterly way. For ourselves we are ever ready to admit the difficulties of a task, when a *worthy* workman has set his hand to it, and probably at some time or other, in his study of the *Deutsche Sprache,* some such thoughts as crossed our own minds have crossed Mr. Rose's. We recollect that after our *first year's* residence abroad, when having given some attention to the difficulties of German, we would contrive to *talk* quick enough, we thought we knew more than we had reason to expect from what had previously been told us of the *up-hill-way*. A *second year's* residence made us begin to doubt our proficiency; and, as we had occasion to be stationed abroad much more, we found that our knowledge of this *matter of speech* was any thing but *infallible;* in short, we returned with the persuasion that the German was a *rich* and *beautifully inflected*, but a *downright hard language;*[*] and (forgive us ye who think that nothing which is English can be good!) we thought likewise that our own tongue, with the same *roots* to support it, was very rich also, and that they who neglected it, to break Priscian's head over others, were scarcely the wisest of men.[†] In quitting our task, we beg to set in juxtaposition with the German, the two following very brief, but we think very fair specimens of Mr. Rose's Translation.

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* On this point the reader may consult Bragge, vol. ii. p. 57; Sumner on Matth. xiii. vol. i. p. 181; and *Kuinoël in loc.* The references are made to show that the notion is not a novel one with our own divines, as it is to be found in Bragge. The two other isolated quotations are made to show how cautious we ought to be in the examination of hymns; and how fast we ought to hold to our doxologies, which the Arians are ever ready to do away with.

† See his Remarks (which, by the by, as well as the Additional Observations, seem to us very good) on Mr. Hayward's English Prose Translation of Goethe's Faust. When, however, he produces a list of words, bearing a similarity in sound from Greek and Persian, and sets like German words over against them in support of an hypothesis, we think that the *relics of the confusion* would have been sufficient, and refer our readers to the remarks of Mr. Turner, in his History of the Anglo-Saxons, vol. ii. p. 446.

"Marius, a Christian soldier of Cæsaræa Stratonis, was to receive the place of a centurion. Just as the centurion's staff (the *vitis*) was about to be entrusted to him, another soldier, who had the next promise of this promotion, stepped forward and declared, that, according to the old laws, Marius could not hold any military rank, because he was a Christian, and did not sacrifice to the gods and to the emperor. On this they granted Marius a delay of three hours, in the course of which he must decide whether he would remain a Christian. In the mean time the Bishop Theotecnus led him to the church. He pointed, on the one hand, to the sword which the soldier bore upon his side; on the other, to the book of the Gospel, which he laid before him. 'He must choose between the two, between the military rank and the Gospel!' Marius, without hesitation, lifted up his right hand

"Ein christlicher Soldat zu Cæsaræa Stratonis, Marius, sollte die Stelle eines *Centurio* erhalten. Gerade als ihm der Centurionstab (die *vitis*) überreicht werden sollte, trat ein anderer Soldat, der nach diesem die nächsten Ansprüche auf eine solche Beförderung hatte, auf und erklärte: Marius könne, nach den alter Gesetzen, keine römische Militaire würde erhalten, weil er ein Christ sey, den Göttern und dem Kaiser nicht offere. Es wurde darauf dem Marius eine Frist von dreien Stunden gegeben, binnen welcher, er sich entschliessen sollte, *ob er Christ bleiben wolle.* Der Bischof Theotecnus führte ihn unterdessen in die Kirche, er wies von der einen Seite auf das Schwerdt, das der Centurio an seiner Seite trug, von der andern Seite auf ein Evangelienbuch, das er ihm vorhielt. 'Er solle wählen zwischen beiden, dem Militairrang und dem Evangelium.' Marius erhob ohne Bedenken seine Rechte und er-

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[*] "Une étude très légère suffit pour apprendre l'Italien et l'Anglais; mais c'est une science que l'Allemand."—*Madame de Staël's l'Allemagne*, vol. iii. p. 15.

[†] Perpetual quotations in varied languages, one and all imperfect, remind us of Mott's exclamation in Love's Labour Lost. "*They have been at a great feast of languages, and have stolen the scraps.*"—Act v. Sc. i. This vanity it is that Horace satirizes in his day.

> "At magnum fecit, quod verbis Græca Latinis
> Miscuit. *O seri studiorum! quine putetis*
> *Difficile et mirum, Rhodio quod Pitholeonti*
> *Contigit?*

and laid hold of the Gospel. 'Now,' said the Bishop, 'hold fast on God, and mayest thou obtain what thou hast chosen. Depart in peace.' After a most courageous confession he was beheaded."—*Translation*, pp. 142, 143.

"*When our Saviour warned us not to throw pearls before swine, this was a recommendation not to preach divine things to men who are the slaves of their senses, at improper times and places; but it was by no means an exhortation to withdraw holy things carefully from the eyes of the profane multitude. The very nature of holy things is such that they need fear no desecration; they remain what they are, however men's minds may be affected towards them; and man, by mocking that which is holy, can only desecrate that portion of his own nature which is akin to holiness."—pp. 354, 355.

griff das Evangelienbuch. 'Nun', sprach darauf der Bischof, 'so halte fest an Gott, und mögest du erlangen, was du dir gewählt hast. So gehe in Frieden.' Nach freimuthigen Bekentnisse wurde er erhauptet"—1ten Bandes, 1te Abth. pp. 217, 218.

"Wenn der Erlöser ermahnte, dass man die Perlen nicht vor die Säue werfen solle, so liegt darin zwar die Warnung, dass man nicht, zur Unzeit und am unrechten Orte, den in fleischlichem Sinn versunkenen Menschen göttliche Dinge predigen solle; es liegt aber darin keineswéges, dass man die heiligen Dinge ängstlich dem Blick der profanen Menge entziehen müsse. Die heiligen Dinge haben ihrer Natur nach keine Entweihung zu fürchten; sie blieben, was sie sind, wie auch der Mensch gegen sie gesinnt seyn möge, dieser kann nur seine *eigene*, dem heiligen verwandte Natur durch Verspottung des heiligen entweihen."—1ten Bandes, 2te Abth. pp. 540, 541.

Having thus finished our examination of these valuable works,† we wish, as we said at starting, to make one or two remarks on the connexion of history with theology, and to give our own opinion as to whether or not the writings of our English divines are not too confined on this point. Now, with respect to history as connected with theology, that is a matter soon settled. Of course, (for "*man by wisdom knew not God,*" as says the apostle,) we speak only of what, if we may coin a word for *the nonce*, we would call

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* The passage following, from Cave's Life of Irenæus (which, we think, Greswell must have had in view, on the Parables, ii. 42,) is equally just and striking. "Instruction takes hold only of the humble and obedient ear. Truth is usually lost by being exposed to the vicious and the scornful: 'tis vain to hold a candle either to the blind that cannot, or them that shut their eyes and will not see: there is a reverence due to the principles of religion that obliges us not to cast pearls before swine, lest they trample them under their feet, and turn again and rend us."—*Primitive Fathers*, vol. i. p. 165, folio.

† On history in general the following racy remarks of honest old Fuller may not be unacceptable to some of our readers. It is from his *Generall Artist*. "Nestor, who lived three ages, was accounted the wisest man in the world. But the historian may make himself wise by living as many ages as have past since the beginning of the world. His books enable him to maintain discourse, who besides the stock of his own experience may spend on the common purse of his reading. This directs him in his life, so that he makes the shipwrecks of others seamarks to himself; yea, accidents which others start from for their strangeness, he welcomes as his wonted acquaintance, having found precedents for them formerly. Without history a man's soul is purblind, seeing only the things which almost touch his eyes."—*The Holy State*, book ii. c. 7, p. 67. Ed. folio.

evidential, not *saving* knowledge. In this sense no man can be called a divine who has it not,—he cannot examine a great division of the Christian evidence,—he cannot know to the full how that there is scarce *speech or language* into which its still small voice has not worked its way, nor how its *sound is gone out into all lands*, and its *works into the ends of the world*. History is, as it has been well said, philosophy teaching by examples; but for the divine to lack such philosophy as shall enable him to be more fully διδακτικὸς to himself and others, surely should strip him of the name. A good man, nay, of the best of men, he may be,—but a divine he cannot be,—one essential of that character is wanting, and that is, knowledge of the past. In a word, history, as well ecclesiastical as other, seems to us to be as necessary for the extension and expansion of the Christian faith, as the pen, ink and paper are for the conclusion of the sentence we are now writing. It is flesh, and bone, and sinew, and blood,—it is all but *life* and *spirit* in devotion, which belong not to the learned in particular, nor yet to the unlearned; but to those whose hearts the mercies of God in redemption have opened, and *set at liberty to run*, as says the Psalmist, *in the way of his commandments;* to those whom the influences of the Holy Spirit urge daily to purify themselves even as their Redeemer is pure. With regard, however, to the divine, if he neglects ecclesiastical history, he does but cut the sinews of his own strength, and throw away a knowledge which is mighty in operation. A man shall scarcely read Stephen's answer to the accusation of blasphemy, in the seventh chapter of the Acts of the Apostles, without confessing this.

With regard to the other question, it may be a favourable prejudice on our parts, but somehow or other we cannot help thinking that the regular, and, as we may so call it, the *unspeculative** turn of our theological writers, particularly on subjects of ecclesiastical history, has tended, under the blessing of God, hitherto to keep many an eye and an heart from wandering; speculation† and theory are all very well in intellectual gladiatorship, but in other respects, they, like metaphysics, yield no fruit.

"I dread the boasted lights,
That all too often are but fiery blights,
Killing the bud, o'er which in vain we grieve."

We, in fact, cannot but avoid thinking that what Sanderson says of zeal may be applied to speculative history.* "A right *zeal*, grounded upon *certain knowledge*, and guided by godly *discretion*, like fire *on the hearth*, is very comfortable and serviceable; but *blind* or *indiscreet* zeal, like *fire in the thatch*, will soon set all the house in combustion." Speaking thus plainly, we are far from wishing to lead any from research; we only beg that it may be with caution, that so no "*rudis indigestaque moles*" may be sent forth with unsubstantiated boldness. It is, indeed, and the present times of *neologism* are such as to make us ready and anxious to avow it, our opinion that the course pursued by our own writers is the safe and open way;—nor do we think that any book of the present day could be quoted in which the plain, straightforward facts of ecclesiastical history are more truly and indifferently set forth than in the work of Dr. Burton,—on which, though we have said so little, we have thought so much. In support of what we have *here* said, (for it is quite out of the question to think that any man should have inclination, even if he had time, to read the continual *brochures* issuing from the German press on speculative matters, where it is said that one man in every 511 is an author,†) we think that any one might form the same conclusions even from the publications of Mr. Rose and Mr. Pusey on the State of Theology in Germany,—works which, though unfortunately controversial, contain, nevertheless, a vast deal of information, which our own residence abroad, and reading on such points, lead us thus publicly to declare.

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* We have been the more anxious, in this article, to express our dislike of a *speculative* and *disputatious spirit* in theologians; as, in another article, we are compelled to rebuke the contrary extreme, namely, that extreme which denounces all deductions from the Bible, all regular, critical, and systematic divinity.

† This remark, though not in the exact words, (for we have not his works by us,) is, we think, in matter, the same with one of Robert Hall's.

In setting the finish to this long article, we beg, after the fashion of our forefathers, to add our *L'Envoy*,—though it hardly consort with the meaning of the word.

Since, then, our last number appeared there have been great changes on many points,—changes which call to our mind the same mutability of earthly things, as well in men's hearts as in kingdoms, which is to be found in these pages of ecclesiastical history which have passed under review. At the same time, those who would tread down the household of the Church are not now a whit less violent than they were then;—every means is used to defame it, and to run down its ministry;—its services and its ordinances are carped at, because every thing, or at least as much as human caution can prescribe, is done *decently and in order*, according to apostolic precept;—and all this because they are willing that the unwise should not be "carried away by every wind of doctrine," nor be victims to the great Juggernaut of false enthusiasm and abominable antinomianism. But what of this, these pages of ecclesiastical history tells us that truth is great and will at last prevail. "*Non semper,*" says Castellio, of Calvin's censures, "*pendebit inter latrones Christus; resurget aliquando crucifixa veritas.*" The duty, then, of the ministry, is not to faint but to pray; for all things will assuredly work together for good; at the same time we must needs have our armour on, and we must endeavour, as though it were in our own hands, to help the good cause, that we may be holpen. We must have a *mind to work,* and with "*the sword of the spirit, which is the word of God,*" by our side, we must so go on to build up ourselves and others in the Lord, that we may not be ashamed of our labours as completed, but to fall, with *untempered mortar.* And then, as to our other fears, the saintly advice of our favourite Jackson, so often quoted, may lull our fears, and teach us, and give us warning.

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* See p. 515. ed. folio. 1689. We have marked the words in italics as they are marked in the original.

† This calculation is given on the authority of M. Weber, of Breslaw, in the public prints.

> "Only give me leave to tell you, that God in his providence doth never suffer higher powers to be at any gross default of negligence, oversight, or wilfulness, but for the like gross defaults in those that are subject, and should be obedient to them. If the eyes of the state be at any time weak or dim, it is a certain sign that the whole body is either feeble or much distempered. The best advice that I can give unto you is, that every one of us so oft as we shall, though but in heart or secret thought, repine or murmur at the negligence, oversight, or wilfulness of higher powers, would presently and peremptorily inflict this penance upon himself, to multiply his sorrow for his own sins past, to multiply his prayers and alms-deeds with all other practices of piety, that so we may all at these our public meetings lift up pure hearts and hands unto the Father of Spirits, and God of all power and wisdom, that he would so enlighten the eyes and head of our state, that they may find out the special sins which have procured his wrath against this land, and so inspire their hearts with resolution and constant courage that they may crush this serpent's brood wheresoever it nestle. Hear in these, O heavenly Father, and all other our prayers, for Jesus Christ's sake, amen."—(*Works,* vol. iii. p. 949, book xii. c. v.)

> "*Hail, universal Lord, be bounteous still*
> *To give us only good; and if the night*
> *Have gather'd ought of evil, or conceal'd,*
> *Disperse it.*"—Par. Lost, v. 205.

ART. VII.—*Sermons, &c. &c. By the late Rev. William Howels, Minister of Long Acre Episcopal Chapel. With a Memoir,* By Charles Bowdler. London. Hatchard.

WE must confess that we took up this volume under the influence of certain prejudices, connected in our minds, we scarcely know how, with the name of Mr. Howels. We expected eccentricity, and we are not disappointed; but it is the eccentricity of nature and habit, not the base eccentricity of artifice, or the wretched eccentricity of affectation. We expected extravagance, and unquestionably we find a considerable quantity: we expected grievous offences against taste, and certainly we may gather a very tolerable crop. But we discover also redeeming qualities of head and heart, which cannot but inspire a sincere admiration and respect. We expected to meet with a man, who, in the bosom of the established church, acted almost upon the principles of dissent; and assuredly we do light upon some very equivocal circumstances. We are inclined, however, to think that they are attributable to his position rather than to Mr. Howels himself.

But let us proceed more in order. Mr. Howels was a native of Glamorganshire; and, after an imperfect education, the consequence chiefly of infirm health, was ordained as curate to Mr. Jones of Langan, by the late Dr. Watson, then Bishop of Llandaff, "a man," as he is here represented, "of very kind disposition, and liberal in his opinions." The nature of his liberality will immediately appear: and, however it may have been demanded by the strong emergency of the case, we must be allowed to express a hope that it is not of a description which will spread. Mr. Howels ministered, as was necessary, in the Welch language; and the following is Mr. Bowdler's description of the spiritual state of Wales.

> "The condition of the established church in the principality was, at the time now referred to, very inferior to what it now is: for the livings being for the most part very small in value, the churches few, and in such a condition, many of them, as to be more fit for herding cattle than receiving a Christian congregation; and in many of the parishes the ministers wholly ignorant of the only language in which they could lead the worship of the people, or preach the Gospel to them, or hold indeed any communication with them, their spiritual instruction had mainly devolved upon other teachers. With few exceptions, the most laborious and useful ministers were to be found among the Calvinistic Methodists."—p. xxxiv.
>
> "With these men did Mr. Jones and Mr. Howels unite with one accord, striving together in the work and labour of love. They attended

> the meetings of the Methodists, and preached to their congregations; indeed, wherever the people could assemble there they were ready to instruct them."—p. xxxv.

In the next page we have an account of Mr. Howels

> "preaching (which at that period he was occasionally accustomed to do, in various parts of the principality) at six o'clock on a fine summer's morning, in a large field, to an immense congregation, at the great annual association which for many years was held in that neighbourhood."—p. xxxvi.

Mr. Bowdler then adds—

> "The whole course of proceeding that I have before described was known to the bishop of the diocese; who, in consideration of the integrity of their character, the simplicity of their zeal, and the blameless tenor of their lives; the peculiar state of the country, the habits and wants of the people, and the good result that visibly flowed from their labours, allowed it to pass without rebuke. On one occasion, indeed, a representation of these irregularities having been made to his lordship, from a quarter, and of a kind, to compel some notice, having sent for Mr. Jones, (after some assurances of personal esteem which were very sincere,) his lordship expressed the regret he felt, in being compelled to remonstrate with him for preaching in a variety of places, and on unconsecrated ground. Mr. Jones's reply was to this effect: 'My Lord,' said he, 'I have never so done; when the Son of Mary set foot on this earth he consecrated every inch of it; if not, I am afraid no consecration of your lordship's will do it any good.' It will not of course be imagined, that Mr. Jones intended this as a serious and sufficient defence; but he probably knew it to be as much as the occasion required: and he was allowed to continue in his accustomed course, useful, loved, and honoured as few have been. To whatever cause it is to be attributed, the system pursued by the then Bishop of Llandaff, in the management of his diocese, was wisely adopted. The application of the ordinary discipline of the establishment to the state of the principality, in those times, would have been absurd: and to make a degree at one of the English Universities a pre-requisite to the ordination of those who were to minister there, unreasonable in the extreme. There may not indeed be wanting, some who think an inflexible adherence to the strict discipline of the established church essential to her existence; and thus magnify the medium of vision till the object of sight be lost. The Bishop, Mr. Jones, and Mr. Howels, all, as I hope and believe, felt alike that they were in reality subserving the best interests of the church of England, in what they thus did, and allowed to be done:—that it is not by shutting herself up in a fortress and fighting from canonical ramparts, that she is at any time to be sustained; but by coming abroad to bless with an enlarged heart, and with a liberal hand."—pp. xxxviii.—xl.

Mr. Howels, we are told, was curate to Mr. Jones for the space of about six years. On the death of this venerable man, Mr. Howels came to London, and the description of his first appearance, as given by his biographer, is rather picturesque than romantic.

"In the early part (as I think) of 1812, Mr. Howels became curate of the united parishes of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, of which the late Mr. Goode was the rector. What led to this I know not; and I fear that it were vain to seek the information in the published life of Mr. Goode, for I believe that the name of Mr. Howels is not mentioned in it. My own personal intercourse with Mr. Howels began not very long afterwards, and in rather a singular manner. Going out of town in a post chaise, I overtook Mr. Howels near Kennington, on his way to visit Mr. Goode, who was then at a cottage near Tooting. The day was very fine and very hot. Mr. Howels was in the middle of the road, walking, or rather bounding along, with peculiar vigour and elasticity; carrying an open umbrella over his head, his hat being upon the umbrella, and his coat slung on the other arm; which coat, being made of some glazed stuff, was as little like other coats as its owner was like other men. With some difficulty he was prevailed upon to ride to the cottage."—p. l.

The following particulars, too, are at least curious.

"There was in Mr. Howels (at this period more particularly) a great dissimilarity and departure from the ordinary habits of society. The simplicity and singularity which marked the free unpolished manners of his country, gave to his appearance and behaviour an air of eccentricity; and being himself perhaps not altogether unconscious of this, there was a reluctance on his part to mix in the society of those with whom he was in other respects most qualified to associate."—p. li.

"His habits were not in accordance with some established rules of society, to which he was ludicrously inattentive. A good deal, however, arose from the sad state of his bodily health, which rendered all confinement painful; so that he was often obliged to leave the table or the room abruptly. And some there were, of course, to whom his habit of smoking was insurmountably objectionable. Yet such is the waywardness or caprice of human nature, that another clergyman of the Church of England might be named, as unpolished in behaviour, as inveterate in the habit of smoking, and who superadded to both the privilege of saying what he pleased, however rude it might be, and however offensive, whom it was the fashion for many a year not only to endure but to caress."—p. lii.

The *naïveté* of this last allusion may excite a smile; and what shall we say to the sequel of the story?—

"Having mentioned the practice of smoking, which Mr. Howels brought with him from Wales, and in which he long indulged; I must beg it to be remembered, that to one who was much alone, who suffered habitually and acutely, and to whom reading for any length of time was a painful exercise, it must have brought great relief; to say nothing of the difficulty of contending with a habit once contracted and established as this was. How much he struggled against it, from time to time, few perhaps can tell. But it will be remembered, that in one of the last sermons that he delivered, while exhorting others to persevere till they conquer, he referred to his own case for illustration and encouragement. He was well known to have been, for a long time, very much weaned from the habit; but then, for the first time, he declared his triumph over it. "*I have fought,*" he said "*many a battle with a pipe upon my knees; I was beaten again and again, but the victory is mine.*"—p. lii. liii.

As curate of St. Ann's, Mr. Howels, according to his biographer, was powerful and effective; but still it is recorded, as in honour of Mr. Goode,

"It happened, as was to be expected, that not long after Mr. Howels became his curate, a letter arrived from Dr. Randolph, the then Bishop of London, desiring to know who and what the new curate might be; for that a gentleman attending at St. Ann's on a certain day, expecting indeed to meet with somthing extraordinary, had had his expectation more than realized by the extravagance of the curate then officiating; Mr. Goode, with unflinching fidelity to Mr. Howels, replied respectfully but firmly, that the gentleman, the curate in question, was a native of Wales, with whom he had received all proper credentials, and that he could find no blame in him, unless it were that he possessed perhaps a little too much Welsh fire to suit cold English hearts."—pp. liv. lv.

We come now to a narrative on which we shall offer no comment; but of which the circumstances ought to be known, as they are calculated to call up many and most serious thoughts in every minister and member of the Church, from the most exalted to the most humble.

"It is painful to reflect on what was then the actual condition of Mr. Howels." "It is a sad truth to tell, but told it ought to be, that at one period during the early part of his residence in London, Mr. Howels actually suffered from want:"—

"That there were those who, had they known it, would have shared their last crust with him, is certain: but he was formed to endure, not to complain. He could ask for others, but never for himself; and in soliciting for them, there was evinced peculiar delicacy and discretion."—p. lvi.

"In the month of April, 1816, Mr. Goode died; and the right of presentation for the next turn being in the parish of St. Anne, a parochial election ensued; 'than which I must be allowed to say, that I have never known, and cannot well imagine any thing more deplorable; though persons are to be found so thoughtless as to advocate this mode of appointing the parochial ministers of the church throughout England.

"The friends of Mr. Howels put him forward as a candidate, and exerted themselves in his behalf, which (he being the curate of the parish) they were well entitled to do. Other candidates came forward; and then ensued the scenes which are invariably enacted on such occasions." pp. lix—lx.

"The majority against Mr. Howels was not large in the first instance; it was reduced to almost nothing on a scrutiny which followed; and it might have been carried further with a prospect of ultimate success; but resort must have been had to the Court of Chancery; to protracted and expensive litigation; and a frightful feeling of irritation would necessarily have been kept alive in the parish. The simple integrity of purpose and of conduct evinced by Mr. Howels throughout the contest; the exuberance of feeling towards those by whom he was befriended; and the readiness with which he relinquished the object that was before him; and, in resigning all further contention, left himself in the hands of the Lord, without any adequate means of support: these are not to be forgotten in time or eternity. The result might not be, and probably was not, of much importance in a pecuniary point of view, to either of the other candidates; to Mr. Howels it was at that time every thing on earth; and no one living can perhaps appreciate to the full, that triumph of principle which dictated to him the surrender of his claims to the living of Blackfriars.

All that was now left to him was the Sunday evening lectureship at the church of St. Antholin, in Watling Street, the net income arising from which was, I think, about *eighteen pounds a year.*"—pp. lx.—lxi.

These are traits which must disarm severity, nay, almost change it into reverence. And who is there, that has one drop of pity in his heart, but must compassionate the bitter struggles of a clerical adventurer, sick, and needy, and hunting for a lectureship?

"An attempt had been made to procure for Mr. Howels a lectureship which was held by Mr. Goode in the parish of St. Lawrence Jury, in the City of London; but this had also failed; and when, shortly afterwards, he was chosen to a lectureship in another parish, the rector refused to allow him the pulpit, and the appointment was therefore nothing worth."—pp. lxi—lxii.

"That this refusal was conscientious" Mr. Bowdler himself does not deny: and we cannot but suspect, that, in the manner at least of Mr. Howels, there must have been something at this period of his life unusual and extraordinary, not to say injudicious and offensive. At the same time we entertain a thorough conviction of his Christian uprightness; and we fancy that we can discern a perpetual antagonism between the good feelings of the man, and the faults of a system, with which he was unhappily implicated rather by compulsion than by choice.

We have no time, however, to linger in these details. We, therefore, dismiss them with the remark, that few delineations of human life would be at once more melancholy and more instructive, than the well-told biography of a poor clergyman, debarred from secular occupations, and destitute of regular employment in the church.

" In the year 1817, Mr. Howels became the lessee of the Episcopal Chapel in Long Acre;" " the speculation was a dangerous one," and, we would add, by way of warning, in the case of most men must have been a ruinous one. Mr. Bowdler declares,

> " I state no more than I know to be the fact, when I say, that for the greater part of the period during which Mr. Howels was the minister of that chapel, he derived from it little more than a bare subsistence; and this notwithstanding that he lived a single man, a lodger, in an humble dwelling, and a very retired situation. He was through life a poor man; he lived at a very small expense; and yet for every thing like comfort, he was dependent upon the voluntary, and occasional, and, as far as man was concerned, the precarious supplies, which he received from unknown quarters."—pp. lxiii—lxiv.

At length, through the attachment of his congregation, his circumstances were becoming more easy; " but," says the writer of the memoir, when

> " There was a prospect that, in the fruit of his labours, he might receive what would place him above the reach or fear of want, and supply, for it would have done no more, the comforts as well as the necessaries of life,—his eye is closed in death. At the very moment when the prospect of rest on earth is to be realized, it is exchanged for a better and an induring inheritance."—p. lxiv.

These incidents are affecting; and we should think ill of the man who did not feel them. If, therefore, in turning from the life of Mr. Howels to his opinions and his writings we are obliged sometimes to speak in terms of censure or surprise, we trust that credit will be given us for speaking from a sense of duty, and without a single particle of polemical vindictiveness.

When Mr. Howels was minister of the chapel, through his connexion with which he acquired a certain portion of celebrity, his conduct and language must have exhibited some remarkable contradictions. The key to them, we conceive, is to be found in a strong natural capacity, and a conscientious feeling of ministerial obligations and ecclesiastical allegiance, contending with a defective education and a false position. Thus he was in the habit of making long extempore prayers both before and after the sermon: he wished to intersperse his own running comments upon the Lessons, as he used them in the course of the service, although he dropped the design, when informed that the practice was uncanonical. He appears to have adopted a strange familiarity in his addresses to his flock, and to have made use in his expositions from the pulpits of any personal adventures, which had happened to him in the week.

One instance will suffice.

> "A friend of his had a dog, of which Mr. Howels was very fond, and the dog regularly accompanied them as they walked together the short distance that separated the residence of one from the other. One evening the dog strayed, and was taken up by a stranger, who was carrying him off, but he was recovered; and it was observed that ever afterwards, when near the same place, the dog always kept close to his master and his friend. Mr. Howels could not let this pass unimproved; and he took occasion to mention it from the pulpit, accompanying it with an exhortation to his hearers to profit by the example, to bear in mind the deliverances they have experienced, and the danger they have escaped; and whenever they again approach the scene of dangers and deliverance, to remember that their safety will be found in keeping close to their master. Peter followed afar off, and then he fell."—pp. 116, 117.

Yet, on the other side, we are told in the same page,

> "Some of his hearers having taken upon themselves to complain of a statement of doctrinal truth which had been made by him, the next time that he ascended the pulpit he spoke to the following effect :—'I beg to say, once for all, that I never will suffer this chapel to be turned into a dissenting place of worship; and that I will not be called to account by my hearers for the doctrines which I preach."—p. cxvii.

Unlike many of his school, he despised the quackery of having his sermons reported in certain periodical publications—a circumstance, which we have noticed already, and are glad again to record.

> "The system of expounding to select parties, made for the occasion, had for him no attractions: it wanted that in which he delighted. There was in him an entire absence of all desire of display; and when any thing in society once assumed the shape of personal exhibition, he was locked in silence."—p. cix.

Like many of his school, he was even fiercely conservative in his ecclesiastical politics. Ample proof may be afforded by the subjoined specimens, extracted from two petitions, which he drew up and presented to the legislature on behalf of himself and his congregation.

The one of these was on the Catholic claims; it was written in 1829, and concludes thus:

> "That your Petitioners fervently implore the wisdom of your Honourable House to deprive the Roman Catholics of Ireland altogether of the elective franchise; to extinguish the Catholic Association; to suppress the Catholic Rent; to visit the ringleaders of agitation with condign punishment; to withhold all further pecuniary supplies from the College of Maynooth; and to banish the Jesuits (now poisoning the youthful

> minds of the future legislators and governors of Britain) from every part of his Majesty's dominions: as measures absolutely necessary to chastise and to tame into discipline the hitherto rampant spirit of Popery, and to establish on a firm and permanent basis the peace and prosperity of the whole empire."—pp. xcvii, xcviii.

The other was presented,

> "When the plan was propounded for the education of the poor in Ireland by the aid of a Bible so mutilated as to be alike exceptionable to Papists and Protestants. . . . . It was little more than a protest; for he had learned, as he thought, by experience, the treatment which truth receives at the hands of those to whom the petition was addressed.
>
> "It was to the following effect:—
>
> "That your petitioners would approach your Honourable House as professors of that religion which alone teaches mankind to regard their legislators and governors as the delegates and representatives of Heaven. That your petitioners fervently deprecate any national system of education which does not comprise the whole revealed will of God, for the following weighty reasons:—
>
> "That such a system would virtually prefer a charge of folly against Infinite Wisdom, in having revealed more than was necessary for the temporal, spiritual, and eternal welfare of the human family.
>
> "That the same system would necesarily involve an attempt to banish God from his human throne, to usurp his government, to curse rather than to bless mankind; and consequently to provoke the vengeance of Heaven."—pp. c. ci.

On the whole, it is quite evident that Mr. Howels was often hasty and imprudent; but yet a man honest and single-minded beyond a taint of suspicion. In fact, he was a true Welshman in London; blunt, *brusque,* somewhat fiery of speech and choleric of temperament; but simple, affectionate, and resolute in declaring and acting upon his convictions of truth and holiness. Amidst the smoke and fastidiousness of Long Acre, he bore about him something of the freshness of the mountain air. A rustic uncouthness still adhered to the metropolitan preacher. He could not tame down his rugged but forcible modes of expression into polite and courtly phrase; nor put off his homely manners for an insinuating address. As far as we can judge from the evidence before us, he was a man of great singularity, but ardent virtue. And we are the less liable to be mistaken in this estimate, since the remains which are given of his compositions form an exact counterpart of the description of the man himself. If tried by the standard of accurate and polished style, they are almost intolerably bad; but they are full of a rude and energetic vigour. Mr. Howels strikes clumsily; but he hits hard. We have bold and unborrowed images, frequently ingenious, frequently far-fetched, and frequently outrageous in their wildness. The illustrations are often happy and original; but too often coarse and vulgar and in execrable taste. His doctrines are of a peculiar school; but would seldom give any just offence, if stated in more moderate and quiet language. There is no calmness; he is always straining to say strong and impressive things; and arrest the attention of his hearers by some hardy assertion or some startling antithesis. His compositions, therefore, are terse, downright, concise, pithy, full of a stern and vehement plainness; but abrupt, unconnected, disjointed, and prone to speak of every thing in a precipitate off-hand way, as if the author was admitted to a familiar intercourse with angels, and even acquainted with the unsearchable secrets of God. His power is in striking out some glowing conception, not in carrying on a train of argument, or throwing a steady light upon any difficult or complicated subject. There is not a full and regular portraiture; but a rough and hasty sketch made by a few dashes of the pencil. It is fair, however, to say, that we have before us only "*the substance of Sermons*," in which, perhaps, the links and transitions are not very accurately marked.

A few detached passages, will be sufficient to illustrate our foregoing remarks.

The following is an example of Mr. Howels' best manner.

"We are saved from nothing if we are not saved from sin. Little sins are pioneers to hell. The backslider begins with what he foolishly considers trifling with little sins; there are no little sins: there was a time when all the evil that has existed in the world was comprehended in one sinful thought of our first parent; and all the now evil is the numerous and horrid progeny of one LITTLE sin."—p. lxxxv.

Per contra, his biographer gives the annexed, "as a specimen of the way, in which he briefly pointed out the force of a passage."

"JOB i.—*The Lord gave,*—stop there, Job! not for the world,—*and the Lord hath taken away; blessed be the name of the Lord.*"—p. cxiv.

Our next extracts are from a parallel between the Christian professor and an eagle, and present a strange mixture of cleverness and oddness.

"The eagle's eye is furnished with two pairs of eye lids: the inner one transparent, is drawn over the eye when he gazes on the sun, and protects it from his effulgence. Faith shields the eye from an absolute God, and opens to see him in Jesus. The humanity of Jesus shields the sight: to behold an absolute God is hell to the transgressor. Sinner, the day is coming when you must look in the face of an absolute God, and there shall be no eyelid to shield the sight."—pp. 354, 355.

But the eagle is not always strong—he has a moulting season: he does not rise, he is drooping and alone, the laughing-stock of the feathered tribe—he loses his feathers. Young believer, remember, though now in the time of your first love you dream of no change, and rejoice, like the young eagle, to trim your wings; a change will come, (it is well that you should lose some feathers, (the feathers of vanity, pride, and self-conceit)—you will have a moulting season. Mark the conduct of the eagle: he cannot rise to the sun, but he delights to show himself to the sun; his feathers grow again, then woe be to his enemies—and thy youth, renewed like the eagle's by the genial warmth of the Sun of Righteousness, you shall scale heaven a second time."—pp. 355, 356.

"We are peculiarly concerned with present flight; and if asked, when may I know that I ascend the highest?—When the eagle flies highest the world is the least in his sight. 'Vanity of vanities, saith the preacher, all is vanity.' This is the view of the spiritual eagle.

"To conclude. The eagle is a bird of day; there are birds of night. Whoever seeks any thing excellent out of God, is an owl or a bat, not an eagle. The owl sees best in thick darkness, he hates the light of day. Sinners love darkness rather than light. But the hour is coming when every bird of the night shall seek refuge in the thickest darkness, and seek it in vain."—pp. 357, 358.

The following from the "Select Passages" affords a fair, but very favourable, instance of the peculiarities of Mr. Howels.

"Are we prizing Jesus Christ every moment? Are we trying to learn this lesson, dependence on an incarnate God? Independence is the spirit of the devil, full of pride. Bring down the monster pride, and you destroy the works of the devil.

"Every thing proclaims the Deity of the Lord Jesus Christ. By him all things consist. He assumes to himself the glory of the divine essence, and receives from his followers divine worship. He is the I AM. No being but one can sustain this glorious name. 'I am not,' suits all created being, even in heaven above—it suits all there but ONE.

"Justice once took her stand at the bar of truth—her voice immediately flew through heaven, earth, and hell, to cite witnesses to attest the glories of the Son of God.

"Infinite and finite being were summoned, and all obeyed.

"Angels descend from heaven to proclaim Messiah. 'Unto you is born this day, a Saviour, which is Christ the Lord.'

"Devils proclaim Messiah. 'What have we to do with thee, Jesus, thou Son of God?'

"Enemies as well as friends proclaim him. 'I find no fault in him at all,' said Pilate. 'Truly,' said the Centurion, 'this was the Son of God'.

"Ask the water what it thinks of Jesus. It blushes itself into wine in the presence of its God; it changes itself into adamant to form a pathway for the 'Most Highest.'

"Ask the earth. The grave shakes death into life to sympathize with Jesus.

"Ask the Sun. He puts on the robes of mourning for his murdered Lord.

"Ask the testimony of God himself—'This is my beloved son, in whom I am well pleased.'

> "Heaven, earth, and hell, once, and once only, united in their testimony—They proclaim that Christ is God."—pp. 257,—259.

The memoir, it remains to be said, exhibits no great skill or felicity on the part of Mr. Bowdler. The compiler, as was perhaps natural, has formed to himself an exaggerated estimate of the celebrity of Mr. Howels, and the space which he occupied in the public eye. He imagines that a great deal more was known about him than we at least happen to know; and he has therefore given in many places only long and obscure allusions, where we should have been glad to see a plain statement of facts. The volume, however, presents the picture of a peculiar and original mind; and leaves a distinct impression, faithful, we doubt not, to the character of Mr. Howels, and not unjust to his memory. We can scarcely say that we should recommend our readers in general to become its purchasers; but we should by all means advise them to dip into it, if it can conveniently be borrowed.

So much for the first volume.—But just as we have finished our remarks upon it, a second drops upon us, and we are not sure that there is not the projected shadow of a third; unless by some unintelligible metamorphose, number two, in this case, came into the world before his elder brother number one. "*Another and another still succeeds.*" Why cannot we get the whole of a work at once? We are quite tired of this distribution into the first course, and the second course, and the third course, as if the entire banquet was something too rich, too plentiful, too exquisitely luxurious, to be served up together. However, although our spleen is rather excited, this fresh volume does not alter, in any respect, the opinion which we have already expressed. There is therefore the less necessity to enter into details; and, of course, though we have *here* complete and consecutive sermons, it would be idle to give a laboured analysis of them, as if they were a fair specimen of Church of England Theology. The peculiarities certainly continue in full force;—as the text of one discourse is "*Amen;*" and the title of another is "*The Friendship and Hospitality of God.*"—We have no scruple in subjoining a quotation or two, almost at random; for it would be difficult to make our criticism more desultory than the thing criticized:—

> "I go on to consider God as a Spirit, in the second place, *positively.*
>
> "1. *Necessity* presents itself. Independence must involve necessity in it; 'From everlasting to everlasting thou art God.' 'The High and lofty One that inhabiteth eternity.' This is what he says of himself. Now mark—to apply my subject in some measure as I go on—mark the interesting truth that flows from the necessary existence of God. Necessity, in its primary and highest sense, is connected with good

only. I need not dwell on this truth; I leave it to the reflecting minds of those who hear me. Consider what I have said and pray for me, that I may ever find the bliss of this life in seeking the welfare of your immortal spirits; while I bless God for having given to such an unworthy worm as I am, one of the most interesting congregations under heaven."—vol. ii. p. 203.

"The person of the Son of God.—When he assumed humanity, he took upon him all the features of the Ethiopian but he did not assume his hue; for the scripture tells us he was white and ruddy, the chiefest among ten thousand (Cant. v. 10.)"—vol. ii. pp. 399, 400.

"There is a sublimity of truth in those two lines of Erskine's, which cannot be sufficiently admired.

'On mercy's door this motto's grav'd,
Let sin be damned, the sinner sav'd.' "—vol. ii. pp. 408.

We have also several anecdotes interspersed. The following, although the judgment of its introduction may be disputed, is dexterously managed.

"It is said, that the French once practised, or devised the scheme of ascending in balloons to reconnoitre their enemies' camps and watch their movements. It was at least an ingenious plan to enable them to ascertain the operations of the enemy, far removed from the range of their artillery. However it might be with them, the truth, as it respects the believer, is, that he must ascend, and find a position above the earth whence to view the movements of his enemies. We never know God, we never know ourselves, we never know our enemies, until we wing our flight from earth to heaven in prayer and praise."—vol. ii. pp. 369, 370.

Another, occurring in the same sermon, is perhaps one of the drollest instances on record of the manner in which a man can assimilate and convert all things to his own idiosyncracy of ideas.

"I remember reading the history of some good man, who was persecuted by the papists, and obliged to fly for his life; he suddenly espied a cave, into which he entered, and soon after observed a spider busily employed in weaving his web across the mouth of the entrance. His enemies came to the place, and one of them observing, 'He cannot be there, for there is a spider's web,' they left the spot, and continued their search. Is it presumptuous to think that the spider on this occasion had been more expeditious than usual? He was engaged in a new work—in shielding a saint of God, in protecting one of the family of heaven."

Mahomet, of all human beings, turned into a "*good man who was persecuted by the papists,*" and the "*expeditious*" spider engaged in a new work "of special providence in *shielding a saint of God!*" We do trust, that Mr. Bowdler will get up his history, before he edits a third volume, thanking him at the same time for showing us what kind of instruction would *go down with* "*one of the most interesting congregations under Heaven.*"

We conclude with two observations. The one is, that, if any shadow of ridicule mingles itself with the respect and regard due to a faithful and departed minister of the Gospel, *we* have not thrown it upon the memory of Mr. Howels. *We* have done nothing more than transcribe what is written either by himself or by his biographer. The other is, that we may now ascertain what we had before heard and suspected, namely, that the venturous eccentricities of Mr. Howels are rather understated than overstated in the present work. Mr. Bowdler expressly says in his preface to the second volume:—

> "Mr. Howels was, to a greater extent than almost any minister, an extempore preacher. It is obvious, that under such circumstances, some expressions might be used by him which he would not himself have written; and what might be delivered with effect to his own congregation, would not always wear the dress in which it might properly appear in print: and therefore, though nothing has in any instance *been added, some expressions have been omitted, and some occasionally altered.*"—vol. ii. pp. vi. vii.

ART. VIII.—*Thirty Years' Correspondence, between John Jebb, D.D. F.R.S., Bishop of Limerick, Ardfert, and Aghadoe, and Alexander Knox, Esq., M.R.I.A.* Edited by the Rev. Charles Forster, B.D. Perpetual Curate of Ash next Sandwich: formerly Domestic Chaplain to Bishop Jebb. In 2 Volumes. London: James Duncan, 37, Paternoster Row; and John Cochran, 108, Strand. 1834.

WE learn, with much satisfaction, from an advertisement prefixed to these volumes, that the editor has it in contemplation to prepare a memoir of the life of his departed friend, Bishop Jebb. We cannot forbear to express some regret that he did not keep the present correspondence by him as a magazine of materials, to be used, with caution and discrimination, in illustrating the memoir, instead of publishing the whole as we now have it, and nearly as it was found in the closet of the deceased. The disadvantages of the plan he has adopted are serious and manifold. The correspondence itself is of a very peculiar character. It comprises a multitude of matters which called for a vigilant exercise of discretion on the part of the editor. It exhibits a variety of opinions which, whether right or wrong, are, some of them, assuredly of a startling description, and which ought scarcely to have been presented to the world, without memoir, or note, or comment, in the disjointed and fragmentary form of epistolary communication. The discussion of the grave and profound subjects, when carried on between familiar friends, who thoroughly understand the mind of each other, will frequently wear an appearance of crudity and haste, when laid before the world suddenly and without preparation. There must, in such a case, be a want of those limiting and explanatory statements, the necessity for which is perpetually forced upon a writer, by the consciousness that the eye of the public will soon be upon him. It is not improbable that the speculations of Mr. Knox may have to fight their way through much more formidable opposition than possibly might have awaited them, if they had been embodied in a more regular and symmetrical shape. As it is, their assault on certain established schemes of thought, is here conducted, for the most part, in the way of skirmishing and desultory warfare; the effect of which may be to provoke and irritate the adversaries, without making much perceptible impression on their ranks.

Besides, if the editor had been content to use the manuscripts entrusted to him, merely as subsidiary to a life of Bishop Jebb, we are quite satisfied that he would have felt the expediency of omitting not only some trivial talk, but certain matters which are still more objectionable than empty trifling. It may be very true that the bishop was desirous that the correspondence should not be withheld from the world. But then it can hardly have been his wish that certain of his strictures on living men should have been dragged from the privacy of correspondence, and exposed to public inspection. It is possible, indeed, that Mr. Forster may have felt his discretion shackled by the dying injunctions of his friend. Respecting this, we are, of course, unable to judge. But if this be so, we can only lament the hard necessity imposed upon him.

Here, however, these volumes are; and a much more difficult miscellany to deal with has seldom fallen in our way. But, before we proceed, it will be necessary to make the English public in some degree acquainted with one of the deceased writers, Alexander Knox. With Bishop Jebb the literary world has been familiar for full thirty years. Not so with his guide, philosopher, and friend. Alexander Knox, although well known to an extensive circle of intelligent and accomplished men in Ireland, lived almost unknown to the public in general. From the only accessible sources of information respecting him, we have collected the following particulars. He was born at Londonderry of a very respectable family, belonging to the Methodist connexion; a circumstance which brought him into early and cordial intimacy with the celebrated John Wesley. His constitution was of the feeblest kind. He was an invalid from his cradle; and so continued to the end of his life,—but more especially for upwards of the first thirty years of it. In one most important respect, the extreme delicacy of his health proved a signal blessing to him; for it kept him constantly under the eye of an exemplary mother, from whom he derived, in the earliest childhood, those profound and indelible religious impressions, which formed the pride and happiness of his life. It was, further, owing to the tenderness of his frame, that his literary acquirements were the result, not of scholastic training, but of solitary and domestic study. Shortly after the rebellion in 1798, he formed a friendship with the Marquis of Londonderry, (then Lord Castlereagh), and accepted the office of private secretary to his lordship. This post he retained, throughout those disastrous and heavy times, up to the period of the Union. A return of miserable health compelled him, just at this crisis, to travel in England. And here, again, the debility of his constitution appeared to be most graciously providential. For although he considered the Union as a measure essential to the integrity of the empire, his pure and upright mind revolted from the process by which it was accomplished: and, to his latest hour, he was thankful for the bodily suffering which removed him from all temptation to join in the consummation of the work. So deeply, however, was Lord Castlereagh impressed with the value of the services already rendered by him, that he endeavoured, though in vain, to prevail on Mr. Knox to accept a seat in the imperial parliament. The representation of his native town of Derry was urgently pressed upon him. But he inflexibly declined the offer. His natural habits were as retired and contemplative as his health was weak. He accordingly shrunk from the feverish turmoil and agitation of political life: and, having a small patrimonial estate, he resolved upon an utter relinquishment of worldly pursuits. From this period, his life was that of a religious philosopher,—a sort of Christian Socrates. He was incessantly surrounded by a circle of disciples, and engaged in a round of theological correspondence. It has been mentioned above, that his earliest religious education was among the Methodists: and it will be found that certain of the Methodistical opinions adhered to his mind to the very last. On the whole, however, after much deep research and patient thought, he professed that he could find no repose but in the doctrines and liturgy of the Anglo-Catholic Church. From the moment of his final retirement from the world, his whole time was devoted to meditations and inquiries such as he deemed fitted to illustrate the excellence of that Church which he loved with his whole heart. And the part which he chose for himself was filled by him in a manner which, at least, won the attachment and admiration of all who were brought within the sphere of his influence. How far he succeeded in transfusing the spirit of his own peculiar system into the hearts and minds of the school (for such it may be called) which hung upon his lips, we have no means of ascertaining. But of this there can be little doubt,—that his reasonings and his eloquence had the effect of awakening many a distinguished layman to more profound and anxious inquiry into the most momentous of all subjects that can occupy the thoughts of man. At Bellevûe, the residence of Mr. Peter Latouche, he was usually domiciled for the greater part of every year: and there it was that he was frequently surrounded and consulted by many of the most eminent for worth and intellect in Ireland. On the decease of Mr. Latouche, in 1828, he retired to his own house in Dawson Street, and died there in 1831.

That Knox was a man of extraordinary powers is manifest from the evidence contained in the volumes now before us. There is a vigour, a richness, and a loftiness in his style, which bespeak a mind of almost the highest order. And there is a boldness and originality in his modes of thinking which shows that he had no want of confidence in his own powers. It is further obvious that his mind had ranged through a very wide circuit of inquiry, and that he was not one of those who take up opinions merely from veneration for their long traditional predominance. It was the settled conviction of those who knew him best, that his appropriate rank was among the foremost intellects of the time. There is, at this moment, before the public, a representation of him, executed, perhaps, by a somewhat partial hand, but, (after all reasonable deductions and allowances,) sufficient to "give the world assurance" of his very rare endowments.[*] Not feeling his constitutional energies equal to the sustained exertion of achieving any one great literary or theological work, it was the custom of Mr. Knox very liberally to dispense the affluence of his mind in correspondence or conversation. And, if we may trust the estimate of his conversational powers, exhibited to us by the writer in question, they must have been of the most transcendent order. We trust that we shall be forgiven for transferring to our own pages, the words of this ardent admirer, who professes to have known the man well, and who declares that he "never enjoyed the pleasure of conversing with one whose ordinary colloquy bore so much the character of inspiration." And he afterwards adds:

> "There was a certain pleasing excitement in the exercise of his conversational abilities, which enabled him, for hours, to expatiate on the important subjects that were ever nearest to his heart, and sustained him under continuous efforts of thought, by which, in the solitude of the study, he would have been exhausted. Besides, there was this pecu-

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[*] See the Dublin University Magazine, No. XXI. Art. I.; to which we are, in part, indebted for the above particulars of Mr. Knox's Life.

liarity, that his conversation was immeasurably beyond his composition. Nothing surprised his friends more than the felicity of his language, the happy arrangement of his thoughts, the exquisite richness and force of the imagery by which they were illustrated and adorned, except the fact, that, when he came to put the same matter into a written form, the production had all the appearance of a tame translation of himself. If the reader will picture to himself John Kemble, making his exit in Roman or Grecian costume, and his next entrance in the plain garb of a primitive quaker, he will be able to form some idea of the difference between Mr. Knox when he spoke and when he wrote. In the former case, his noble imagination had free play, and, as it was always strictly under the influence of an exquisitely cultivated moral sense, it never transgressed its proper province, but acted, simply, as the *internuncius* between his noble intellect and the less gifted minds of his friends, simplifying and facilitating the apprehension of his profound and lofty philosophic communications. In the latter case, either the absence of the same degree of excitement, or the presence of a severer and more rigid judgment, or, probably both, prevented that fond and glowing expatiation upon moral generalities, in which he loved to indulge, and which, indeed, constituted the chief charm of his conversation. So that, those who can only know him as a writer, know him not half. They may, and no doubt they will, experience much pleasure, and derive much instruction from the important truths that have been stated with so much clearness, and the fine comprehensive views which have been sketched by such a master-hand. Many an eye will be gladdened, and many a thirsty lip will be moistened, by the stream that wells out of the rock, into which, whenever he composed, his intellectual powers, by an over sensitive spirit of criticism, were, as it were, crystallized. But it was only when he threw open the splendid saloon of his thoughts, in his hours of conversational enjoyment, that the treasures of his genius could be truly seen, where solidity and usefulness were combined with richness and beauty, and the whole so illuminated, by lights so appropriate, that vision itself seemed assisted and purified, while every thing was exhibited to the most advantage."—*Dublin Un. Mag. No. XXI.* pp. 242, 243.

Our readers may, perhaps, be tempted to surmise that the colouring has, here, been laid on by the hand of partiality and friendship. We can have no wish to disarm them of any reasonable caution. Feeling it, however, to be our duty to make the public as well acquainted as we can with this remarkable person, we shall now produce another testimony, scarcely less impressive than the former. We shall insert, from Bishop Jebb's Introduction to his edition of "Burnet's Lives," the following interesting description of Mr. Knox, from the memoranda of Mr. Parkin, "a highly intellectual barrister, since deceased:" and it may be added, that this same Mr. Parkin was, at one time, editor of a Calvinistic journal, the Eclectic Review, and, consequently, opposed to Mr. Knox in theological opinion. Those of our readers who may not have met with Jebb's edition of Burnet's Lives, will hardly be disposed to complain of the length of our extract.

" Sept. 5. 1809. This afternoon, at Mr. Butterworth's, I had the happiness to dine in company with Alexander Knox, Esq. of Dublin. His person is that of a man of genius. He is rather below the middle size; his head not large; his face rather long, rather narrow, and more rectangular than oval; his features interesting, rather than pleasing; his forehead high, but not wide; his eye quick, his eye-brow elevated; his nose aquiline; his under lip protruded; his muscles very full of motion; his complexion pale, apparently from ill health, but susceptible of a fine glow, when the subject of conversation became animating. His expression of face not unlike Cowper's. He is small-limbed, and thin. He wears spectacles, which very much become him. When highly interested, his countenance is full of action, his eye piercing, his cheek suffused, his gestures profuse and energetic, his whole form in motion, and ready to start from his seat. His manner of expression is natural and easy; fluent, in general, but not very fast; he hesitates, occasionally, for a word; and encumbers his diction with long explanatory parentheses, from which, however, he returns duly to his proper topic. His language is commonly appropriate, and almost invariably pure; sometimes exquisitely elegant: his imagery is copious, original, very suitable, and, mostly, well made out; occasionally, it is quite sublime. His voice is clear and pleasant, with a very little of the Irish tone.

" We sat from three to half-past eight. Too much of the afternoon was occupied with controversy, between Mr. Knox, and Dr. Adam Clarke, on certain topics connected with the methodist institutions. Mr. Knox maintained the necessity of episcopal ordination, as the only regular mode of constituting ministers of religion; but acknowledged the value and necessity of the labours of methodist and other teachers.

" He strongly maintained the necessity of an establishment of religion, as a means of perpetuating the profession of Christianity. He very eloquently maintained, that the want of discipline in the Church, so much complained of, was one of its happy features. His reason for so regarding it, was, that religion was thus presented to the view and acceptance of men, without any obtrusion of human interference; without any offence to the scrupulousness of a hesitating and bashful mind; without any violation to that sort of nervous delicacy which was peculiar to some constitutions; without interposing any mediator between man and his God. He was glad that, in one place, Christianity appeared free to all; unfettered by any laws, unfenced with any preliminary examinations, or menaces of disciplinary infliction. He thought, that any kind of impediment, thrown in the way even of profligates coming to the participation of Christian ordinances, would operate as a hinderance and repulse to timid though honest votaries. He mentioned the case of Lord Chancellor Clare, who, towards the close of his life, went to a village church, (where he might not be known,) to take the sacrament.

" He thought that the advantage of an establishment was twofold:—

" 1. It diffused, universally, a low form of religion; overspread the land with a weak but pervading light; preserved in the minds of all men, the idea, that there was a God to go to, and such general notions respecting him, as might, afterwards, be made efficient by any casual misfortune or event occasioning serious consideration. This was a light, into which every man was born; he found himself enveloped in it without any effort of his own; he had it in his power to make all the use he pleased of it; but was not disgusted by its obtrusive and imperious implicitness.

" 2. The other advantage was that of enabling men of higher intellectual powers to frame their own religion without the intervention of any human guides; to become acquainted with God for themselves, through the medium, only, of the established formularies and ordinances; cultivating a deep, inward, spiritual, philosophical, cordial piety, of a more refined and sublime nature than could be produced under the agency of religious instruction.

" An establishment, therefore, was suited to the diffusion of important general notions, and to the promotion of a sublime piety.

" Between the two extremes, it was very desirable that there should be an energy, an explicitness, a forwardness and familiarity of religious instruction, adapted to produce strong, though not refined feelings of devotion; and suited to train up the less abstracted and contemplative mind. This object he considered to be best attained by sects and societies.

" The general and vague nature of the established service, barrowed the ground, he said, which infidels would be apt to contest. In the English Establishment there was every thing to command respect; but there was not that impertinent, vulgar obtrusiveness, which disgusted and hardened the infidel. Hence, infidels were much more common in Scotland than in England: hence, Shakspeare speaks of religion with reverence; Burns, with ridicule.

" He considered the liturgy of the English Church, as an invaluable fence against heterodoxy. The reformed churches on the continent were inundated with error; the Lutheran, with Deism; the Calvinistic, with Socinianism. The English Church maintained the doctrine of Christ's Divinity, in a form, more explicit and unquestionable, than it could be found subsisting in the Scriptures; and was, therefore, a more tenable ground, a more decisive authority to appeal to, for all who professed to be its members. It kept up, in the minds of all its adherents, a steady antipathy to Arian and Socinian error. It was in this respect that popery had been, and continued to be, useful; it was the repository of that essential doctrine; and was now a sort of rear-guard to the Church of England. It was for this reason, he conceived, that it had been providentially permitted to continue so long. On its being suggested that the important doctrines of regeneration, the atonement, &c., though equally maintained in the established service, had slipped from the minds of its adherents, he observed, that no person, really believing the Divinity of Christ, could be so entirely an enemy to these doctrines, as a Socinian; that no one, seriously keeping Christmas, could become very latitudinarian; that whoever believed the messenger to be a divine person, must, on reflection, feel that the errand must be of vast importance;

that this doctrine was the root which might be buried for a time and apparently barren, but which, from accidental circumstances, might be made to germinate, and throw up a luxurious vegetation. It was a rock, to which the mind would resort for rest in a time of agitation and distress. He rejoiced to hear the Irish address the Holy Virgin, for they added, MOTHER OF GOD: a delightful solecism; an uncouth metaphor, but conveying a most important truth.

"He considered the Liturgy a much stronger fence to the Church than the subscription of articles. The latter was a single act; to which a man might argue down and persuade his scruples. But no Arian, who had a grain of religion or honesty, could persist, week after week, in reading the creeds.

"In reference to his notions on the silent general effect of the Establishment, he said, that we were far from being capable of comprehendinp the machinery of heaven: we little knew how much of the apparatus was subterraneous; working in a manner, and producing effects, of which we were unconscious.

"He compared a Calvinistic body of divinity to a barrel organ: and that not very well tuned.

"He spoke in raptures of ROBERT HALL: and said, there was scarcely any man regarded with so much admiration and so much esteem. His style of composition was beautiful, only, perhaps, too rich: it had a little the appearance of *aim;* but this, he had been told, was only the exuberance of his invention. I assured him that I was convinced Mr. Hall had never bestowed labour on any sentence, except to diminish instead of increasing its splendour.

"He thought that the 'Lettres Provinciales' had produced a total change in the English style; and occasioned the substitution of the Addisonian instead of the Miltonian. He considered that the finest writing was to be expected from a genius that had learned to manage for itself. He was persuaded that religious sentiment was the true element of genius. Burke never shone with so much brightness as in the sphere of religion.

"He mentioned a very eloquent passage, in the 'Modéle des Prêtrés,' by Bridaine."[*]—*Introduction to Jebb's Burnet's Lives*, pp. xxxiii—xl.

By this time, it is presumed, the reader will have a tolerably distinct conception both of Knox's personal appearance and demeanour, and of the peculiar type and complexion of his mind. And the first thing that will probably strike him, is the spirit of intrepid optimism that appears to pervade all Knox's religious speculations, and which refuses to be discouraged by the distracting vicissitudes, and the desperate corruptions, which often make this world as " infamous" as the Acroceraunian rocks in the eye of many a timid navigator. Knox was evidently one of those philosophers who " find sermons in stones, and good in every thing." To him, the light of God's paternal providence was always, with more or less vividness, shining through the clouds and darkness of the most awful dispensations. We conceive, nevertheless, that the above sample of his modes of thinking may, possibly, produce much lifting up of hands, much arching of eyebrows, and, perchance, some mysterious and solemn shaking of the head. Here was a man, who declared himself a determined high Churchman, and who yet was the intimate friend and most cordial admirer of Wesley. The principles of dissent he abominated. And yet, though not the patron, he was, occasionally, almost the apologist of dissent. Calvinism, in the abstract, he abhorred. But, nevertheless, he could not find it in his heart to wish the extirpation of Calvinism: and nothing could be further from his thoughts than a hasty and uncharitable judgment of Calvinists. And so of the errors of the usurpations of the Church of Rome. He saw them all as clearly and distinctly as they were ever seen by man. But, in spite of all this, he would, probably, have lamented the universal abolition of *Romanism.* The solution of all these seeming paradoxes, is to be found in his belief, (a belief which, in him, almost amounted to a passion,) that all the resources, both of evil and of good, are but so many instruments and agencies in the hand of the Supreme and Sovereign Benevolence. They have all, according to his view, their respective offices to perform. They have all their appointed course to run. All, therefore, that remains for man is, to lift up a temperate, steady, and sustained testimony against the powers and the workings of evil; to resist them with calm intrepidity; to rebuke them by a life and conversation conformable to the purity of Divine truth; but, at the same time, to abstain religiously from all fretful, impatient, and angry opposition. Truth, he well knew, can be but one. But then he was under the constant influence of a persuasion, that all the forms and varieties of error were under such wise, though inscrutable, adjustment and controul, that they would be compelled to minister, eventually, to the triumph of the truth. If ever there lived a man who loved God in sincerity, it was Alexander Knox. And the very life of his happiness appears to have been *hidden* and laid up in the firm conviction, that *all things,* whether good or evil in human estimation, shall, *to them who love God,* assuredly *work together for good.*

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[*] "Probably the admirable *exordium* of his sermon on eternity; which Cardinal Maury has preserved, and which is given in the *Modèle des Prêtres.* The reader may like to see a short, singular, and most alarming paragraph, from the same discourse:—

"'Eh! savez-vous ce que c'est que l'éternitè? C'est une pendule, dont le balancier dit, et redit, sans cesse, ces deux mots seulment, dans le silence des tombeaux: *Toujours, jamais! Jamais, toujours!* Et toujours, pendant ces effroyables révolutions, un réprouvé s'écrie: *Quelle heure est-il?* et la voix d'un autre misérable, lui répond, . . L'ÉTERNITÉ.

Thus much we have collected from the tenor of the correspondence between the bishop and his venerated friend. And something of all this the reader will have gathered for himself, from the above representation given to us by Mr. Parkyn; which, certainly, conveys a very vivid impression of the man. For instance, the want of discipline in the Church of England is notoriously a topic of loud reproach in the mouth of her enemies, and of bitter regret in the heart of the most faithful of her sons. But Alexander Knox sees but little in it either to deplore or to be ashamed of. On the contrary, we have seen that he regarded it as a signal and positive advantage. Again—popery is regarded by many an earnest Christian merely as a vast receptacle of every damnable corruption. But popery, in the deliberate judgment of Alexander Knox, was by no means without its uses. It was "a repository of the essential doctrines of Christ's Divinity; it was now a sort of rear-guard to the Church of England; and, for this reason, was providentially permitted to continue so long." Nay, it was, with him, a matter of positive rejoicing "to hear the Irish peasantry address the Holy Virgin, since they added Mother of God." The metaphor he allowed was "uncouth;" but nevertheless "the solecism was delightful;" for it "conveyed a most important truth." In short, his whole scheme of thought, relative to the dealings of the Almighty, is very forcibly brought out to our view, by his remarkable saying, as recorded by Mr. Parkyn, that "we are far from being capable of comprehending the machinery of heaven; *we little know how much of the apparatus is subterraneous;* working in a manner, and producing effects, of which we are unconscious."

There are, doubtless, many who will be apt to recoil, with something like aversion and dismay, from speculations of this cast; and to condemn them, at once, as licentious and fantastical, and full of imminent hazard to the cause of truth and righteousness. For ourselves, without undertaking the defence of every opinion put forth by this singular man, (which might be rather a formidable task,) we must confess that, for the most part, we listen to the boldest of his reasonings and meditations with much composure, and, at times, with positive delight. For, notwithstanding his audacity of speculation, (as some may be disposed to call it,) it is evident that his spirit had no alliance with the spirit of religious indifference. His Catholic tolerance had in it no drop of that impoverished or vitiated blood, which gives its sickly, sallow, muddy complexion to the liberalism of the present day. His whole mental circulation was, evidently, rich and generous, and full of life and health. And, accordingly, the aspect of his mind was always glowing, and its movements vigorous and becoming. He could pursue his own lofty course of religious contemplation; and, at the same time, could look abroad, without dizziness of brain, upon the intricate variety of by-ways, through which the multitudes, around him and beneath him, were toiling onward, in search of "the serene abodes of wisdom." It is no common thing to meet with an *eclectic* philosopher like this: one who can open his heart and understanding to all the families, and tribes, and kindreds of them, who are *feeling after God, if haply they may find him;* and who yet can keep himself so clear of the evil name, and the threatening destiny, which belongs to *the double-minded man, who is unstable in all his ways.*

In order to enter fully into the spirit of these volumes, it should always be recollected that the correspondence they contain was carried on, in the earlier part of it, between a mature man and a youthful clergyman, just commencing his course of theological study and ministerial duty. That which is said in Scripture of a very different sort of person, might, in an unexceptionable sense, be well nigh affirmed of Alexander Knox, in reference to his earlier intercourse with his affectionate disciple,—*the counsel which he counselled in those days, was as if a man had inquired at the oracle of God.** As the correspondence proceeds, the pupil, as might be expected from him, advances more and more closely to an equality with his instructor. To the last, however, he retained an unabated confidence in the judgment of his original guide: and the consequence is, that these letters enable us to follow out the theological writings and opinions of Bishop Jebb, from their first conception, nearly through all the stages of their embryo condition, up to the moment of their completion and birth. It is something like watching the organic developement of the animal in the egg, from the first appearance of the *primitive trace*, and the *punctum saliens*, (to use the language of the physiologists,) to the crisis when the young bird is able to peck its way through the walls of its native prison, and to begin its career in active life. The illustration might, perhaps, be pursued so far as to say, that the process was always carried on under the incubation of his friend's fostering judgment, and animating counsel. And it must be honestly confessed that, in some instances, the process in question was sufficiently tedious and protracted! But, however this may be, that the formation of Bishop Jebb, as a divine, was principally the work of Knox, is indisputably clear from the present correspondence. The bishop himself, indeed, has said scarcely less of him than this, in the Introduction to his edition of Burnet's Lives. The following are his own words:—" How much he (the editor) owes to this " correspondence—how much to the free, familiar, yet paternal

* 2 Sam. xvi. 23.

" intercourse of many thousand happy hours—how much to the " uniform example of this true-hearted Christian philosopher— " will not be known, till the secrets of all hearts shall be disclosed. But thus much he can say, with certainty, that scarcely " a day elapses, in which some energetic truth, some pregnant " principle, or some happy illustration, (and those illustrations " were alway powerful arguments,) does not present itself, for " which he was primarily indebted to the ever salient mind of " Alexander Knox."*

It was the complaint of Knox, that he could always find persons who would listen to him interminably; but that he could rarely meet with any one who would *search* and *ransack* him. He longed for collision. He wanted some one to grapple with. His desire was to have his own mind probed to the quick. He delighted in that conflict of intellects by which truth is struck out. He was a deep and patient thinker himself. But he was not satisfied with this. He loved to set other people thinking too. We shall be greatly surprised if his wish is not posthumously accomplished. Already there may be perceived some symptoms of commotion and insurrection. And we anticipate that the *searching*, and the *ransacking*, the grappling, and the collision, will soon become more vigorous and general. For it is probable that, before these pages of ours can well pass through the press, the public will have an opportunity of hearing Alexander Knox, although dead, yet speaking for himself; and this, not in the pages of a miscellaneous and often hasty correspondence, but in the sheets of a series of elaborate essays. While we are writing, we learn, from public advertisement, that the " Remains" of this original and somewhat eccentric thinker are speedily to be laid before the world. Under these circumstances, we hold it to be the most judicious course to abstain for the present, from all attempt at a complete examination of his opinions, and to wait until they are exhibited to us in as much integrity as the condition of his papers will allow. Nevertheless, (that we may not be supposed to deal lightly and indolently with these epistolary reliques,) it may be as well for us to select, by way of prelibation, a specimen or two of the manner of thinking which pervades the letters before us; though without any premature endeavour to form a settled judgment as to the whole peculiar apparatus of the writer's notions and principles.

If, then, we have rightly divined the sense of the master and his disciple, *one* main object of their anxiety was to guard against two dangerous extremes in theology. The one extreme is that of mysticism, which makes the interior life every thing. The other extreme is that of scholasticism, which, according to their persuasion, haunts us, to this day, in the form of Calvinism; and which contemplates the great work of our religion as something external to the soul, and to be apprehended only by faith. "Had "there been," says Knox, "only mystic theology in the Latin "Church, the whole western world would have been out of its "wits. Had there been only school divinity, it would have produced a mere race of cold, yet disputatious quibblers, without "an ignitable particle in their composition; if, indeed, we except "those angry passions, which are, commonly, in pretty full force "among logomachists. And, in either case, what materials would "there have been for the Reformation, and for all the beneficial "effects that have followed?" "Am I fanciful in supposing "that one end of mysticism was to keep alive the idea of "distinct stages, and gradations in religion? Being chiefly occupied about what was not cognizable by the senses, about "interior sentiments, and feelings of spiritual religion, it was of "course led to make for itself some variety in this abstract sphere "of operation: and, those who cultivated it must necessarily "have been anxious to determine the degree of proficiency "they had attained. And, hence, distinct stages would be "marked out, which individuals might readily know whether they "had attained." "Now this," continues Knox, "was a proceeding not necessary among those, who were in the habit of "determining pretensions to Christian virtue, either by external "acts, or by doctrinal opinions."* And such was the case with the strict followers of St. Augustine, "whose uniform principle it "was, to keep down the Christian moral character; as if its rising "too high was inconsistent with the honour of Divine Grace."† Here, then, we are presented with two manner of persons; on the one side, the abstracted and contemplative Christian, who may be said, in some sort, to resemble a fanciful convalescent; who is incessantly feeling his pulse, and watching his symptoms, in order to ascertain whether or not he is duly and regularly advancing to the perfection of health: and, on the other side, the Christian of a more earthly school, who thinks less about symptoms, or pulsations, and, perhaps, may be somewhat lax even in his attention to regimen; but who never doubts that all must be right, so long as he retains an implicit faith in the skill and the prescriptions of his physician.

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* Introduction to Burnet's Lives, p. xxix.

Now between these two schools, the *meteoric* and the *terrestrial*, Knox was evidently desirous of establishing another, which should preserve the good and discard the evil of each. The aspirations of the mystic might be noble, and almost celestial, but they would be apt to go off in ecstasy and vision. They might be pure and even luminous: but no one would be able to "bless their *useful* light." On the other hand, a grovelling acquiescence in the doctrine of *total depravity*, might (as he apprehended) be fatal to all holy strivings after high moral and spiritual excellence. A life of abstraction and *reverie*, he knew, *must* be unprofitable, and *might* be dangerous,—so dangerous as to drive all Christendom "out of its wits." But yet he was unable to part with the forms of purity and perfection, which brightened the contemplations of the mystic, and, in the absence of which, (as he thought,) a sort of deadly Stygian fog—a darkness which might be felt—would come down upon those regions, which the God of all Mercy intended to be full of activity, and life, and gladness. And hence it was that, (with a view to avoid both these evils,) he ventured to assign to Justification an office very different from that which is ascribed to it by what he calls the *forensic* theology, and to have regarded it as a sort of *virtue*, which goes forth from the spirit of God into the spirit of man; an influence, in the strength of which the soul may advance, indefinitely, towards perfection; a fountain within the breast, springing up into everlasting life. "I have done"—he says—"what I could to trace the meaning of the word δικαιοσύνη, "through the various passages where it is used: and I rest confident that, in every instance, it expresses the inward principle "and vital habit of moral rectitude, in its trinal aspect, to God, "our neighbours, and ourselves. In its implantation and essence, it is δικαιοσύνη; in its maturity and perfection it is "ἁγιασμός. I do not, therefore, recognize two causes and two "effects. What was done, in the first instance, *for* man, could, "in the nature of things, operate only preparatively towards what "was afterwards to be done *in* him. By this internal process "alone, could a morally diseased intelligence be made whole. "Here, therefore, alone do I see what can properly be called "*cause;* inasmuch as here alone do I discover what can properly "be called effect. The *cause* is, the grace of our Lord Jesus "Christ. The effect is inward and spiritual renovation, initial, "and complete: justification, which implies a vital insertion of "the root of righteousness; and sanctification, which implies "an actual production of the fruit of the Spirit, in all its blessed "variety."*

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* Vol. i. p. 308—310.

† Vol. i. p. 118.

Here then, as Knox seems to have imagined, was the secret which was to bring down mysticism from the clouds, and to elevate Calvinism from the dust. Here was the scheme which was to combine all the humility of a meek and contrite heart, with all the noble daring which becomes a creature who is commanded to purify himself, even as God is pure; a doctrine which "neither "dims the brightness of Evangelic morality on the one hand, "nor diminishes the cheering warmth of Evangelic mercy on the "other" (vol. i. p. 120): a doctrine which speaks by the mouth of a Whitefield, of the abasement of fallen man; and by the mouth of a Wesley, of the power of man redeemed to go on unto perfection: a doctrine which, in both cases, speaks much substantial truth, though error must be the inevitable consequence of an exclusive attention to either. All who are acquainted with those immortal fragments, Pascal's Thoughts, must recollect the Divine eloquence with which he insists on the necessity of man's becoming acquainted both with his weakness and his strength—with his grandeur and his littleness. And nearly of the same kindred appears to have been the spirit which Knox was desirous of infusing into the theology of the present day.

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* Vol. ii. p. 348.

After this, no one will be surprised to hear that Knox was regarded by the Calvinists with suspicion and dislike. He himself remarks, somewhere in these letters, that they always considered him as wandering in darkness. Justice, however, demands of us to state, that no Calvinist of them all entertained a deeper repugnance than Knox, to that whole scheme of doctrine which tends to flatter the pride of man, and to degrade the person and office of the Saviour. In one of his earlier letters, written in 1805, he expresses, in most uncompromising terms, his aversion for the poverty of thought and feeling, which he conceives to be the distinguishing attribute of the Socinian school.

"I own I have as much aversion as is consistent with good nature and Christian charity, to the whole Socinian tribe. The system has grown out of certain concurrent characters of mind, led, by contingency, into theological disquisition. When a calm, cold, steady, subtle, self-confident temper,.. benevolent without passion, moral without coercion, happens to be revolted by the excesses of Calvinism, it, almost by a necessity of nature, runs back into Socinianism. To such a disposition there is no intermediate barrier, and there are some strong attractive influences: . . Socinianism, flattering human reason so peculiarly, by bringing all Christianity, as is pretended, within its comprehension. Of this system, . . man's power to keep God's commandments, either by his own proper strength, or with some derived aids, which are so described, as, in my mind, to make little difference, . . is a fundamental principle; and, therefore, they who hold it, naturally take the opposite side to St. Augustine in explaining Rom. vii. Doing this, however, under the propulsion of their general scheme, and not from unbiassed, discriminative study of revealed truth; and for human truth I certainly give them no great credit. I seem, to be sure, to see them on the same piece of ground with myself; but I cannot help asking, how they came there, as I perceive no key in their hands. I suspect them, therefore, of having got to the spot which they occupy, by breaking hedge. And, besides, when I look more narrowly, I doubt if they are, after all, on the same ground with me. If I mistake not, a deep river, not apparent at first view, runs between us, which can neither be forded nor stepped over.

" To drop allegory, I freely own my suspicion that their doctrine of moral perfection rests, not only on high views of human power, but on low views of moral sentiment. I never read any of the Fratres Poloni; but I have looked at the view of this subject given by the great Arminian theologist, Limborch; and it struck me that *his* perfection was rather of a moral than of a spiritual kind; such as might be attained by a good temperament, without much *felt* obligation to Divine Influence. I allow that the description appears to rise much higher; but I could not help suspecting that it was only appearance, from the slight view that seemed to be taken of human depravity. A deep sense of this appears to me as necessary to true Christian perfection, as a sufficiently deep foundation is necessary for a lofty building. But I hardly think *he* can have this, who denies, that that ' infection of nature' which ' doth remain in them that are regenerated ' (Art. IX. Church of England) hath in it the nature of sin. That, when duly resisted, so as not to grow into volition, it brings no condemnation to the conscience, is agreed on all hands. But I am ready to think that a feeling of its being sin, *in esse,* though not *in actu,* is essential to that very resistance. We are curious machines, whose weights and springs depend on laws that we cannot alter. If the weight be deficient, the wheels will not move as they ought; nor can the error be removed but by removing the cause, *i. e.* by correcting the deficiency. We will not, therefore, I conceive, flee from every appearance of evil, except we cordially hate and dread it, root as well as branch. Accordingly, if we deem the first movements of concupiscence to have nothing *sinful* in them, nothing *offensive* to the nature of the all-perfect God, we shall not so *abhor* them as to escape wholly their contaminating influence." —vol. i. pp. 165—167.

" I even sometimes found that my own favourite Latitudinarians were not as much alive to this depth of depravity as might be wished. But, perhaps, they could not, in the nature of things. Yet they were nobly spiritual, and that implied the substance of the other. We, however, at this day, may be able, if we use the means afforded, to combine apparently opposite truths more completely than they."—p. 168.

We consider these extracts as affording, within a small compass, a striking illustration of Knox's turn of mind, relative to the grand principles of Christianity. No man had a profounder sense than he of human depravity: but then, in his judgment, the doctrine of human depravity is to be regarded merely as a deep and solid foundation, which would be almost worthless and nugatory if a stately superstructure were not to be raised upon it. He loved the Latitudinarians because they laboured nobly at the superstructure. But, at the same time, he honestly confesses that they might be somewhat defective in their attention to the foundation. In spite of the opinions expressed by him to the disadvantage of Calvinism, he appears to have entertained a sincere veneration for the school of Augustine, because they never lost sight of the foundation: but he complained that their labours were comparatively scanty in rearing up the lofty pile of Christian perfection, which the foundation was designed to support. For the Socinian artists he had no respect at all; since, with them, the foundation was shallow and unsubstautial, and the superstructure mean and dwarfish. It may here be added, that it was his habitual persuasion, that both the excellencies which he contemplated as necessary to a perfect scheme, were happily and providentially combined in the Anglo-Catholic Church. In her doctrines and formularies, as he believed, both the foundation and the structure were duly honoured and provided for. And to her he, accordingly, looked, with passionate attachment, and solemn reverence, as the faithful depositary of the *whole* truth as it is in Jesus.

Let us here repeat, that we forbear, for the present, to enter into any examination of the peculiar opinions intimated in these extracts. Our object is simply to lay them before the reader, postponing the discussion of them to a fitter opportunity. With the same reservation, we now turn to another department of his speculations. It has already been intimated that he had a strong tendency towards the belief of an *especial* working of Providence in almost every thing. We have been at some pains to trace this persuasion throughout all the manifestations of it that are to be found in this present volume: and we shall now, accordingly, select some few specimens of his mode of thinking and of reasoning upon certain phenomena in the moral history of the world.

In a letter deprecating the very injudicious and uncharitable practice of attacking peculiar sects or bodies from the pulpit, he proceeds thus:—

> " Besides, to say nothing of my friends, the Wesleyans, I own, with all their error and perplexity, I have a deep respect for Calvinists, or rather Augustinians. Their system, faulty as it is, has, in my judgment, served noble purposes in the world. Nor can I well conceive, how experimental religion could have been maintained in those dark ages without [it]. I cannot but think, that, as (in my mind) the Roman Catholic ceremonies were permitted, in order to keep up professional, or visible Christianity, in the dark ages of society, so, Augustine's subtleties were no less wisely ordered, for the purpose of sustaining practical and invisible Christianity. As the ceremonies contained within them a substance

of Christian worship, . . so those subtleties, still more necessarily, contain within them the reality of experimental religion. No man can be a Romanist who does not hold, in theory at least, all the essentials of the Christian religion. And no man can be an Augustinian who does not hold the essentials of experimental religion. I do, humbly I hope, admire then, the fathomless wisdom of heaven, which permitted Christianity to embody itself in sensible rites, when, without such rites, the savage multitude might, probably, not have been impressed at all. And I equally view with wonder and pleasure, the metaphysical mind of St. Austin, unconsciously enclosing vital Christianity in a system of his own fabrication, which system, by its appositeness to the first workings of intellect, in its progress from barbarism to high improvement, should, by attracting and engaging a strong mental appetite, ensure the perpetuation and extended reception of the blessed nucleus within. This, I soberly take to be the final cause of Augustinian and Calvinistic subtlety. And I do believe, when its function is completed, it will fall off of itself. It certainly has, on experimental religion, much of the same effect which Popish worship has had on Christianity: but, while it has lessened its amiableness, it has, under God's blessing, ensured its being attentively examined and cultivated. In fact, it has given a body to it, which, I must say, strikes me as having been highly indispensable, and infinitely beneficial.

"Even at this day I fear the corporeal integuments of Calvinism could scarcely be spared. As the Romish worship bribes the imagination of the vulgar, so Calvinism bribes the reasoning faculty of sciolists. The former gives attractiveness and palpability to outward, and the latter, (as I conceive,) to inward religion. The one furnishes objects to be gazed at, the other affords subjects to be talked of. And, by every thing I can discover, this last is just as necessary for half thinkers, as pomp and show are for those who do not reason at all. On the whole, as the ceremonial of Romish worship was the means of keeping up, through the dark ages, a visible Church, within which real Christianity deeply and extensively diffused itself; so, Augustinian orthodoxy has formed, as it were, the interior membrane and temporary vascular apparatus of the invisible Church, and perhaps must, in part, so remain, until that mystic second birth of Christianity shall take place, when the fulness of the Gentiles shall come in, and all Israel shall be saved."—vol. i. pp. 130, 131.

In another place, when speaking of the protracted permission of the cardinal errors of Romanism, he exclaims, " how shall we " be amazed, when fully admitted into the laboratory of Eternal " Providence! What use shall we see in things deemed useless! " What benefit in things deemed most pernicious! I suspect, not " a little pains has been used to prevent differences being prema- " turely made up. I imagine this has been the case in the " instance of ourselves and the Roman Catholic Church. Deep " measures have been taken for making our union practicable, in " the fullness of time: but little less deep measures have, also, "been taken, for keeping it off, until the time should be *fully* "*come.*"—(vol. ii. pp. 35, 36.)

And, much in the same spirit, he afterwards briefly says to his correspondent—"There is no class of men, whom I would more "critically *try*, before I would *trust*, than the Roman Catholic "ecclesiastics. *I deem them to be a most necessary agency in the* "*present system.* But their peculiar circumstances too often "merge the man in the functionary."—(vol. ii. p. 205.)

From the following passage it will appear that no sinister or unpromising circumstances could drive him from this fixed habit of thought. "I am sure," he says, "that the Church of Eng-"land, as a public exhibition of the Christian religion, is, at this "day, matchless in point of purity, consistency, and substantial "vitality. I am certain, that to drink in its full spirit is to pos-"sess such unmixed excellence as is not elsewhere to be found "on earth. But the perfection of the Christian Church is, in my "view, comparative, not absolute. I believe it is yet to be what "it now is not, and what now no Church could be. *I believe* "*our Church is now what it now ought to be. Its defects I deem* "*to be strictly providential.*"—(vol. ii. p. 280.)

And now, from the present state of the Christian Church, let us go back to the days of Platonism; and here we shall see the mind of Knox just as comfortably at home as before. "Thinking, "as I do, that Platonism was *prepared providentially*, not only "as a preliminary to Christian piety, but as a kind of fermenting "principle, to act occasionally in re-invigorating it, I see much "congruity in its latterly assuming such a form as fitted it more "than ever for the use to which it was to be put." .... "It is "most curious, and, I own, to me, very satisfactory, that such a line "should be drawn between the Fathers who were, and who were "not, mystical. I feel a sensation of pleasure that such a line "can be clearly drawn. For much as I value the use the mystics "have been of, I own, I no more relish *them* for myself on the "one hand, than I do *Calvinists* on the other. We may use them "with much information and innocent entertainment; though, now "and then, with a touch of regret,

"The latent tracts, the giddy heights, explore
"Of those who blindly creep, or sightless soar.

"But we cannot but be pleased to have it distinctly made out "by unprejudiced arbiters, that *we* belong to neither class; "neither creep with dogmatists, nor soar with mystics. By the "way, are not the predestinarian class the same transcendentalists "on the philosophy of Aristotle, that mystics are in that of Plato? "and have they not both, in their several ways, been efficient

" outguards, the one of truth, the other of love?"—(vol. i. pp. 284, 285.)

Sentiments like these are, occasionally, echoed back by his disciple and correspondent: " That mixture of scholasticism and " mysticism," says Bishop Jebb, " which prevailed in the Latin " Church for two centuries prior to the Reformation, we know " was deformed by grievous errors; but, probably, it was, on the " whole, the purest the times would bear. On this hypothesis, " you will observe that your idea of the *final cause of the Canticles comes into play, they being, as it were, a pleasure-ground* "*for mysticism to disport in.*"—(vol. i. pp. 308, 309).

On one occasion the bishop improves upon his master. For instance, an ordinary thinker might probably find it a difficult and almost hopeless task to discover any connexion between the shutting up of the Continent by Napoleon and the advancement of biblical literature in England. Bishop Jebb, however, finds no difficulty in the matter. He is quite satisfied, not only that the connexion between these two things is most unquestionable, but that it was providentially brought about; and the manner in which he makes this out is as follows: it is well known that the English cannot exist without travelling in some direction or other: by the closing of continental Europe, however, the inquisitive and locomotive instinct was diverted from its ordinary channel: the capitals of Europe were closed against our young men of rank, and wealth, and literary promise; and the consequence was, that they were compelled to navigate the Archipelago, to wander over the Troad, and to explore the most interesting regions of Greece. This impulse was, *fortunately*, strengthened by the scepticism of Jacob Bryant, whose reveries and speculations relative to the Trojan war had raised up a controversy by which the attention and the curiosity of the wanderers was very powerfully attracted to the plain of Troy, and to the whole of the Homeric territory. This new passion created a vast demand for Greek; for *heathen* Greek, it is true; for pocket volumes of the classics, and for habitual familiarity with the sages and poets of Greece in her glorious and palmy days. But even the study of *heathen* Greek was, eventually, favourable to the cultivation of *Christian* Greek; for it established a national taste for Greek literature, in all its various departments. So that Napoleon, by sending our travellers to Greece, became, unconsciously, instrumental to the more zealous and effectual study of the dialect of the New Testament in England. " I do soberly view it as a *providential dispensation*," says Bishop Jebb, " that, by circumstances wholly beyond " our controul, the study of the Greek language should have been " forced, as it were, upon the one country in this world, whose

" establishment, whose liturgy, whose habits of thinking, most " eminently qualify it for the office of hereafter elucidating Holy " Scripture. *This may worthily be deemed one among the many " final causes of present events; and, if the shutting up of conti- " nental Europe were to be attended with no other beneficial results " (which is far from probable), the world would be amply indem- " nified by this one great and unquestionable blessing.*"—(vol. ii. p. 66.)

But, to revert to the meditations of Mr. Knox, his general theory respecting the march of God's designs for the moral restoration of mankind, is briefly and pointedly expressed in the following paragraph: " I am persuaded that, as the great general " scheme was divided into dispensations, Patriarchal, Jewish, and " Christian, so the Christian dispensation has also *successive plans " of providential management;* adjusted, on an analogous princi- " ple, to the advancing capabilities and exigencies of human and " Christian society. From an imperfect apprehension of revealed " truth, misconceptions are necessarily formed; *and they are pro- " videntially allowed to keep possession:* probably, because the " truths themselves could not otherwise be kept in view, and, if " suffered once to sink into oblivion, might with great difficulty " again recover their place in the public mind."—(vol. ii. p. 520, 521.)

This pious and settled persuasion, as may readily be imagined, was a source of unspeakabable consolation and tranquillity to this Christian philosopher. It enabled him to possess his soul in peace, while the hearts of other men were *failing them for fear, and for looking after the things which are coming on the earth.* And he here, accordingly, goes on to say, " I confess it was very " much on this ground, that I look with tranquillity on the present " jarring elements of what is called the religious world. The " zealous missionaries of the day, however different in name, " agree in urging doctrines which appear to be as unfounded as " those of purgatory or expiatory penance. And yet, I greatly " doubt whether any thing much more solid would suit the capa- " city of the present time. And I comfort myself with thinking, " that, when the Christian world becomes susceptible of purer " influences, due means of communicating them will not be " wanting."—(vol. ii. p. 521.)

We produce these passages, as we produced the former, without the slightest intention of entering, at present, into any disquisition relative to the soundness of such speculations. A fitter time for that will arrive, when we shall be able to examine the correspondence by the light of the forthcoming " Remains." In the mean time, we cannot forbear to remark that these, and othei distinguishing doctrines of the school, are occasionally spoken of in a manner which communicates to them almost an air of mystery. There appears to be a sort of understanding between the two friends, to the effect that it was expedient partially to veil their system by something of a *Disciplina Arcani.* Their doctrines might, to a certain extent, be considered as *esoteric.* Not that the adepts were desirous of keeping those doctrines to themselves, and to a chosen circle of favourite disciples; but, simply, that disciples could not easily be found who might be in a condition to receive them, and to profit by them. Indeed, it seems to have been their persuasion that St. Paul himself gave countenance to this sort of discrimination and reserve, in his promulgation of the Gospel *mystery;* and that Ephesus was selected by him for a more plenary and profound initiation than any other church. The notions of Knox on this subject will appear from the following extract, in which the reader will find certain hints and suggestions, which require a much fuller exposition and development than could possibly be given to them within the compass of a letter.

" The superior depth of this epistle (to the Ephesians) has been acknowledged by all. Ignatius, quoted by Michaelis, and lying now before me, says to the Ephesians *Ὑμεις δε Παυλου συμμυσται εστε ἡγιασμενου.* St. Chrysostom, in the above-quoted preface, states it as a received opinion, that St. Paul made *speciul* communications to the Ephesians. I have not that volume of the Greek; but the Latin translation of Musculus, is, 'Dicitur et illis, tanquam jam imbutis, profundiora spiritualium sensuum concredidisse.' I think 'dicitur' implies what I say. St. Chrysostom then adds, as his own judgment, 'Est autem hæc epistola sublimibus reperta sensibus et dogmatibus:' and again, 'abundat vehementer sublimibus et excellentibus sensibus. Nam quæ fere nusquam locutus est, hic loquitur; utpote cum dicit, ut nota fiat principatibus, ac potestatibus cœlestibus, per ecclesiam, multiformis sapientia Dei.' I add to this ancient testimony, Grotius's more modern but wonderfully strong one; 'Paulus jam vetus in apostolico munere, et ob evangelium Romæ vinctus, ostendit illis, quanta sit vis evangelii præ doctrinis omnibus: quomodo omnia Dei consilia, ab omni ævo, eo tetenderint: quàm admiranda sit in eo Dei efficacia: rerum sublimitatem adæquans verbis sublimioribus, quam ulla unquam habuit lingua humana.'

" What, then, does St. Paul communicate to the Ephesians, to bear out all these strong plaudits. This, I conceive, .. that Christianity was to be an analogical Judaism; acting on all human society, in proportion as God should extend it, as the Jewish dispensation acted on that single nation: that thus, the Christian Church was, on a grand scale, to take the place of Judaism; was to be, in a sublimer way, or for a nobler purpose, a similar apparatus; was, consequently, to be as appositely fitted to its great end; and, on the whole, was to be the sphere in which, as well as the organ by which, all the magnificent prophecies of the Old Testament were to have their final fulfilment.

"The secrecy, on this subject, to others, throws additional light on what has been said to the Ephesians. But the most remarkable concealment is, that, in the epistle to the Colossians; wrote, as we have ground to think, at the same time; and cursorily touching on the same topics. This has deceived many into a belief, that they really treated on the same points; but with an adroitness, not almost to be imagined, St. Paul does not, in any single instance, drop a word to the Colossians, which could light the train of thought he pursues in writing to the Ephesians. In fact, he seems to do something amazingly of the same kind, but yet not of the same kind. For, to the Colossians, the mystery is 'Christ in you the hope of glory;' whereas, to the Ephesians, it is the *Ανακεφαλαιωσις των παντων εν Χριστῳ . . εις οικονομιαν πληρωματος των καιρων*. As a farther illustration, compare Colossians i. 21, 22, 23, with Ephesians ii. 11, 12, &c. &c. This last-quoted passage, I should observe, is that on which I found an analogical Judaism.

"Now, even to name this to the Colossians, would have been dangerous, as a tendency to gross Judaism, was the epidemic of the day; and to have talked of an analogical Judaism to nine out of ten, would have been thought to sanction gross Judaism. Another cause was, that they only, who could use this world without abusing it, could understand how the Church could make the world its own; and to speak to others, of the Church mingling with the world, might be tempting the weak to commixture inconsistent with all safety. On the contrary, the Ephesians, having more than any other Church risen above worldly temptations, (mark Acts xix. 19.) might be trusted above any Church with the whole truth. I can but just add, that the epistles to St. Timothy wonderfully accord with that to the Ephesians themselves. The Church is, in 1 Tim., the house of God, *στυλος και εδραιωμὰ* of the truth: mark, *στυλος*, visibility, and *εδραιωμα*, establishment: in 2 Tim. ii. 20, a great house, in which must be various vessels; some to honour, some to dishonour. But its being the pillar and ground of truth is wonderful! A house, a great house, is the commencement often of a city; it was to be so here. Our Lord spoke of both a house and a city; St. Matt. v. 14, 15: but first, of a candlestick and candle. And observe, the Apocalypse has them all. By that time, wisdom had builded her house, and hewn out her seven pillars. But Ephesus is the first of them all. 'I will remove thy candlestick,' seems to be 'I will take away thy primacy.'"—vol. i. p. 481—484.

These notions are re-echoed by Jebb, in his reply, as follows:—

"As to the fitness of Ephesus, as a place, I have just found a very striking passage, too long for present quotation, in Castalio's comment, which at another time I will send.

"Not only the depth but the obscurity of this epistle has been remarked.

"Erasmus says, 'Idem in hac epistola Pauli fervor, eadem profunditas, idem omnino spiritus, et pectus. Verum, non alibi sermo, hyperbatis, anapodotis, aliisque incommoditatibus molestior, sive id interpretis fuit, quo fuit usus in hac, sive sensuum sublimitatem sermonis facultas non est assecuta. Certe stylus tantum dissonat a cæteris Pauli epistolis, ut alienus videri possit, nisi pectus atque indoles Paulinæ mentis hanc prorsus illi vindicaret.' For this obscurity, Michaelis (p. 151.) does not even attempt to assign a cause. Erasmus, you see, has done so *aliquatenus;* but may we not add, that the obscurity was possibly designed, to prevent St. Paul's esotericks from being knowable to the uninitiated? You must certainly recollect, (I cannot now turn to books,) that, when Alexander complained to Aristotle, that he had done ill to give the world his esotericks, the philosopher replied: 'I have published them, and I have not published them, for none but the initiated will understand me.' "—vol. i. pp. 487, 488.

In all this there is, evidently, much matter of *doubtful disputation.* It is produced here, solely for the purpose of further illustrating the peculiar mental temperament of the writers;—their habit, if we may so express it, of watching the signs in the heavens, till the very clouds assumed, to their eye, appearances and shapes which escaped the discernment of other men.

We have already remarked that the progress of Knox's mind was from the school of Wesley to that of the Church of England; and similar to this, we believe, was the progress of his distinguished pupil. We have occasionally heard it affirmed, that, at one time, the prepossessions of Jebb were strongly in favour of that division of the religious public which is usually known by the title of Evangelical; but that his ascent to a higher grade of Churchmanship was always proportioned to the growth of his knowledge and experience. Whether the exact position occupied by *the Church,* was ever quite distinctly fixed in Knox's survey of the providential dispensations, may reasonably be doubted; for there are some sentences of his which seem to intimate rather more laxity relative to this question than might have been expected from him. But, that the Church, in his judgment, holds an intermediate station between the towering and transcendent supremacy claimed for it by the Papists, and the low, broad level, which contents the Ultra-Protestants, is manifest from the whole tenor of his thoughts and expressions; and more especially evident from the following golden words:—

" What perverse influence the nick-name of *Protestant* has had " on our Church! Ever since the epithet became fashionable, its " vulgar definition has had more authority with Churchmen them- " seves, than all the settled standards to which they were bound; " and the consequence has been, a steady increase of ignorance, " coldness, and vacillation. *The Bible Society champion,** (Dr.

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* This phrase has rather an ambiguous sound. But it can scarcely be necessary to inform the reader that Dr. Marsh was no champion *for* the Bible Society.

" Marsh), and Mr. Peter Gandolphy, will scarcely make a treaty " of peace; and the war between them must involve a deeper " discussion of the merits of Protestantism, strictly so called, " than it has yet undergone. It will, perhaps, be at length discovered, that there is a medium between the two extremes, " which combines the advantages and shuts out the evils of both; " which Vincentius Lirinensis clearly marked out in the fifth " century; *and which, at this day, exists nowhere but in the " genuine central essence of our own reformed Episcopal Church.* " You will observe, I do not say it exists in our Church in a " perfect form. I think it rather exists in it as the little bird in " the egg, when incubation has gone a certain length, but is not " yet completed. Perhaps even incubation is yet to come; but " we have the principle, as it is not elsewhere to be found."—(vol. ii. pp. 122, 123.)

This was written in 1813. Since that time a process has been going on, which, if not precisely analogous to incubation, may perhaps be likened to that artificial mode of *hatching*, which is said to be practised among the Egyptians. An oven has been gradually heated by the joint good offices of a most miscellaneous company, though not, it is true, for the purpose of bringing the Church to maturity of life: and yet we have good hope that, in spite of the design with which it has been prepared, it will be found, in a certain measure, to have done the work which was contemplated by Knox. We cannot help thinking that the fiery peril, which has for some years been gathering around the Church, has already been attended with effects of animating promise. Churchmen have been impelled, by the menaces of her adversaries, to a more close and faithful search into their own credentials, and to a more profound acquaintance with the sense of primitive times. And this proceeding, we are confident, will be found, of all others, the most efficacious, for awakening them to a more lively and permanent feeling of their responsibilities. We trust that the fires, which are lighted for the destruction of the Church, will be so tempered by the breath which bloweth as it listeth, that they shall only bring out, into more healthful action, those vital principles, which have never yet been extinct within her.

We could easily lengthen our paper by many an interesting and delightful extract from the miscellaneous contents of this correspondence; but our limits impose upon us the absolute necessity of self-denial. We must conclude, therefore, as we began, by expressing our concern that the editor did not feel himself at liberty to use more freely the privilege of retrenchment. In saying this, however, we hope that we shall not be misunderstood.

Mr. Forster is far too well known to be vulnerable by any insinuations unfavourable to his character for high principle and truly Christian benevolence. Such insinuations, it is notorious, have recently been scattered abroad with no sparing hand. We are, nevertheless, profoundly convinced, that he has, throughout his task, been prompted only by an affectionate veneration for the memory of his friend, and by a desire to discharge faithfully the trust reposed in him.

ART. IX.—1. *An Essay, Religious and Political, on Ecclesiastical Finance, as regards the Roman Catholic Church in Ireland; interspersed with other matter not irrelevant to the subject.* By the Rev. David O. Croly, Parish Priest of Ovens and Aglis. 2d edit. Bolster, Cork; and Longman, London: 1834.

2. *A Sermon, preached in St. Michael's Church, Charleston, February 13th, 1833, before the Convention of the Protestant Episcopal Church of the Diocese of South Carolina.* By Rev. J. Adams, President of the College of Charleston, S. Carolina; and (ex officio) Horry Professor of Moral and Political Philosophy. 2d edit. Miller. Charleston: 1833.

WE have lately seen the painful inconveniences, which are inseparable from the working of the voluntary system, delineated and laid bare by persons perfectly and experimentally acquainted with the subject:—we have seen the irksome situation of Dissenting Preachers—the annoyances which are always, and the indignities which must be often, endured—the necessity of having recourse to the arts of ingratiation or display—of courting or astonishing their hearers—of administering doses of delicate flattery, sometimes even in the guise of censure and rebuke—and the utter want of authority, which will be usually discernible, where the minister is the creature of his flock, and almost a petitioner for their bounty. We might also add the argument, which has been employed with admirable effect in Serjeant Spankie's second Letter to his Constituents, that these grievous evils would be more apparent and more operative, if there were no Ecclesiastical Establishment to keep them in check; for that, as long as there is this great object of jealous emulation, the Dissenters will make it a point of honour to raise the character and station of their ministers to something like an equality with the ministers of the Church; but that, if it were withdrawn, more sordid feelings would prevail, and the situation of the dissenting teacher would be still more embarrassing, and his pecuniary resources still smaller and more uncertain.

And, as we have had more than one picture of English Dissent by Dissenters, we have now a picture of Irish Catholicism by a Priest. It is a very strange production;—sharp, clever, caustic, occasionally eloquent;—but written in a wild, fierce, intemperate, and sometimes irreverent style; and stuffed with stale quotations, not always happily applied, or even correctly given—"dry as remaining biscuit after voyage." We cannot quite agree with Mr. Croly, where he describes his effort in the title-page as an "Essay on Ecclesiastical Finance, &c. interspersed with other matter *not irrelevant* to the subject." We rather concur with his "heading" of Chapter XVII.—"A *declamatory digression* by way of relief." However, his pages are full of startling facts, and the unflinching assertion of unpalatable truths.

This pamphlet, therefore, has excited considerable notice—from its peculiar source even more, perhaps, than its intrinsic qualities. It is a notice, however, which will not preclude our remarks; because we are inclined to look upon this publication under a particular aspect. We pass over the "Epistle Dedicatory Ad Plebem," being quite at a loss to conjecture why the direction of the letter is such, that they, to whom it is addressed, could not understand it, or even guess that it was meant for themselves. Mr. Croly has here, we think, written "*more Hibernico*," and slipped into a practical blunder. We pass over the introductory discourse, and the speculations upon the possibility of reunion between the Roman Catholic and Protestant Churches. We come at once to the real business of the Essay. Mr. Croly tells us in Chapter I.,

> "The Catholic Church in Ireland has been now for a very long period without any legal provision for the subsistence of her ministers. This deficiency, however, has been in a great measure supplied by the customary contributions of their own flocks. Many persons are of opinion that this dependent state of the clerical body is conducive to the good of religion and should by all means be continued, while others, on the contrary, assert that the interests of religion and the welfare of the community would be much better promoted by the formation of a Catholic Church Establishment. The subject naturally divides itself into two branches:—the first, whether the present system of ecclesiastical finance should be persevered in? And in case not, whether a state provision should be substituted? In order to determine the first question, it will be necessary to inquire minutely into the present mode of subsistence of the Irish Catholic Clergy; and to see their various and multiplied contrivances to procure or extract money from their congregations."—p. 24.

In Chapter II. our author proceeds to refute the "*noisy declaimers*," who

> "insist that the clergy should depend for their subsistence upon the voluntary contributions of their flocks; for that otherwise they would not attend to the duties of their ministry."—p. 24.

He shows that these voluntary contributions are not so *very* voluntary after all.

> "Doubtless many persons cheerfully contribute to the support of their clergy, and pay without reluctance upon every necessary occasion. But, on the other hand, very many act a different part—many who would, if left to their own free choice, pay not a single stiver into the ecclesiastical treasury. These persons part with their money through terror of public exposure and the superstitious fear of sacerdotal hostility."—pp. 24, 25.

We are next informed that

> "the mode of extracting clerical dues is quite arbitrary and capricious; fixedness and uniformity are out of the question. Almost everything depends upon the temper and disposition of the clergyman. There are salutary regulations in every diocese respecting Church dues, as well as other points of Church discipline, put forth by episcopal and synodical authority."—p. 25.

But these salutary regulations are in practice disregarded, so that the strangest discrepancy prevails even in the same diocese.

> "Every priest, looking to his peculiar necessities or to self-interest, makes the most he can of his ministry, and multiplies his exactions without any reference to statute law, or episcopal authority."—p. 25.

It is also stated.

> "The dues are now nearly double what they were thirty years ago; so that, strange as it may appear, amid the decay of trade and commerce, agriculture and manufactures, the revenues of the Irish Catholic Church are in a constant, steady, progressive state of improvement."—p. 26.

It is, therefore, no marvel that Chapter IV. commences with the assertion, "*This state of things is everywhere exciting murmurs;*" or that Chapter V. opens with the words,

> "Two observations here very naturally present themselves; the total disregard on the part of the clergy of the diocesan statutes—and the unaccountable supineness of the bishops in respect to their enforcement. Nothing in regard to ecclesiastical finance but discrepance, capriciousness, and disorganization."—p. 26.

In Chapter VII. Mr. Croly enters upón particulars. Let us now approach—but with no exulting footsteps—that he may take us behind the scenes, introduce us to the *arcana*, and initiate us in the pecuniary mysteries of the Irish Priesthood.

> "The revenue of the parish priest is derived from a variety of sources.

There are confession dues, marriage dues, baptism dues, mass dues, and dues for anointing. He is also paid at times for attendance at funerals. Confession furnishes the most steady and constant source of revenue. Twice a year he collects confession-money under the denomination of Christmas and Easter offerings. The mode of making this collection is not very consonant to the spirit of religion. The priest selects one or two houses in every plough-land or neighbourhood, where he holds, according to appointment, what are called "stations of confession;" and it is required that the families all about should meet him when he comes among them upon these occasions; should make their confessions, receive the holy sacrament, and, finally, pay the customary dues. It sometimes happens that this business is not transacted quietly. If increased dues are demanded—a thing of occasional occurrence—disagreeable and sometimes scandalous altercations ensue. Similar scenes occur when individuals attend and crave time for payment; while such as absent themselves, unless they send the dues as an apology, are generally made the subject of public abuse and exposure. All these things take place in connection with the celebration of mass and the administration of two sacraments—penance and the eucharist or the Lord's supper. The association must be admitted to be rather an unholy one."—pp. 28, 29.

The result is, according to Mr. Croly, that

"it transforms religious rites into merchantable commodities, which the priest prices and turns to his own advantage in the best manner he can. He gives and he gets *quid pro quo.* This is the appearance of the thing; and the common people do imagine that they pay their money in lieu of getting confession and communion. So deeply, indeed, is this persuasion engraven on their minds, that they consider themselves exempt from the obligation of payment, unless they actually get absolution and the holy sacrament—that is, value for their money."—p. 29.

"Come we now," continues our *ecclesiastical guide,* "to another item of ecclesiastical revenue—marriage money."

"The first thing done, when there is question of marrying a couple, is to make a bargain about the marriage money. This sometimes causes a considerable delay. The remuneration or stipend prescribed by the diocesan statutes is never thought of for a moment. Indeed, all statutes respecting money matters are a mere dead letter. The priest drives as hard a bargain as he can, and strives to make the most of the occasion. Marriages are sometimes broken off in consequence of the supposed exorbitance of the demands. . . . . . . But this is only a preliminary proceeding. Demands of money are made upon such as are present at the marriage—at least upon the male portion of the assembly. This gives rise not unfrequently to a new and unhallowed scene. The transaction may by chance pass off quietly; that is, when every one contributes according to the wishes and expectation of the clergyman. But this does not always happen. In general the demands are considered unreasonable, and the priest is disappointed in his expectations. Some endeavour to evade the payment of any contribution, others give but little, and the few that please the priest are mere exceptions to the general rule. What is the consequence? The clergyman, after begging and entreating for some time to little purpose, gets at length into a rage; utters the most bitter invectives against individuals; abuses, perhaps, the whole company, and is abused himself in turn; until at length the whole house becomes one frightful scene of confusion and uproar:—and all this takes place at the administration of one of the sacraments of the Catholic Church—owing, too, to the present system of ecclesiastical finance."—pp. 30, 31.

Next to be considered comes baptism money—an item that helps not a little to swell the amount of Church revenue.

"The general rule is to baptize at private houses, or at the priest's house or lodgings, and under circumstances not of a very hallowed description. One leading feature in the transaction, on the part of the priest, is to get in the customary offering, and to swell, if possible, its amount. The father of the infant pays, as they say, for the baptism; the gossip money is demanded of the sponsors; who sometimes amount to four in number and upwards, contrary to the Canons of Trent, but not contrary to the pecuniary interests of the priest. This money is often demanded previous to the administration of the rite; and, if not promptly and satisfactorily paid, scenes of abuse and recrimination frequently ensue;—similar, indeed, to what takes place on occasion of marriages, only upon a smaller scale. Children are sometimes sent away without baptism for lack of money, and women remain frequently a considerable time without being churched or purified after child-birth, (a great evil in their eyes,) because the priest has not been satisfied respecting the baptism money. Intended sponsors are sometimes excluded when gossip money is not forthcoming, and others substituted by the priest—his own servants perhaps—to the great discomfort and annoyance of the parents of the child, and his accompanying friends."—pp. 33, 34.

But, perhaps, no part of this melancholy account is more calculated to shock all good and pious feelings than the manner in which the priest derives money from the administration of extreme unction.

"The poor family are quite happy if the deceased has been anointed; but are quite unhappy if this should happen not to be the case. This rite is often administered under most distressing circumstances—amid sickness, lamentation, destitution, and want—yet money is demanded in most cases, particularly in the country; and instances occur of payment being demanded before-hand, and even of money being pocketed by the priest which had been given as alms for the relief of the dying."—p. 34.

Masses, too, are priced like other rites of religion.

"This matter is particularly insisted on at a particular season of the year—the commemoration of All Souls—the second of November. Every effort is then made to interest the faithful in behalf of the souls in purgatory, in order to increase the customary contributions for mortuary masses. Doctrines are frequently advanced on those occasions prompted by cupidity, not very consonant to reason or the Scriptures; and the congregation is led into error in order to replenish the coffers of the priest."—pp. 35, 36.

Nor is this all.

"Other bad consequences regarding the clergy themselves arise out of the present system of Church support. Many among them are constantly endeavouring to overreach and undermine one another. Every man of this description looks to his own private emolument, regardless of all covenants or agreements expressed or implied. The curate does not make a fair return to the parish priest, nor the parish priest, perhaps, to the curate—nor the curates, where a number is associated, to one another. Every man gets in what he can; and seems to think that he would be justified in appropriating the entire to himself. But this he cannot do, for he must make some return of his receipts; and this he does; but it is an arbitrary return, maimed, docked, curtailed. There is no lack of refined casuistry in this matter. The curate says he labours more than the parish priest, and therefore that he is entitled to more than his allotted proportion of the dues. The parish priest, perhaps, will say that the curate is too well paid, and that he himself should have a larger dividend; and where there are several curates together, one will say that he is the senior, and that he should not be placed on a level with the others. Sometimes they assign a sweeping reason for this clandestine abstraction of the common revenue; namely, that the dues being in themselves indeterminate, and a sort of arbitrary exaction, they are at liberty to make an arbitrary return. The consequence of all this is, that Church revenue has become a mere scramble; every man striving to seize upon a larger share, and deciding for himself in the appropriation. This is a bad state of things: it is a shameful state of clerical demoralization. Common honesty is out of the question. Nothing but lies, schemes, duplicity, false returns; so that the simple and the honest become the prey of the cunning and the crafty. Does not this system of clerical dishonesty strike at the root of public morals? The morals of the pastor must have an influence on the morals of the flock. . . . . One reflection more, and we shall be done with this part of the subject. Let us view the conduct of the Irish priests, this time past, as instructors of their people. Have they attended to the preaching of the Gospel? Have they inculcated the principles of the Catholic Religion? Their congregations everywhere have shown an utter disregard to law and to the constituted authorities:—nothing among them but sedition and insubordination, burning and maiming, murder and massacre—mob law, in short, the greatest of all curses, the order of the day. What did the priests—the guides and pastors of the people—do under these circumstances? Did they set their faces against this unhappy state of things? Did they preach obedience and subordination? Did they inculcate submission to the authority of law, or aid in preserving the peace and tranquillity of society, all which they were bound to do as ministers of the

Gospel and priests of the Roman Catholic Church? This is a position that cannot be disputed. It has been always the boast of the Roman Catholic Church that she teaches her children to observe the laws, to respect the civil magistrate, and to do nothing inconsistent with the public peace and with individual security. The Irish Catholic priests have not this time past preached these doctrines to the people. It would be too much, perhaps, to say that the priests themselves were the original instigators of the misguided multitude. There is no doubt that many of them acted a prominent part in the business; and the impression on the minds of the common people was, and is, that the priests gave it their full and unqualified sanction. But many of them yielded reluctantly to the torrent; and appeared to give their approbation to that which they in reality condemned. They went with the multitude, instead of guiding the multitude; and suffered religion and morality to be completely turned topsy-turvy. What was the cause of all this? Many causes, no doubt, may be assigned. National and religious prejudices might have had a share; sectarian hatred, cowardice, a general perversity of morals. But can it be said that the present state of clerical dependance for support upon a capricious multitude had no share in determining this unbecoming conduct on the part of the Irish Catholic priesthood? The multitude held the strings of the clerical purse; and woe betide the unfortunate priest who would set himself in opposition to their wishes."—pp. 38, 39.

Mr. Croly then proceeds

"to consider the second point, namely, whether it would be right to establish a state provision for the Irish Catholic clergy; or whether there are good grounds for objecting to an establishment of the kind."—p. 40.

We shall not, however, follow him through this discussion, which is partly speculative and partly historical. We have wished to keep two ends in view throughout the present article:—the one, that we should set down nothing on our own authority, but suffer Mr. Croly to disclose the secrets—the often appalling secrets—of his own "prison-house:—the other, that we should give his facts, weeded and winnowed as much as possible from his arguments. His *forte*, too, lies in describing rather than in reasoning. His vivid, but coarse manner, makes him a portrait-painter of no common power; but is totally unfit for calm and logical investigation.

We recognize his peculiar capabilities in the graphic, but exaggerated and somewhat *grotesque*, delineation, which we subjoin, of the Irish people.

"It is a prevailing notion in this country that priests possess the most extraordinary powers imaginable, that the visible and invisible world is under their control; that they can at their will and pleasure make sick or make well; give prosperity or adversity, damnation or salvation: and yet this extreme credulity of the vulgar does not prevent them—so much are they under the control of their passions—from setting themselves occasionally in opposition to these same all-powerful personages, and braving the fatal consequences of their destructive wrath. They hold the strangest opinions regarding departed souls. They fancy the huntsman, the jockey, the sporting squire, will be riding their favourate horses in the other world; and they are persuaded that when any particular mishap befalls themselves, it is done through the malicious intervention of some deceased persons—their enemies. They in general set more value on trivial observances than on the weighty points of the law. They are extremely addicted to lying, to fraud and circumvention. Nothing can persuade them but that they ought to hate and exterminate, if in their power, all such as differ from them in religion.

> 'Inde furor vulgo quod numina vicinorum
> Odit uterque locus, quum solos credit habendos
> Esse Deos quos ipse colat.'——*Juv. Sat.* 15.

It gives them great offence to see their priest on friendly terms with Protestants; and such Priests as stand in this sort of relationship are, by way of reproach, denominated Protestant priests. They believe in ghosts, fairies, hobgoblins; give credit to dreams and fortune tellers; practice superstitious observances without number—spells, charms, and incantations. In short they are mere children in all these matters. They are incapable of judging what may be serviceable to them or otherwise touching laws and regulations. What extravagant ideas do not the Trades' Unions and Labourers entertain? They account machinery a national calamity—that which is the great source of production and wealth. They fancy they should be the sole valuers of their own labour; that they should dictate to their employers; and they think themselves warranted in murdering any individual or individuals who may venture to think and act differently. All this too they imagine is for the good of trade and of society. In the country the lower orders make no scruple whatever in combining against law and order, and massacreing, if they can, all those who do not join in their combinations. In their late anti-tithe war they set no more value on the life of a fellow-creature than on the life of the most worthless brute; and many who suffered the extreme penalty of the law for murders of the most revolting description, could with great difficulty be brought to acknowledge the justice of their sentence. They considered it no breach of God's commandment to murder a tithe-owner, or a tithe-receiver, or a tithe-collector, or a tithe-valuator, or a tithe-process-server, or even any one that would not assist them in the great and good work of extinguishing tithes altogether.

"They are divided also among themselves into hostile factions or parties; the Mahoneys against the Hurleys, and the Hurleys against the Mahoneys. They fight pitched battles against one another with deadly weapons at fairs and markets and patterns and goals; and even on Sundays and Holidays—taking good care first of all to hear mass. They scarcely ever meet together at christenings or weddings or at the alehouse that a battle does not take place; when blood and bruises and broken bones terminate the barbarous scene. They resemble the savage Thracians of old.

Scyphis in usum letitiæ natis pugnare Thracum est.

And O'Rourk's noble feast as given by Swift is still, as to its termination, frequently imitated in this civilized country. Whiskey is all their delight. The use or abuse of whiskey helps to impoverish the farmer and to pauperize the tradesman. Such artizans as have employment and tolerable wages—smiths, coachmakers, carpenters, masons, hatters—generally spend the Sundays in public houses, and also Mondays. Some time on Tuesday they generally resume their employments. Labourers would act a similar part if they had the means to do so. Swallowing whiskey and swallowing it to excess is their *summum bonum;* like as eating opium is with the common Turks. There is nothing they delight in more than to hear of conspiracies, seditions, tumults, wars, and the shedding of blood."—p. 59—61.

As to his quotations, we must observe, that the way in which he puts the second—and the same remark would be applicable to another which occurs in the next sentence—does not say much for his scholarship; and that for the translation of the first *we* are not answerable, but the "Parish Priest of Ovens and Aglis."

We cannot resist the temptation of inserting the following sketch:—

"Much is said about public opinion. The terms, 'public opinion' and 'people' are used with equal impropriety in the political slang of the day. But let us be particular. How is the expression of public opinion, as it is called, procured; or what is it in reality? A parish meeting is called, say in the parish Chapel, to petition Parliament for a Repeal of the Legislative Union. Some forty or fifty persons assemble; unless the meeting be called on Sundays, immediately after public prayers; when want of other employment, the convenience of attendance, or curiosity, might cause a larger assemblage. The meetings in the Country Parishes have been always most part very thinly attended even on Sundays. But to the matter in question. Every meeting is graced by the presence of two or three well-trained hackneyed orators—individuals generally neither of means nor character, but glib of tongue, and abounding in brass. These active gentlemen concoct every thing, propose every thing, dictate every thing, carry every thing, and conclude every thing. No one indeed would have the hardihood to oppose them.

The rustics hear, and gaze, and say 'amen.'

"The resolutions and petitions are signed, sealed, and delivered, and so the business is done. The opinion of the itinerant orators is the opinion of the persons assembled, by chance or otherwise; and the opinion of these is the opinion of the parish at large. Such is a sample of the scenes generally acted upon these occasions: and as is the sample, so is the sack, *ab uno disce omnes.* Even in the cities at the different parish meetings, we find the same batch of orators constantly figuring away; and always making sure of a competent number of uproarious backers, to drown all opposition."—pp. 63, 64.

But we must not allow the felicitous strength, which Mr. Croly throws into many of his pictures, to seduce us from our design. The lecture which he reads at the end will recal us to it: but we must premise that the taste and propriety of its tone are most exceedingly questionable, as between Parish Priest and Hierarchy, Subordinate Minister and Diocesan.

> "And now ye Catholic hierarchy of Ireland, ye Bishops and Priests, it is high time for you to hold up your heads, and to act a part suitable to the importance and dignity of your order. Ye say that 'ye have been appointed of the Holy Ghost to rule the Church of God.' Have ye these years past acquitted yourselves of this indispensable obligation? Have ye ruled the people committed to your charge according to the maxims of the Gospel, and the Canons of the Church? Have ye ruled the people; or have ye suffered yourselves to be ruled by them? Have ye in the discharge of your duties exhibited, as ye were bound to do, firmness, inflexibility, determination, and perseverance? Or have ye not, on the contrary, been 'tossed about to and fro' by every wind of popular doctrine? This latter alternative has taken place. Your career has been marked by unsteadiness, time-serving, and tergiversation. Popular clamour has scared you from the paths of duty, and influenced even your synodical decisions. Ye have made religion turn upon popular feeling or rather upon the feeling of faction; instead of endeavouring to make popular feeling square with religion. Ye have exhibited even a want of uniformity among yourselves; for the Clergy of Ulster have preserved religion in a great measure free from that contagion of party politics, by which it has been infected in most other parts of the kingdom. Did this arise from peculiarity of circumstances, or from a diversity of opinion? Individual Clergymen also in the various other dioceses imitated the example of their brethren in Ulster, in opposition to that of their diocesans; who, either with the approbation or the connivance of their Bishops, respectively swamped religion in an ocean of politics, and assisted in forming or fitting the unhappy multitude for the perpetration of every species of outrage and crime. Ye suffered political or factious harangues to be made from your altars at the celebration of Divine Worship, and surrendered your Churches to be used as political club-houses; thus not only transgressing in general against the sanctity of the occasion, and the sanctity of the temple, but also violating an express ordinance of the Council of Trent respecting such matters."—pp. 78, 79.
>
> "It is high time for you to raise yourselves from the depths into which ye have unhappily fallen, and to resume your proper station in the commonwealth of religion. Emancipate yourselves from the trammels of party, and recover your lost dignity and independence. Let your temples be once more the houses of prayer, and yourselves the true ministers of the Gospel. Judge for yourselves, decide for yourselves in all things pertaining to the interest and welfare of religion. Seize the first opportunity of rescuing your Church from its present eleemosynary, humiliat-

> ing, scandalous, inadequate mode of subsistence; and of procuring for it an honourable establishment—an establishment that will speedily remove its deformities, give it a new and improved appearance, render its discipline conformable to the ecclesiastical canons, and liken it, as is fitting, to the other Catholic Churches throughout Christendom."—p. 82.

This last extract, which forms the concluding paragraph of "the Essay," is a key to Mr. Croly's sentiments and desires. His main object is to prove, that the government ought to offer, and the Roman Catholic Clergy ought to accept, a legal provision, instead of their present casual and precarious subsistence wrung from the pockets of a poor and ignorant population. In order to make out his point, he has shown the miserable shifts, the unworthy expedients, to which they are reduced; and the pernicious influence which these circumstances exert both upon the character of the Clergy themselves, and the spiritual and temporal welfare of the country. So far, we conceive, his propositions are demonstrable and demonstrated. Leaving, however, all other considerations, we will merely build upon them one simple argument; and put two or three plain questions to the body, of which Mr. Croly is a member. One of yourselves, we would say, has proved that the wretchedness of your position arises from your dependent subserviency to the people. Is it wise, then, to accelerate a state of things, which must render that subserviency and dependence more complete? He has proved that your only relief can come from the legitimate government of the empire:—is it wise, then, to estrange yourselves, more and more, from that government? *We reason from his data, not from our prejudices.* An Irish Court, an Irish Parliament, an Irish and Catholic Establishment, severed from all English connexion—is this your dream?—You must know, either that these things are the vainest and most futile of all visions; or that, if they could be partly realized, for *you* they would be the most hapless of realities. Or do you wish the extinction and abolition of every form and modification of Ecclesiastical Establishment—every actual or supposable connexion between Church and State?

Upon these points Mr. Croly has urged well;

> "It is said that the State should have no control over the Church, and that every particular congregation should manage their Church affairs. This is a matter of taste on the part of the Dissenters, and it may be bad taste too. Their Church is completely democratized and the Minister or Pastor is at the mercy and under the control of the congregation." "The idea of Dissenters is quite in character: it is in opposition to the general amalgamation of things and leads to nothing but schisms, sects, and divisions."—p. 45.

But on the other hand,—

"Roman Catholics, as such, should at least be mute as to the general question. Church Establishments, in fact, make part and parcel of the Catholic Religion. This state of legalized Christianity is interwoven with the canons and discipline of the Church, and dates its existence from the very period when the dark night of religious persecution had disappeared, and the bright day of religious triumph began to gladden the hearts of the faithful." "Look at the Catholic Religion at the present day, wherever it is established or is the religion of the people. Look at Italy, the great centre of Catholic unity; look to Austria, to Germany, to France, to Spain, to Portugal; go to the New World, to North and South America, a state provision is every where secured under one shape or the other for the Priesthood. Ireland is an exception. But was it always so? or is not this peculiarity the result of untoward circumstances? How did the case stand previous to the Reformation? Who then received the tithes of the corn and of the cattle; the tithe of tillage and the tithe of agistment! The Irish Catholic Clergy: and they received also the tithes that are now called impropriate. The Protestant Church system is nothing but a continuation of the Catholic Church system on a less extensive scale." "The dependent state of the Catholic Church in Ireland is an exception to the general rule—the necessary result of untoward circumstances—and opposed to the wishes as well as to the discipline of the Universal Church. The anti-establishment gentlemen go in the teeth of all this, and would fain change the discipline of the Church altogether, would dethrone the Pope, annul the general Councils, destroy the prescription of 1500 years, and, in defiance of reason and of order, turn the exception into the general rule. The disciples of Socinus, or the semi-demi-Christians who would place the Church upon a new foundation, may venture to proceed to these extremes; but Catholics or persons calling themselves Catholics cannot do so without transgressing the rules of logic, and overstepping the limits of orthodoxy."—pp. 71, 72, 73, 74.

That the Independent, then, or the Socinian, should sputter forth his maledictions against Ecclesiastical institutions connected with the state, is an occurrence quite in keeping with the rest of his tenets; but that the Roman Catholic should range himself on the same side, and fling about the same dirty missiles, is an incongruity which belies the whole character of his sentiments, and contradicts the whole history of his creed. If he conscientiously desires to have a Popish establishment instead of a Protestant, we can quite understand, although we may not participate, his feelings; but when he reviles and bespatters all establishments in the abstract, we can hardly listen to him without a rising qualm of incredulity, or an involuntary shrug of contempt. The Roman Catholic may be removed far enough from the Protestant Churchman, but he is removed at an immeasurably longer distance from the Protestant Dissenter.

And yet from Ireland Dr. M'Hale can write about "the *greatest nuisance in this or any other country,*" in terms which we will not characterize; and, as to some parts of England, we might complain both of the *extent,* to which Roman Catholic priests allow themselves to mix up politics with religion, and of the *manner* in which a political bias is exhibited. What an interminable hubbub and outcry would be raised, if the clergymen of the Establishment spoke, as Mr. M'Donnell, of Birmingham, has spoken,—a man, who, as we have the best opportunities of knowing, is, nevertheless, most amiable in his private character, and most exemplary in the discharge of his ministerial functions,—if *they* should thrust themselves into the hottest steam of public meetings; if *they* should talk about taking up arms, or threaten to impeach the servants of the crown, or riot in the applauding din of an excited rabble? Yet, if they did these things, or things on the other side analogous and equivalent to these, what more would they do, than is done almost daily by Papist priests and Dissenting ministers? God forbid, that they should imitate so bad an example. Yet they might appeal to precedents and parallel cases among their antagonists, even if their Churches were desecrated by the constant intrusion of disloyal and anti-social violence; if nearly every one of their places of divine worship was made, year after year, the begging-station for a demagogue; or converted into an arena for the invectives and bickerings of faction,—a focus for the display of ambitious selfishness and presumptuous flippancy; or even if their clergy condescended, for political purposes, to cajole the ignorance of their congregations, and pander to their prejudices, and play upon their credulity.

But we would not be betrayed into recrimination. We would speak in the spirit of charity; and we would adhere to our single point. Is it possible, we ask again and again, is it *possible,* that the Roman Catholic priesthood in Ireland, and even in England, should combine and conspire with schismatical Dissenters against all connection between Christianity and the civil government? Then we turn for their refutation to an unexpected quarter. We turn from a monarchy to a republic, from Great Britain to the United States of America. We happen to have before us the Convention Sermon of Mr. Adams. The sermon is itself excellent; but we prefer to quote from a most valuable appendix; because an American judge may be thought a less suspicious testimony than an American Episcopalian divine. A very celebrated jurist, the late Chief Justice Parsons, of the state of Massachusetts, laid down the following positions in a case of law:—

"Several objections have at times been made to this establishment, which may be reduced to three: that when a man disapproves of any religion, or of any supposed doctrine of any religion, to compel him by law to contribute money for public instruction in such religion, or doctrine, is an infraction of his liberty of conscience;—that to compel a man to pay for public religious instructions, on which he does not attend, and from which he can, therefore, derive no benefit, is unreasonable and intolerant; and that it is anti-christian for any state to avail itself of the precepts and maxims of Christianity to support civil government, because the founder of it has declared that his kingdom is not of this world.

"These objections go to the authority of the people to make this Constitution, which is not proper nor competent for us to bring into question. And although we are not able, and have no inclination, to assume the character of theologians, yet it may not be improper to make a few short observations to defend our Constitution from the charges of persecution, intolerance, and impiety.

"When it is remembered that no man is compellable to attend on any religious instruction which he conscientiously disapproves, and that he is absolutely protected in the most perfect freedom of conscience in his religious opinions and worship, the first objection seems to mistake a man's conscience for his money, and to deny the state a right of levying and of appropriating the money of the citizens at the will of the legislature in which they are all represented. But as every citizen derives the security of his property, and the fruits of his industry from the power of the state; so, as the price of this protection, he is bound to contribute, in common with his fellow-citizens, for the public use so much of his property, and for such public uses, as the state shall direct. And if any individual can lawfully withhold his contribution, because he dislikes the appropriation, the authority of the state to levy taxes would be annihilated; and without money it would soon cease to have any authority. But all monies raised and appropriated for public uses by any corporation, pursuant to powers derived from the state, are raised and appropriated substantially by the authority of the state. And the people in their Constitution, instead of devolving the support of public teachers on the corporations by whom they should be elected, might have directed their support to be defrayed out of the public treasury, to be reimbursed by the levying and collection of state taxes. And against this mode of support, the objection of an individual disapproving of the object of the public taxes, would have the same weight it can have against the mode of public support through the medium of corporate taxation. In either case, it can have no weight to maintain a charge of persecution for conscience sake. The great error lies in not distinguishing between liberty of conscience in religious opinions and worship, and the right of appropriating money by the state. The former is an unalienable right, the latter is surrendered to the state as the price of protection.

"The second objection is, that it is intolerant to compel a man to pay for religious instruction from which, as he does not hear it, he can derive no benefit. This objection is founded wholly in mistake. The object of public religious instruction is, to teach and to enforce by suitable arguments the practice of a system of correct morals among the people, and to form and cultivate reasonable and just habits and manners; by which every man's person and property are protected from outrage, and his personal and social enjoyments promoted and multiplied. From these effects every man derives the most important benefits, and whether he be or be not an auditor of any public teacher, he receives more solid and permanent advantages from this public instruction than the administration of justice in courts of law can give him. The like objection may be made by any man to the support of public schools if he have no family who attend; and any man who has no law suit may object to the support of judges and jurors on the same ground; when if there were no courts of law he would unfortunately find that causes for law suits would sufficiently abound.

" The last objection is founded upon the supposed anti-christian conduct of the state in availing itself of the precepts and maxims of Christianity for the purposes of a more excellent civil government. It is admitted that the founder of this religion did not intend to erect a temporal dominion, agreeably to the prejudices of his countrymen; but to reign in the hearts of men by subduing their irregular appetites and propensities, and by moulding their passions to the noblest purposes. And it is one great excellence of his religion, that, not pretending to worldly pomp and power, it is calculated and accommodated to ameliorate the conduct and condition of man under any form of civil government.

" The objection goes further, and complains that Christianity is not left for its promulgation and support, to the means designed by its author, who requires not the assistance of man to effect his purposes and intentions. Our Constitution certainly provides for the punishment of many breaches of the laws of Christianity; not for the purpose of propping up the Christian religion, but because those breaches are offences against the laws of the state; and it is a civil, as well as religious duty of the magistrate, not to bear the sword in vain. But there are many precepts of Christianity, of which the violation cannot be punished by human laws; and as the obedience to them is beneficial to civil society, the state has wisely taken care that they should be taught and also enforced by explaining their moral and religious sanctions, as they cannot be enforced by temporal punishments. And from the genius and temper of this religion, and from the benevolent character of its author, we must conclude that it is his intention, that man should be benefited by it in his civil and political relations, as well as in his individual capacity. And it remains for the objector to prove, that the patronage of Christianity by the civil magistrate induced by the tendency of its precepts to form good citizens, is not one of the means by which the knowledge of its doctrines was intended to be disseminated and preserved among the human race.

" The last branch of the objection rests on the very correct position, that the faith and precepts of the Christian religion are so interwoven that they must be taught together; whence it is inferred that the state, by enjoining instruction in its precepts, interferes with its doctrines, and assumes a power not entrusted to any human authority.

" If the state claimed the absurd power of directing or controlling the faith of the citizens, there might be some ground for the objection. But no such power is claimed. The authority derived from the Constitution extends no further than to submit to the understandings of the people the evidence of truths deemed of public utility, leaving the weight of the evidence and the tendency of those truths to the conscience of every man.

"Indeed this objection must come from a willing objector; for it extends in its consequences to prohibit the state from providing for public instruction in many branches of useful knowledge which naturally tend to defeat the arguments of infidelity, to illustrate the doctrines of the Christian religion, and to confirm the faith of its professors.

"As Christianity has the promise not only of this, but of a future life; it cannot be denied that public instruction in piety, religion, and morality by Protestant teachers, may have a beneficial effect beyond the present state of existence. And the people are to be applauded as well for their benevolence as for their wisdom, that in selecting a religion whose precepts and sanctions might supply the defects in civil government, necessarily limited in its power, and supported only by temporal penalties, they adopted a religion founded in truth, which in its tendency will protect our property here, and may secure to us an inheritance in another and a better country."—pp. 52—54.

We will add nothing to this luminous and convincing argument but what Mr. Everett has said:—

"Without going into general and merely speculative reasoning, I ask you, gentlemen, to produce an instance of any considerable state, of ancient or modern times, in which public worship and public instruction in religion have been kept up without the aid of government."—p. 54.

"In this respect, the experience of the world is uniform and without exception. It is accordingly laid down in general terms, as an acknowledged principle, by one of the most judicious political writers, that no state, whether of ancient or modern times, has ever flourished, of which the foundation was not laid, in one way or another, on religion."—p. 55.

Backed, then, by these authorities, which are, in the main, applicable to Great Britain, we would briefly sum up our remarks. We say *nothing* now as to the plan of a state provision for the Roman Catholic clergy. But, certainly, they stand in a position, from which we should be glad to see them relieved. We should be glad to see them attached to the government of the empire by the ties of reciprocal interest and esteem. Would *they* be gainers by "mob law" and insurrectionary turbulence? Would *they* be gainers by a republic? Would *they* be gainers, if a separate kingdom could be established in Ireland, with Daniel O'Connell on the throne? Do they dream that the shore of either such consummation could be reached, without wading through a sanguine deluge of disaster and convulsion? And are periods of convulsion favourable to the ministers of the gospel of peace?

In *others*, to make common cause with the enemies of piety and order is an error, into which the tempest of passion may drive them, or the voice of ambition may mislead them: but in the Roman Catholic clergy it is a judicial blindness, and the infatuation of mere frenzy. If they had strength to shake the pillars of the temple, they would indeed pull down the roof upon their own heads, and be buried in the ruins. They are untrue to themselves and their profession; and, if they strike at monarchical institutions, they strike with a suicidal, as a parricidal, hand.

Whether we consult the annals of experience, or the oracles of reason—whether we survey the present or the past—whether we look to Europe or to South America—we gather only fresh confirmation of our belief that Republicanism and Catholicism cannot long, or flourishingly, or comfortably, co-exist: and that the "*voluntary principle*" and the Papal Church are the antipodes of each other. From the day which beholds the supremacy of modern Liberalism may be dated, not the declension, but the destruction, of the Romish hierarchy; and the shout, which triumphs over the fall of the Church of England, will be the knell for the interment of their faith.

Accidental circumstances may for a moment prevent discordant elements from actual warfare or collision: but they are not on that account the less discordant and irreconcileable in themselves. The Romish clergy may be made the tools of demagogues for some time before they become their victims; but they are not, and cannot be, real friends, or, for a permanency, mutual auxiliaries. Strenuously, then, and urgently, and solemnly, would we call upon the bishops and pastors of that Church, adjuring them, for their own sakes, not to plunge into an alliance, which is most strange, foul, and unnatural, and which must ultimately be most fatal, with the extremes of radical and almost rebellious faction; but rather to throw the weight of their authority into the other scale. We appeal to their religious, we appeal to their worldly, feelings; we appeal to their spiritual, we appeal to their temporal, allegiance; we appeal to their devotion; we appeal to their prudence. If a scramble ensues, their share will be nothing. But if they maintain the principles of conservative government—we mean, truly conservative, because not opposed to safe and corrective modifications—they may assist in saving the empire, and found a claim upon the gratitude, as upon the liberality, of the legislature and the crown!

ART. X.—*Sonnets and other short Poems, chiefly on sacred Subjects.* By Samuel Hinds, D.D. London. Fellowes. 1834. pp. 80.

WE are bold enough to avow that we are by no means fond of Sonnets. Even in their native language we find them, for the most part, too cold and artificial to awaken in us the glow which we usually receive from Poetry; and they are much too exotic to bear transplantation without injury into our Northern Dialects. We have not forgotten the spirit-stirring trumpet which Milton has blown so powerfully in "Avenge, O Lord;" nor the exquisite pathos of "Methought I saw my late espoused Saint;" but at the same time "Captain or Colonel" rings very gratingly in our ears; and we are warned by an unpleasant recollection that "A Book was writ of late called Tetrachordon."

Dr. Hinds, however, undeterred by difficulty, has evinced considerable skill in his treatment of this unmanageable species of composition; and there is a good deal of dignity in his conciseness. One specimen may suffice.

JOHN, IX. 30.

"The man answered and said unto them, why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes."

"Peace, babbler! is this wisdom thou dost teach?
  Instructing simple folk, that Jesus wrought
  No miracle, from God no message brought,
But that his servants childish fables preach!
Why herein is a marvel—This same tale
  Hath swayed mankind near twice ten hundred years,
  Triumphing over mortal hopes and fears.
Whence is it? Whereby doth it still prevail!
Before I communed with the Gospel-book,
  I groped my way in darkness, like one born
Blind; now, into my inmost self I look;
  Who hath dispelled my night and made it morn?
Thou know'st not whence it is? Then let me say,
It is the Light of Heaven that causes day."—p. 8.

We are ignorant of the private History attached to this volume; but its Melancholy bears a stamp of Truth, which, if it were necessary, would effectually disarm criticism; and we are greatly mistaken if Invention has assisted the Poet in his effusions. Selection is by no means easy from pages which contain not one *ambitious* line; but we have been forcibly impressed by the simplicity of the following two short pieces.

MATTHEW, XXI. 22.

" All things, whatsoever ye shall ask in prayer believing, ye shall receive."

" Oft had I prayed, believing prayed,
Yet nothing could obtain;
And in my folly, oft I said,
Lord, is thy promise vain?

" I prayed in youth, that I might win
The race of youthful pride;
Though hope burned like a fire within
My heart, it was denied.

" I prayed for power, I prayed for wealth;
Nor wealth nor power was mine—
In lingering pain I prayed for health,
And felt my strength decline.

" At the last, Wisdom spoke—' My son,
Christ's kingdom is of *Heaven;*
Ask *heavenly* things—they shall be done'—
I asked, and it was given."—pp. 23, 24.

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MATTHEW XI. 18. JEREMIAH XXXI. 15.

" Rachel weeping for her children, and would not be comforted because they are not."

" They are not. Sleep they in the grave
Where their own palm trees o'er them wave?
Or was their tomb the stranger's land?
The ocean? or the desert sand?

" They live, bereaved Rachel: yet
The mother must her own forget;
Branded with God's disclaiming sign,
They are not His, they are not thine.

" Though with the tokens of their birth
They go, and, through the realms of earth,
With kings and nobles cast their lot,
To thee, sad Rachel, they are not.

" Look on the mother's meek distress,
O Lord, and heal her childlessness;
Her bondage break, and let her be
Free, and a mother of the free!"—p. 17.

Art. XI.—1. *Observations on Religious Dissent, with Particular Reference to the Use of Religious Tests in the University.* By Renn Dickson Hampden, D. D., Principal of St. Mary Hall, Professor of Moral Philosophy in the University of Oxford, and late Fellow of Oriel College. Oxford: Fellowes. London: Rivingtons. pp. 43.

2. *Speeches, &c., delivered at a Meeting of the Clergy, held at Liversedge, on the* 15*th of August,* 1834, *on presenting a Bible, Prayer Book, and Homilies, as a Token of Respect, to the Rev. Hammond Roberson, A. M., Incumbent of Leversedge, Prebendary of York, and late Fellow of Magdalen College, Cambridge.* London: Rivingtons, 1834. pp. 35.

3. *Christians the Light of the World.—A Sermon, preached at Chelmsford, on Friday, July* 25, 1834, *at the Visitation of the Right Hon. and Right Rev. the Lord Bishop of London.* By Hugh James Rose, B. D., Chaplain to His Grace the Archbishop of Canterbury, and Rector of Fairsted, Essex. London: Rivingtons. 1834. pp. 36.

If we were in quest of a topic easy and pleasant to discuss, we should hardly choose the religious extremes, which are discoverable within the pale of the church. But if we would turn to a matter of urgent importance in itself, both from the character of its aspect, and the magnitude of its consequences, as well as of peculiar moment, at a crisis like the present, to the estimation of the clergy, and the welfare of the people, we should find no other subject more deserving of attention.

To traverse at once the whole field which it presents would be far to exceed the limits of the space before us. An investigation with more immediate reference to the school, which by way of distinction is called the *evangelical* school, would alone occupy more pages than we could afford:—for it would be requisite to show at some length how the faults of that school, mixed as they are with so much that is truly Christian and truly orthodox, chiefly arise from pushing into excess, without due counterpoise and qualification, the most just and holy principles. There are works lying close at hand, which might furnish abundant illustrations of our remark: but we the more refrain from noticing them on this occasion, lest, through a want of sufficient room for the full explanation of our sentiments, we should seem to be making an attack upon a particular section of the Church of England, when our object is rather to trace the operation and the effects of a particular bias or disposition of mind.

All extremes, we believe, however they may vary in their developement, partake of a common source. All *excess*, in point of fact, is the child of some *deficiency;* as, according to modern physiologists, all animal monstrosities are the consequence of *incomplete* organization. It has its source always in the unfortunate habit of taking a *part* for the *whole;* of cherishing and pampering by themselves a few favourite notions, which, although sound and excellent, when qualified and tempered by maxims of another kind, become actually false and actually pernicious, as they become exclusive, and usurp a sole and tyrannical dominion. The result upon the understanding is analogous to the result which would accrue in the material world, if nature, instead of being regulated with unerring precision by the combined harmony of opposite forces, were left to the wild mercy of some one impelling power; if the law of gravitation, for instance, were not balanced by the law of projection, or the law of projection were not kept in check by the law of gravitation. No human brain can be safely trusted with a single idea working and fermenting in it for ever. Every such idea becomes in time a *monomania.*

It is a circumstance, however, which daily observation places beyond dispute, that moral causes are often added to intellectual. The heated imagination and the narrow perceptions are blended with a poor and mischievous ambition, which can possess even the ministers of the church, and exert its influence in the midst of spiritual concernments:—we mean, the unbridled desire of producing that wonder and that excitement, which are ignited into a sudden flash by violence, but are removed, far as the poles asunder, from moderation. A man, bitten with this *rabies,* must say to himself what, if the law report be correct, Mr. John Campbell, the dissenting minister, said to a friend:—That *he must "keep up the excitement: if the excitement failed, he sank."*[*] Half in ignorance, and half in design, self-deceived, and deceiving others, such a man must inevitably plunge more and more into the gloomy gulfs of excess, both doctrinal and practical. Excess, and error, the twin-sister of excess, will be as demons, that seize and tear him, and cannot be driven out; and religion, as he exhibits it, will be rendered the jest of the unbeliever, and to the pious Christian a theme of unutterable regret.*

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[*] Mention has been made, in a previous article, of the schisms and divisions in the Wesleyan connexion:—as a *pendant* to that account, we would refer our readers to the trial which commenced in the Vice Chancellor's Court, on the 18th of December, 1834, the parties being the Attorney-General *v.* Bateman and Campbell. They will there see the unseemly squabbles—the heart-burning discontents—the discords, at first smothered, and then bursting into a flame—which seem to us but the too natural consequences of the existing modes of dissent. There were some scenes, enacted in the house of prayer, into which Mr. Campbell tells us that he was "*introduced by the most marked movements of Providence,*" over which we would willingly draw a veil. Only let it be borne in mind, that these things happened between the minister and the trustees of the two places of worship which peculiarly belonged to Whitefield himself—namely, Tottenham Court Chapel, and the Tabernacle in Moorfields. The whole trial, we repeat, and all its attendant circumstances, may furnish food for meditation to persons who would see a regular establishment supplanted by the voluntary system!

It is notorious, that, in the ministrations of the pulpit, the stimulating ingredients of the draught must be perpetually increased: and at length the excitement, which a man is in the constant habit of administering to others, becomes a necessity to himself. In France we may refer to the Abbé de la Mennais, whose "*Words of a Believer*" we are almost more sorry to see translated into English, than we were to find that such pestiferous rhapsodies could be eulogised by any critics abroad as the sublimity of eloquence. The tone, which had long been trembling on the very verge of mental sanity, at last topples over the brink; and the misfortune is, that ardour and sincerity, where there is no primitive stratum of accurate information and steady judgment, instead of being a preservative, are actually the momentum of extravagance. Or if—and the case is, alas, of frequent occurrence—the lucubrations are half fanaticism and half fraud, we then reach, perhaps, the lowest abyss of all that is pitiable in man's condition; because we tread among the wreck and ruin of qualities, which might have led, if ordered and regulated aright, to great and magnificent results.

As an exemplification of some of these remarks, we had intended to adduce the instance of the Rev. Mr. Irving, a man whose destiny is not the less memorable, because he did not exactly belong to any section of the Church of England. By a strange coincidence, as the ink was suspended in our pen for the express purpose, we read of his untimely death in Scotland, at the early age of forty-two years!

And is it indeed thus! Well do we remember the time, when Mr. Irving came to London, as the Demosthenes of the pulpit, the wonder of the day. Well do we remember the time, when it was scarcely possible, either by bribes or force, to effect an entrance into the obscure and remote chapel where he preached: when the crowds, which filled its area almost to suffocation, were composed of the noble and the learned, the elegant and the polished of the land;—when high-born beauty hung upon his words,—when veteran statesmen held their breath to hear him:—and when George Canning was reported to hurry down to Hatton Garden, that he might be taught the might of eloquence from the lips of Edward Irving! Well do we remember the time, when his figure, and action, and delivery, were the theme of wondering panegyric,—when the press teemed with accounts of the colossal powers and stupendous oratory of the new apostle, who blended the acute logic of the schools with the terrific vigour of the old covenanter or Cameronian:—when we were told, how, in mind as in person, he dwarfed the puny bishops of the Establishment, and towered above the sleek insignificance of Dean and Prebendary. We saw him afterwards, when his congregations had begun to fall off in multitude; and when he was endeavouring to re-kindle the half-extinguished flame of enthusiasm in his followers, by fresh and strange, and less justifiable excitements. We saw him yet once more. But what was he who had been represented as a giant? The tall and striking form was bowed with toils, and humiliations, and cares,—charity forbids us to say, with the sense of degradation and the loss of self-respect:—the intellectual stature had shrunk into something more pitiable than imbecility.

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* What, for instance, must we think of Wolff, the missionary, when he pretends to the power of "*casting out devils,*" and talks "*of seeing Jesus surrounded by little children,*" and "*of his one interview with Christ.*"

Well also do we remember when his colleague, Mr. Armstrong, made his *avatar* in London; and, having been heralded by sundry encomiastic announcements, burst upon us as a prodigy of persuasion, and the glory of Exeter Hall. Well do we remember when a throng of carriages lined the streets near St. John's Chapel, Bedford Row, because Mr. Armstrong was to be seen and heard.

And now one of these men—who yet appears to have loved the Lord Jesus in sincerity, and whose last hours might shed honour on his name—has dropped into the grave from the very noon of manhood, broken down by the bitterness of disappointment, or wasted from within by the consuming fires of fanaticism:—and, for the brief space that his memory remains on earth, it will be said and thought of him, that his nobler as well as his vainer qualifications did injury to the cause of the Gospel: for that even his energy and his earnestness became only instruments of spiritual delusion. The other—but Mr. Armstrong yet lives, and he will live, we trust, to recover his better mind, although he may never be restored to the place from which he has fallen.

Of Mr. Irving, God forbid that we should now speak in a spirit of harshness:—or that his fate should awaken in us any less Christian feeling than the intensity of compassion.* We know of no single circumstance more solemn or more admonitory, than to have watched the commencement and the close of such a career. May all aspiring Ministers, who are pressing into the Church, learn from it,—not indeed to disdain that honest eloquence, which is the genuine produce of deep thought and fervent devotion—but to beware how they nourish in their secret souls the resolve, or the hope, of making an instantaneous sensation—of producing at once bursts and ecstacies of astonishment, and carrying the admiration of their audience by storm. They will sow folly to reap misery. Let them be assured, that *nothing lasts* which is not based upon sound discretion and solid knowledge, rather than upon the mere artifices of style, or the external graces of declamation and address, or the fitful temperament of unreflecting zeal. Let them be assured, that neither tricks of gesticulation, nor heat of doctrine, nor floods of metaphor, nor flashes of real genius, will maintain the ascendancy of their sway:—for the steady will soon depart in distaste or pity; and the very hearers on whom they depend are quite as insatiable of novelty and variety, as of vehemence and rant.

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* A private friend, who preached a funeral sermon in London, on the occasion of his death, thus speaks of Mr. Irving: "I cannot but grieve at the awful eclipse under which he came, and the early tomb he has found. He is gone to the grave, *I have reason to believe, with a broken heart.*"

But there are other extremes—other phases of extravagance, belonging to men of quite other sentiments and habits—to an examination of which we are more immediately called. We have the misfortune to find upon our table a report of "Speeches delivered at a *meeting of the Clergy,* held at Liversedge, on the 15th of August, 1834, on presenting a Bible, Prayer Book, and Homilies, as a Token of Respect to the Rev. Hammond Roberson, A. M." The speeches are introduced by a brief statement of "proceedings"—proceedings upon which we shall make some very free remarks; because we regard some of them as almost the Saturnalia of the Church; because we believe that the Church party cannot be ruined but *by itself;* because these are times which peculiarly demand a firm and dignified temperance; and because we are sure, that not all the assaults of Infidels and Republicans can inflict half so much injury upon the establishment as the frequent repetition of such "*proceedings.*" It appears that a number of Clergymen dined at the Yew Tree Inn—that, "on the removal of the cloth, the national toast, 'Church and King,' was proposed, and was received by the company with strong expressions of approbation;" that "the volumes in royal folio, sumptuously bound in crimson Genoa velvet, adorned with silver clasps, corner pieces, and centre plates, &c. &c."—were presented to Mr. Roberson, who, by the way, shines, at least "by comparison and on the average," as a most moderate and sensible man; and that the Rev. Thomas Atkinson, Incumbent of Hartshead, who acted as chairman, was selected to convey the feelings of the meeting "*at a crisis like the present.*" The reverend gentleman rebukes the adversaries of the Church in terms of which we cannot pretend to guess the meaning,—

> "Because they have dishonoured His solemn charge to reverence His sanctuary,—because on a principle of worldly expediency they have unceremoniously attempted to change the character of the sacred offering, and to confine within the limits of an act of parliament, the great, the universal charge to disciple the world."—p. 4.

He then immediately proceeds in the following strain:—

> "It is no less grievous than it is strange, to find our objections to their outrage met in high quarters with the unscriptural—nay, the worse than heathen sentiment, that it is expedient to "*keep pace with the spirit of the age.*" *The spirit of the age, Sir!* Why, really, if we are not permitted to learn from those holy men of other times, who spake as they were moved by the Holy Ghost, that *the predominating spirit of every age is a spirit of degeneracy,* we might collect it from an heathen sage, who observes of the spirit of that age in which he lived—"Our fathers were better than we are, and we are better than those who are rising up after us." It is also passing strange that it should have become a subject of grave inquiry both in the senate and at the forum, what is the probable cause of the increase of crime, when, to men of other views, it is obviously an increase coeval and commensurate with the spread of what are called liberal principles—principles which (whatever specious names they assume) it must be the endeavour, as it is the duty, of men of more scriptural views to oppose."—*Speeches, &c.* pp. 4, 5.

Again, after reprobating those "failures, the London University, and the Irish Plan of General Education," Mr. Atkinson declares

> "we can anticipate no better fate for that scheme, so characteristic of this *combining age,* and so ruinous to all fixed and settled principles of religion and order, implied in the *plan of Proprietary Schools,* which we are given to understand have become expedient in order to remedy the defects of the great classical institutions of the land—defects which we had ignorantly supposed were to be numbered with their highest recommendations."—*Speeches, &c.* p. 5.

And these things are said at a meeting of "*a number of Clergymen.*" And Mr. Atkinson is the *president,* and is selected and deputed as their organ. Well might he say himself, "*I cannot but indulge a sort of mischievous satisfaction in their mistake.*" Unfortunate Mr. Roberson! Well might he have prayed to be delivered from his friends. But is it in the name of the whole body that Mr. Atkinson proclaims this new crusade against education and knowledge? Μὴ γένοιτο!—Yet was there nobody, then, to prevent from being printed and circulated about the country the almost bacchanalian nonsense which a deplorable, though perhaps well-intentioned, intemperance might spout forth after dinner? And so the spirit of every age is more abominable than the spirit of the last! And the more barbarous the antiquity, the brighter the virtue! And civilization, and even Christianity itself, instead of having done aught to improve and advance mankind, have only suffered them to retrograde into a filthier slough of vice and folly! and a stanza of a Roman poet is seriously urged as a confirmation of these discoveries! Why, it would be as rational to quote from Homer

'Ημεῖς τοι πατέρων μεγ' ἀμείνονες εὔχομεθ' ἶναι,

for thus we might, at least, have the comfort of leaving the two bards to settle the dispute between themselves.

Moreover, although Mr. Atkinson brings Scripture to his aid, we might just hint, that some distinction may be drawn by a captious caviller between the doctrine of the original fall of man, and the doctrine of his perpetual and progressive deterioration. Nor are we even sure that the reverend gentleman's artillery will not be turned against himself. For an innovationist, perchance, might argue thus:—"It is probable—or just possible at least—that things will not remain exactly in their present state for ever; that some alterations will take place—alas! almost inevitably take place—in the course of ages, the long lapse of generations and centuries; is it not better, therefore, that *we* should make them, bad as we are, than leave them to be made by our descendants, who, according to Mr. Atkinson's own luminous and convincing demonstration, will be much worse than ourselves? Ought we not to hasten the work of change? Is there any time to be lost? If the moral degeneracy of the species must continue by the law and condition of its nature, is it not our bounden duty to tie the hands of such wretches as our unfortunate posterity are foredoomed to become?—and, if there is to be intellectual degeneracy as well as moral, what—oh, unhappy destiny of man!—what can be hoped from Mr. Atkinson's great grand-child?"

But the matter is too serious for levity of treatment. It is because we entirely respect the character and intentions of several of the clergymen who helped to compose this meeting; it is because we partake of many of their opinions, and sympathise in many of their fears, and would fight for them and by their side to the last extremity, that we are determined to discountenance these almost frantic ebullitions, which strike at the interests, as they misrepresent and caricature the sentiments, of the Church. As far as our little influence can extend, we will not suffer the orthodox party of the Establishment to be mixed up with rampant stolidity such as this; we will not, without remonstrance, see the most righteous of causes weakened and dishonoured by the lamentable trash of these symposiac exhibitions. We cannot respect, as the strength and ornament of a cause, those who really constitute its weakness and its misfortune. If the clergy indulge themselves in these intemperate freaks, laymen will take a license for the very inebriation of absurdity. Oh! when will England learn that true orthodoxy has nothing to do with spiritual indifference,—and that the true conservative principle has nothing to do with the orgies of Toryism. At least—to speak *figuratively*, not *personally*—we would appeal from Toryism drunk to Toryism sober. It is seldom without a tremor of misgiving that we read of political dinners on the conservative side: it is scarcely ever without a sigh of regret that we see ministers of the Church putting themselves forward on such occasions. That the clergy have a strenuous regard for their own interests and the interests of their order, is not a point which the country requires to see proved. They are not supposed to have too little. If, therefore, the Church is to be preserved, it will not be preserved by its ministers meeting in politico-social festivities, and toasting "Church and King!" Every such demonstration on the part of the clergy—with the laity the case may be very different—is calculated, we really believe, to do more harm than good. Besides provoking hostility and retaliation, it tends to swell the cry, and give a colour to the calumny, that the parsons are a set of worldly-minded bigots, anxious to secure its abuses for the nation, and the loaves and fishes for themselves.

But enough of such things and such men. The mere brawlers in behalf of stagnation would be secure in their insignificance, but that there are persons unspeakably superior to the chairman at the Yew-Tree Inn—persons who deserve and have our sincerest respect—who may yet have given some countenance to his dislike of diffused knowledge, and his unmeasured vituperations of the spirit of the age. Mr. Atkinson, we dare say, fancies that he is advocating the same principles with Mr. Rose. In his sermon preached at Chelmsford, and headed "*Christians the light of the world*," Mr. Rose says, speaking of Christianity,

> "it teaches us, that, from a world without adequate views of its own destiny, we can expect only low and earthly views, that from a corrupt world we must generally expect false principles as well as a foul practice: and it therefore warns us, trumpet-tongued, that the worst, falsest, and basest of all guides, are the *public opinion of the day*, and the *prevailing taste of the age*."—*Rose's Sermon at Bishop of London's Visitation*, p. 15.

He says,

> "If we refer to a few of the principles and pursuits most eagerly adopted and followed now, and endeavour to show that, when judged on Gospel principles, they are, so to speak, *darkness*, to which the lights of the world must oppose themselves, we shall find instances enough, where such perseverance will be required, and such obloquy will follow."—*Rose's Sermon at Bishop of London's Visitation*, pp. 17, 18.

He says,

> "There is no one of my reverend brethren here assembled, I am persuaded, who will not bear me out in saying, that in his own flock he is far better satisfied with the spiritual and moral, and *consequently*, let it be said boldly and without reserve, with the *intellectual* condition of those who are contented with the frequently-repeated perusal of a small number of sound and serious books, than with the state of those who are perpetually demanding something new, and running, with childish impatience, over the surface (for they do no more) of a vast field of information. *It is a miserable system to multiply petty books without power, without depth, without originality, dressing up old thoughts with some con-*

> *temptible and tawdry novelty of form, and with these (not long enough, not solid enough, not wise enough, to exercise the powers, or impress the heart effectually,) to occupy the time and attention, till the whole powers of the man, spiritual and intellectual, are frittered away, and become worthless for all good and high purposes.* To resist this, however, is deemed a resistance to the spread of *knowledge*, as if by *such miserable trifling* any real knowledge were bestowed; or as if all knowledge could be of any use, if the faculties themselves are not developed; as if they could be developed by anything *so mean, so miserable, so contemptible.* No! the worldly man can only develope his faculties, (as far as he can ever develope them, for *he* can never do them full justice,) by long, patient, arduous discipline; by contending with difficulties, by persevering till they are overcome by resolution, by time. And the faculties of man can only be fully developed by a yet longer, yet higher, yet more difficult process—by a process, however, open to all, by spiritualising the heart. The intellect can, in a word, only be rightly and fully cultivated through the purification of the moral frame, the opening and expansion of the moral views. Let us look this matter boldly in the face, and see the truth; that when we have circulated a thousand such petty fragments of *spiritual instruction, of historical or of scientific knowledge,* they to whom it is all given, when looked at as moral and eternal beings, are not elevated in their nature, nor advanced a single step in their progress."—*Rose's Sermon at Bishop of London's Visitation*, pp. 19, 20.

We feel that we are on delicate ground; but when we find sentiments, which, even if true and just in the sense in which the writer means them to be taken, have yet a tendency to betray inferior minds into extravagance, promulgated by one of the most excellent, the most eloquent, and the most influential men in the Church—one who is Chaplain to the Archbishop of Canterbury, and whose Sermon is dedicated to the Bishop of London, and printed by his lordship's desire—we should deem it a positive dereliction of our office not to state our honest apprehensions. Mr. Rose, we are assured, knows too well, and pleads too well, "*the duty of maintaining the truth,*" to suffer even the most transient sensation of anger to cross his mind against us, when we conscientiously declare what we believe the truth to be. "Truth always, truth at all hazards," we would take as our motto; and, therefore, from the Sermon of Mr. Rose, to which we are now alluding—that sermon so full of high moral persuasiveness—so full of exalted and holy doctrines—so full of uncompromising and passionate devotion to principle—we shall venture to extract a passage, containing, we think, "words of dubious import," and liable to much animadversion.

> "Our principle of action in the present day, the principle of *association*, by which we accomplish great objects by such a mass of small aids of money or of time as can cost their donors not even a moment's inconvenience, would seem almost like an express intention to supersede the

necessity of self-denial. It accomplishes the end, and leaves the agent unimproved. It makes the world and its progress *everything*—the individual soul and its progress *nothing*."—pp. 12, 13.

In collecting and criticizing the *spirit* of these several citations from the two sermons, we will say at once, where we agree and where we differ with Mr. Rose. "We quite agree with him in thinking, that profound knowledge is better than superficial, while we believe that the *practical* question is, whether there shall be *some* knowledge, or *none*:—we quite agree that a few good productions are worth more than a multitude of bad or indifferent productions; and that the habit of intellectual and moral discipline is more valuable than a promiscuous stock of information flung into the reservoir of the mind. We are quite of opinion that the perpetual composition, or rather compilation, of new books and treatises, run up in the "*Jack and the bean stalk*" fashion—just appearing to fade, just coming to be superseded in the next season by some fresher trifle,—is a plan, which, besides the evil of casting a shade of fraud and plagiarism upon our literature, does, in the majority of cases, infinitely less good than might be done by the re-publication, in a cheap form, of standard works, with, perhaps, some slight alterations, or rather with judicious comments, and additions adapting them and carrying them forward according to the progress of discovery and the march of time. Unless societies proceed upon a comprehensive plan, their labours are almost valueless; if their plan be comprehensive, still they no more possess a magical power to create an encyclopædic array of authors, by issuing the prospectus of an encyclopædic course of instruction, than Pompey could call up the legions by stamping his foot. When societies, like the Society for the Diffusion of Useful Knowledge, hurry in their precipitate ambition to re-cast, *en masse*, the literature and education of a country, their failure in the end will be decided: and the storm of opposition will be only hushed in the whispers of ridicule.

We are also quite of opinion that the system of writing volumes and tracts *expressly for the poor* is, for the most part, a mistake:—for that the productions, which are thrown upon the world by the spontaneous impulses of talent, and addressed to the universal mind of man, are, almost always, more acceptable to the poor, and more profitable. This opinion we would fortify by a long, but in the main admirable, extract from "an Address to the Subscribers to the Windsor and Eton Public Library, delivered in 1833, by Sir J. Herschel, president of the institution." Only we would wish to extend to other and higher departments of literature the observations, which directly relate to the better class of novels.

"If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles—but as a taste, an instrument and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations—a cotemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best-bred and the best-informed men have talked and conducted themselves in their intercourse with each other. There is a gentle, but perfectly irresistible coercion, in a habit of reading well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreams of. It cannot, in short, be better summed up, than in the words of the Latin poet—

> 'Emollit mores, nec *sinit* esse feros.'

It civilizes the conduct of men—and *suffers* them not to remain barbarous.

"The reason why I have dwelt so strongly upon the point of amusement, is this—that it is really the *only* handle, at least the only innocent one, by which we can gain a fair grasp of the attention of those who have grown up in a want of instruction, and in a carelessness of their own improvement. Those who cater for the passions, especially the base or malignant ones, find an easy access to the ignorant and idle of every rank and station—but it is not so with sound knowledge or rational instruction. The very act of sitting down to read a book is an effort, it is a kind of venture—at all events it involves a certain expenditure of time which we think might be otherwise pleasantly employed—and if this is not instantly and in the very act repaid with positive pleasure, we may rest assured it will not be often repeated—and what is worse, every failure tends to originate and confirm a distaste. If then we would generate a taste for reading, we must, as our only chance of success, begin by pleasing. And what is more, this must be not only the ostensible, but the *real* object of the works we offer. The listlessness and want of sympathy with which most of the works written expressly for circulation among the labouring classes are read by them, if read at all, arises mainly from this—that the story told, or the lively or friendly style assumed, is *manifestly* and *palpably* only a cloak for the instruction intended to be conveyed—a sort of gilding of what they cannot well help fancying must be a pill, when they see so much and such obvious pains taken to wrap it up.

" But try it on the other tack. Furnish them liberally with books not written expressly for them as a class—but published for their betters (as the phrase is), and those the best of their kind. You will soon find that they have the same feelings to be interested by the varieties of fortune and incident—the same discernment to perceive the shades of character—the same relish for striking contrasts of good and evil in moral conduct, and the same irresistible propensity to take the good side—the same perception of the sublime and beautiful in nature and art, when distinctly placed before them by the touches of a master—and what is most of all to the present purpose, the same desire, having once been pleased, to be pleased again. In short, you will find that in the higher and better class of works of fiction and imagination duly circulated, you possess all you require to strike your grappling-iron into their souls, and chain them, willing followers, to the car of advancing civilization.

" When I speak of works of imagination and fiction, I would not have it supposed that I would turn loose among the class of readers to whom I am more especially referring, a whole circulating library of novels. The novel, in its best form, I regard as one of the most powerful engines of civilization ever invented—but not the foolish romances which used to be the terror of our maiden aunts; not the insolent productions which the press has lately teemed with under the title of fashionable novels—nor the desperate attempts to novelise history which the herd of Scott's imitators have put forth, which have left no epoch since the creation untenanted by modern antiques—and no character in history unfalsified; but the novel as it has been put forth by Cervantes and Richardson, by Goldsmith, by Edgeworth and Scott. In the writings of these and such as these, we have a stock of works in the highest degree enticing and interesting, and of the utmost purity and morality—full of admirable lessons of conduct, and calculated in every respect to create and cherish that invaluable habit of resorting to books for pleasure. Those who have once experienced the enjoyment of such works will not easily learn to abstain from reading, and will not willingly descend to an inferior grade of intellectual privilege—they have become prepared for reading of a higher order—and may be expected to relish the finest strains of poetry, and to draw with advantage from the purest wells of history and philosophy. At least, there is always this advantage in aiming at the highest results—that the failure is never total, and that though the end accomplished may fall far short of that proposed, it cannot but reach far in advance of the point from which we start. There never was any great and permanent good accomplished but by hoping for and aiming at something still greater and better."*—*Herschel's Address*, pp. 23—31.

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* " A taste for reading once created, there can be little difficulty in directing it to its proper objects. But the first step necessary to be taken is to set seriously about arousing the dormant appetite by applying the stimulant; to awaken the torpid intellectual being from its state of inaction to a sense of its existence and of its wants. The after-task, to gratify them, and while gratifying to enlarge and improve them, will prove easy in comparison."

These beautiful paragraphs, while they represent some opinions which we hold in concurrence with Mr. Rose, may likewise mark the points of difference, and oppose to the spirit of his arguments an antagonist worthier than ourselves. We would say to Mr. Rose, in the words of Sir J. Herschel, where he speaks of the works to be provided for the poor,

> " No work, in any department of reading, should be allowed a place in the portion so set apart, which is not of acknowledged and admitted excellence: nothing *ephemeral*—nothing *trashy—nothing in short which shall have the slightest tendency to lower the high standard of thought and feeling which should be held up. The educated and cultivated reader may bear a great deal, and throw off what is unworthy of the rest. The illiterate and ignorant is placed in danger by anything short of the very best*."—*Herschel's Address*, p. 32.

But we would also say, on the other hand, that the provision of some treatises in the domain of useful and entertaining knowledge, if they are good of their kind, is a blessing to the poor, and a service to religion. Christian enthusiasts, we well know, are to be found,—but Mr. Rose, we know equally well, is not of the number,—who would deprecate the sinful error of putting *any* book except the Bible into the hands of the people; as if their hearts and understandings would, in that case, imbibe the precepts of the Bible with greater advantage; as if they would read it more, and appreciate it more, and relish it more. But we shall not hesitate to express our conviction, that this view of the matter is founded upon a *total* misconception both of the design of Christianity, and the nature of man. Such visionaries would say of all other knowledge, " If it is contained in the Bible, it is superfluous; if it is not contained in the Bible, it is mischievous." To *them*, therefore, may be applied, " *mutatis mutandis*," the old story of the rude and bigoted soldier, who ordered the library of Alexandria to be burnt out of love to the Koran: and if they retort, that we thus make no distinction between the Koran and the Bible, the false imitation and the true oracles of God, we would take the liberty of replying, that their objection is a mere cavil, which is nothing to the purpose. We would also venture to suggest, that if children, or illiterate and uneducated adults, are taught only the Bible, and taught it as a task, they will be less able to understand it, and they will be almost sure to dislike it.

On the one hand, then, we have no scruple in expressing our hearty concurrence with a great deal which Mr. Rose has stated. Of the " *petty books*," which he so vigorously denounces, a large proportion are poor indeed. In several respects, the plan, if plan it can be called, without beginning or end; without system or sequence; without connection of the whole, or coherence of the parts; without unity of design, or real comprehensiveness of purpose; is at once defective and redundant—faulty in what it attempts and in what it omits.

But when Mr. Rose goes on to hint his shuddering abhorrence of "knowledge made easy," and appears anxious to discourage *all* cheap and popular manuals of an historical and scientific nature, we have only to wish him a safe journey, and leave him to undertake it by himself. If the same Being, who inspired the Bible, has made the world, we cannot see why they should not be regarded and used as the noblest commentary one upon the other; or why an acquaintance with the works of God should be unfavourable to the love or study of his word. Mr. Rose, from his character, his position, and his attainments, may do infinite mischief, if he even *seems* to set up an opposition between religion and science, between human knowledge and divine.

And if human knowledge be a good, why should not its acquisition be facilitated? We do not of course recommend those pretended facilitations, in which a shallow ignorance often seeks to disguise itself; facilitations, which make a thing *appear* easy, because they but play upon its surface; and which, in fact, are only miserable shifts, and artifices, and subterfuges, doing their paltry endeavours to hide or evade the difficulties: we mean simplicity of statement; clearness of method; harmony of arrangement; and felicity of explanation; blended with charts, plates, and engravings, and the other attractive devices of pictorial illustration and embellishment. After all, though some ruggednesses may be smoothed, and some hills may be levelled, no royal road, and no rail-road can be made. Difficulties *need not be contrived;* they will always be of sufficient strength and in sufficient abundance, to try the capacity, exercise the temper, and school the mind. But no mind can be schooled or exercised without the infusion of some knowledge;—that is, without something on which to work.

And if there be no valid reason, why knowledge should not be made easy, we are still more at a loss for a valid reason, why it should not be made cheap: why it should not be brought home to the door and the fire-side of the poor man, or the poor child; and, if it can be placed within the cognizance of his intellect, also reduced to the limits of his means.

Secondary, indeed, and subordinate must be all human knowledge, and all human purposes. Oh, how secondary, how subordinate! Feeble and impotent are these words, or any words, to express their utter insignificance, their literal nothingness, as contrasted with religion and the concerns of eternity. But it is for the sake of religion—that is, a sound religion, neither sunk into a slavish and brutish fear, nor excited into a mystical or fanatical enthusiasm—that we are anxious to see secular knowledge accompanying it on its path; to see the

"Little bark attendant sail,
Pursue the triumph and partake the gale."

For it is a truth which ought to be proclaimed and heralded to the very ends of the earth, that superstition and irreligion, theoretical infidelity and the follies which dishonour faith, practical profaneness and the devotions which shock and outrage humanity, have their strongest hold in the sordid *ignorance* of mankind.

Mr. Rose, however, is not—a man of so powerful and so cultivated an understanding could not be—the champion of ignorance. Still, unless we mistake his meaning, he would not only throw disparagement upon physical and mechanical studies, but threatens with absolute annihilation the whole sensible world, the entire system of matter and motion; and thinks, therefore, that the contemplation of such perishable things is unworthy of an immortal mind. He looks forward to the "*day in which there will be only the two existences, God and the spirits whom he has created, and in which, in all its vastness, these two existences will leave nothing void.*" But a statement of this kind is easy of assertion, just because it is incapable either of proof or disproof. We talk of the resurrection of the body upon grounds quite as safe and sacred, as we talk of "the world of spirits;" and if there be the resurrection of a glorified body, why should there not be "new heavens and a new earth" adapted to that body? In our *present* state, if any one thing be more evident than another, it is that the objective world and the subjective world, both speaking of the same divine Architect, are exquisitely designed, and made, and fitted for each other, nay, actually necessary to the existence of each other; and that man presents in himself the centre and union of the two. For *us* at least, if we were without the machinery of senses, and organs, and physical, as well as intellectual, perceptions, the objective world, it is plain, might as well have never been; and, in point of fact, *would* never have been; and, on the other hand, if the external world were dissolved, or rather had never been, our senses and perceptions, our physical and intellectual, and even spiritual capacities, it is equally plain, destitute of use, function, employment, sustenance, or aim, must have died away, or rather could never have been called up into life. Analogy would lead us to expect something similar hereafter: and, although in our future state God will be all in all, and the contemplation of God will be the supreme happiness of the spirits of the just, still God may be partly displayed to us through the medium of myriad forms of circumambient majesty and beauty. A condition of being founded on an altogether different principle, we cannot of ourselves imagine, nor are we required from Scripture to believe. Of the *mode* of spiritual existence, quite separate and distinct, of the very essence of isolated spirit, quite incorporeal, quite divested of material instruments, we can have no conception: nor, assuredly, can we conceive the full and perfect exercise of the spiritual powers without the intervention of intellectual faculties; or the matured and perpetual exercise of intellectual faculties without new fuel supplied and ministered to them by something which must resemble the nature and office of a sensitive and organic apparatus. Hence we may conclude that the objective and subjective worlds, all the creations and all the counsels of God, ought to be studied in their reciprocal connections and dependencies, with the helps which they mutually afford, and by the light which they mutually reflect; and that the sensitive, the intellectual, and the spiritual properties of man—so long at least as he remains on earth, and is made up of soul and body—*may*, with the utmost advantage, and *must*, almost from the necessity of things, be evolved, developed, and improved, simultaneously and together, employed as it were in the same operations, and brought out by the same process; care only being taken that the due harmony and proportion be observed; and that the first be subordinated to the second, and the second to the third.

It may, however, be contended, that these speculations are only applicable to man, as an unfallen and uncorrupted creature: and, therefore, that his lapse from original righteousness entirely vitiates every step of the reasoning, and demolishes the very foundations on which it rests. But we may reply that the fall of man, however it may have marred, and perverted, and in some respects deranged, his primeval habits and tendencies, cannot have transmuted and reversed the frame-work of his intellectual and subjective organization: and, moreover, that we have been arguing from the nature of man, as it actually exists, and exhibits itself, even now, upon any adequate inspection. So far, certainly, the taint of corruption has affected him, that it has implanted a propensity to earthly, rather than spiritual meditations. We quite allow, therefore, that the greatest caution is demanded. We quite allow that an exclusive and inordinate pursuit of physical or mechanical studies may be scarcely less detrimental, constituted as man is, than an indulgence of the importunate claims of flesh and sense. But to insist that such studies are pernicious *in se*, or that God has not intended them, if we may judge from the desires and capacities of our nature, and from the analogies and adaptations which He has established in the universe, to be resolutely and diligently followed; or that, when they are rightly blended and tempered with higher meditations, they may not be made subservient to the best interests of religion, is sadly to mistake "the extremes of wrong for right," and slip into an error, lamentable at all times, and quite fatal in the present state of social action and opinion.

There may be an undue and immoderate addiction to mechanical and mathematical researches; an undue and immoderate admiration of mechanical and mathematical achievements. We are of opinion that there *is*. Many are the symptoms of such a distemper in the times. But it is to be met and treated, we conceive, rather with a sort of moral *homœopathy*, curing the disease by coaxing it insensibly away, than by a system of fierce and hostile counteractions. Or,—not to press a metaphor, inaccurate perhaps and dangerous like most illustrations of the kind,—we are sure that the clergy will do well to avail themselves of an appetite for general information, prevalent among the people, rather than rudely to censure and vainly to oppose it. They may yet guide the current, which they cannot arrest. And, although we may deprecate as heartily as Mr. Rose sundry of those particular "*excitements*," which are to solid religion just what novel-reading is to useful study, or dram-drinking to a sober quenching of the thirst; we yet feel that "excitement" is power, and, like all other power, when properly managed and regulated, may be a good: we are yet convinced that *some* intellectual stimulus must be furnished; because the craving for knowledge is unappeasable when once felt; and the mental energies of a nation, when once awakened, will be dormant no more.

We are speaking, not of false knowledge, but of *true*. All truth is one, common in its origin, common in its end. Nothing is separate: nothing stands alone: there is no island in the universe of mind. All the departments of knowledge are bound into a glorious and transcendant unity; necessary to the completeness of the whole, necessary to the perfect comprehension of each other. How, then, can human knowledge, or any branch of human knowledge,—an acquaintance, for instance, with the mechanical laws and physical conformation of the world, or the most laborious cultivation of the understanding, or the fullest development of reason—be incompatible with the real dominion of Christianity? Let us take care what we do, and what we attempt. Gracious God, if we were so unhappy as to prove the incompatibility, *what* is it that we should prove? *Not* that human knowledge is an evil, but that Christianity is an imposture. If, to repeat our former argument, the same God is the author of the Bible, and the Creator of the world, there must be an analogy and correspondence between them, which it is a task, pious, as well as beautiful, to trace: if the Bible and the world are at variance, we cannot get rid of the world; but we shall get rid of the Bible.

All slurs, therefore, all invidious cavils, all aspersions, direct or indirect, uttered against physical, or historical, or economical knowledge, we are disposed to regret and reprobate even more as treason against religion, than as violations of common sense. And we write in serious earnestness, because Mr. Rose stands deservedly high with a party, which lays claim, and is entitled, to our fullest attachment and regard. If the members of that party should be convicted, or even suspected of being the foes of popular enlightenment, their influence is gone. As they would disclaim the reality, they must avoid the appearance. The mere name of Mr. Rose carries with it considerable weight; he is the master by whom many swear; and although his own remarks upon physical and general inquiries are fairly susceptible of a qualified interpretation, which would leave little or nothing to condemn, still, in consequence of several ambiguous phrases, some among his admirers and imitators (by the way he has no more cordial admirers than ourselves) might be induced to pervert, by extending, his maxims; and, for instance, push his argument that secular studies are unworthy of an eternal being, almost to the length, that a man ought not to eat, because in another world he may live without food, or put on his coat, because in another world he may live without clothing. We would not that any advocate of ignorance should have the slightest pretext for quoting Mr. Rose as an authority.

Yet in one part of his sermon, Mr. Rose seems to give out as a preliminary axiom, that, " the principles and pursuits most eagerly adopted and followed now, when judged on gospel principles, are, so to speak, *darkness*, to which the lights of the world (namely Christians) must oppose themselves;" his subsequent observations are in a corresponding strain; and he expatiates on his position in the manner, which we have already shown. We candidly express our sorrow, that these sentiments have been put forth in an address to an assembled body of the clergy of Essex, and that they have been put forth by so distinguished a man. They *sound* almost like an interdict upon secular instruction, and a manifesto of war. They are not likely to convert the sceptic; but rather, we fear, will raise an irreverent smile upon his face, at the idea of preaching to a number of country parsons upon the perils of intellectual excitement and the mischiefs of too general and multifarious a knowledge.

We do fervently hope and trust that the Clergy will stand forth,—not only as the spiritual instructors of the people, but the friends and patrons of all other instruction in its place and its degree. For, in direct proportion to the just appreciation which they exhibit of the value of that instruction, will be the right, which they may fairly claim, and which will then be cheerfully allowed them, of insisting upon its littleness and its worthlessness, as compared with the solemn truths which they are commissioned to teach. Physical or economical, experimental and inductive or deductive and logical, or moral and political philosophy,—history, geography, chemistry, mathematics, or, again, an acquaintance with the constitution of the mind, the workings of the will, and the phenomena of consciousness, or even an insight into the refining and humanizing arts,—all these things, with a thousand others, vast and diversified, but yet linked together by at once the strongest and most delicate ligaments, may be made handmaids of Christianity, and ameliorating influences upon the destiny of man. But why should we proceed? Whatever be the pleasures and advantages of science, or whatever its inconveniences and its perils, it is *too late* to argue the question now. The cause has been tried; the verdict has been given; the sentence is being carried into execution. Opposition can have no effect, except to obtain for itself the reputation of a narrow and cloister-minded bigotry. It is *too late* to be frightened at the "drink deep and taste not," the "danger of a *little knowledge*," the rash hallucinations of a mind, just emancipated from the fetters of ignorance, just opening its eyes upon the wonders of the intellectual world: hallucinations, perhaps natural, perhaps inevitable, and, without doubt, melancholy; but no more a valid argument against the pursuit of knowledge, than the first extravagances of a slave, wild and buoyant in his recovered freedom, are a valid argument against the blessings of liberty. Yet farther, although a man may be all for the ponderous, although he may reverse the proverb, that a great book is a great evil, and be ready to exclaim, in imitation of Burke, "the age of folios is gone, the age of duodecimos and pamphlets has succeeded, and the glory of literature is extinguished for ever," still the question is almost idle, whether books shall be large or small; since small books there will be, and there must be, for purchasers with small resources, and readers with little leisure. The chief thing is, that the wares, though small, should be good, and fitted for the purpose which they pretend to answer.

After all, it is the speech of Mr. Atkinson that has induced us to comment upon the sermons of Mr. Rose. Yet Mr. Rose may think, that he is not fairly responsible for the excesses of a man, whom he would not acknowledge as a disciple. Still it is curious to trace the parallelism between the original and the travesty; and Mr. Atkinson may help to show some error in Mr. Rose's theory by a kind of *reductio ad absurdum*. Mr. Rose attacks "*the principle of association*," and Mr. Atkinson must utter his malediction upon "*the principle of combination.*" Mr. Rose declares his opposition to the spirit of the age; and Mr. Atkinson must make his preposterous counterpart to the declaration. Mr. Rose objects to the multiplication of popular manuals of instruction; Mr. Atkinson issues his *veto* against the multiplication of popular schools. Mr. Rose, although he cannot prevent Mr. Atkinson from carrying *his* principles too far, may yet perceive from that very circumstance that they have a strong tendency to lead others into *extremes.*

Unfortunately, we have not yet quite done with the "*proceedings*" of the dinner at which Mr. Atkinson presided. That the chairman might not be alone in transgressing the boundaries of discretion, Mr. Gathercole, when the health of L. S. E. was given, with thanks to him for his book, "was requested to respond to the toast:" and after the preface, "*unaccustomed as I am to public speaking,*" he explained that "he was brought up a Dissenter;" adding, "when I reflect that, without the argumentation, solicitation, or instruction of a single individual, I was gradually, and, as it were *involuntarily,* led to abandon those principles, and to adopt the purely scriptural principles of the Church, *I seem to discern, throughout the whole business, the direction and guidance of the all-wise providence of God.*"—p. 27.

Was it under the direction and guidance of God, and by the dictation of His good Spirit, that Mr. Gathercole could venture to deliver himself as follows?—

> "The principles of Dissent are indeed principles of insubordination and defiance to all kinds of authority, whether spiritual or civil—principles of reckless opposition, not only to the revealed will of Heaven, but to the very order of nature—principles whose consequences are perpetual revolutions, tumults, anarchy, and confusion. *They* are, in short, the principles of depraved human nature, *instilled by their author, the devil,* into our first parents, and to them are to be attributed all the wickedness of every description, that has ever existed on the face of the earth, how atrocious soever its nature and character. Yes, gentlemen, to the *principles of Dissent may be traced every crime that has ever been committed under the outstretched canopy of heaven—they are the source of murder, theft, adultery, drunkenness, and every atrocity that has ever stained and polluted the creation of God.* Is it not therefore the bounden duty of every one who desires the religious and moral welfare of his fellow-creatures—is it not more particularly the duty of every minister of Christ, to use his utmost endeavours to crush or curb those principles, to nip them in the bud wherever he finds them, and to cramp and prevent their dire effects, whenever and wherever he sees them beginning to operate? The whole business, indeed, of God's ministers, throughout the entire course of their lives, is to oppose and check the principles of Dissent, in their nature, their tendency, and their effects. *They have indeed nothing else to do.*"—pp. 31, 32.

What legitimate objects, we ask, can possibly be gained by stealing the old notion that the devil was the first Whig, and representing him as the first Dissenter? Or, how shall we denominate such sentences, but by saying, that they contain either the most pitiful confusion and perversion of language, the most monstrous abuse of terms, or the most uncharitable, the most disgraceful, the most execrable misrepresentations?

But hear the orator again.

> "I do think that it would certainly be infinitely better for the Church, under existing circumstances, were she entirely independent of the State."—p. 33.
>
> "Where is the justice—the equity—nay, where is the common sense, or common honesty, of allowing such Popish, Dissenting, Socinian, and Atheistical rabble as are now to be found in the *common* House of Parliament, to make laws, or to assist in making laws, or to interfere at all in any thing respecting the Church. Restore to the Church—yea, let the Church insist upon, and claim, her Convocation, and exercise her right of making laws for her own regulation and discipline; she will then in that respect be upon a level with the various heterogeneous sects with which she is surrounded, and beyond the harm of their spiteful and ceaseless opposition, and not till then."—*Speeches, &c.* pp. 33—34.

As to restoring the Convocation, the strongest argument against any such attempt is the possible intrusion of such men as Mr. Gathercole; and the tumult and uproar of which they would make it the stage. The italics, be it remarked, in which the word "*common*" is printed, belong to Mr. Gathercole. And is such rubbish intended for a pun? Is Mr. Gathercole disposed to be witty? Would he thus evince his respect, as a clergyman, for one branch of the legislature and constitution of the country? Let him pause and reflect: or we may be tempted to make a parody on his expressions, and say, in spite of the acknowledged cleverness of his letters, "we do think that it would certainly be infinitely better for the Church, under existing circumstances," if Mr. Gathercole had remained without its pale!

But there is still another extreme on which also a few strictures must be passed. There is not merely the excess of that wild and ruthless intolerance, of which the sting must, sooner or later, recoil upon itself: there is likewise the excess of compliant laxity with regard to dissent. In this respect, Dr. Hampden is, we seriously imagine, "*the most offending soul alive.*" Our first impulse, on reading his pamphlet, was to make the very brief criticism;—"Dr. Hampden, Principal of St. Mary Hall, Professor of Moral Philosophy in the University of Oxford, and late Fellow of Oriel College," who writes "Observations on Religious Dissent," is himself a Dissenter. But Dr. Hampden might be indignant at this charge, unsupported by any evidence—destitute of any corroborating statements. When we say, that he *makes himself appear* a thorough Independent—opposed to any established Church, having articles and liturgy attached to it, *in esse*, or *in posse*, past, present, or to come—he may challenge us to the proof. To this task, then, we address ourselves; although we are already upon the limits of the space which we can spare.

But a few words will suffice. Indeed, had not this pamphlet been written by a man who holds an eminent station in the University of Oxford, and reached a second edition, and attracted a certain degree of notice, we should have passed it over as the misty dullness of a dreamer, whose mind was in a perpetual fog. It is at once very weak and very mischievous. It is weak, because singularly inconsistent, inconsequential, illogical, self-refuting. So complete is the ambiguity of the language, the want of all clearness and perspicuity of style—so utterly, as Lord Castlereagh said, does the argument sometimes "turn its back upon itself," that we are not sure at this moment, whether there is not some esoteric signification which has escaped us, or whether Dr. Hampden can really mean what his expressions would literally imply. The solution of the enigma is probably to be found in the circumstance, that Dr. Hampden first ventures some astounding assertion, and then starts back, scared by "the sound himself has made,"—frightened at the conclusions which stare him in the face, as flowing, necessarily and immediately, from his own premises. Hence we never met with so slippery a production as his "Observations." It is as difficult to pin Dr. Hampden to any single affirmation, as to bind Proteus in any single shape. He is continually changing his propositions, and yet pretending to reason upon them as identical. For instance, he says, p. 12, "I do not mean that no right conclusions whatever result from the truths of Scripture:—but I confine the assertion to intellectual, or speculative, or theological truth, as *distinct* from *moral*;" and in p. 7, "the real causes of separation are to be found in that confusion of theological *and moral* truth with Religion, which is evidenced in the profession of different sects." At p. 14 he says, "if we have no other information of divine things but in the facts recorded in Scripture, a very important principle results for the regulation of our reason in all matters of religion. And it *is no other than what I have undertaken to establish*; namely, that no speculative deductions from the language of Scripture carry with them the force of divine truth:" but then he says at p. 28, "I recur then to *the point from which I set out*. Religion is distinct from Theological Opinions. Our dissentions belong *properly* to our theological opinions, and not to our religion." As if "the point from which he set out" was *the same* with the point which "he had undertaken to establish." Again, he says at the top of p. 22, "theological opinion, as necessarily mixed up with speculative knowledge, ought not to be the *bond of union* of any Christian society, or a mark of discrimination between Christian and Christian;" and at the bottom of the same page he assures us, "I love and admire the Church of England, because I conceive it to be constituted on the right basis of religious communion." Moreover, these "Observations" are made "with particular reference to the use of religious tests in the University." And what, in the name of wonder, is the goal at which the professor of moral philosophy arrives? "I do not think, therefore, (to apply this observation to a case now much agitated,) the admission of dissenters from our communion, *as dissenters*, to the bosom of our society here, is required by those principles of enlightened and spiritual toleration which I have suggested." *But* ---and here we think the most hair-splitting of the schoolmen would be puzzled---"I see no objection at the same time, to the admission of dissenters into the University, *because* they are dissenters." Yet farther: "There is no compromise of principle in this---no merging of peculiar opinions in a *vague comprehension of* religion—no silencing of what we conceive important differences of doctrine." *But* "I do not scruple accordingly to avow myself favourable to a removal of all tests, so far as they are employed as securities of orthodoxy among our members at large." How are we to thread our way through this labyrinth of contradictions? How are these fine and subtle shades of distinction to be accommodated to our vulgar understandings? But we are not to be left in this uncertainty. Dr. Hampden comes at last to this lucid and definite conclusion, "I do not *question* the *propriety* of a *reasonable* deference to the authority of the Church." Innocent Dr. Hampden!

But it remains to be seen that this pamphlet is as mischievous as it is weak. After all the mystification, and all the tergiversation, its tendency is too plain to be mistaken. In spite of Dr. Hampden's protest, we must take the liberty of putting two or three passages together.

> "Articles of religious communion, from their reference to the fixed objects of our faith, assume an immovable character, *fatally adverse* to all theological improvement. Were it not for the intrinsic sublimity of the subject, the case of adherence to such unvarying formularies, would forcibly strike the minds of men, as no less incongruous and injurious in religion, than in medicine would be the case of a society of physicians, who should make the maxims of Hippocrates or Galen the unalterable basis of their profession."

New facts, then, we suppose, are to be daily elicited in religion, as they are with regard to medicine, almost the most imperfect of all sciences; and both are equally unfixed, equally susceptible of fluctuation and progression!

> "When I look at the reception by the Unitarians, both of the Old and New Testament, I cannot, for my part, strongly as I dislike their theology, deny to those, who acknowledge *this basis of divine facts*, the name of Christians. . . . I do not forget that passages of scripture have been *retrenched*, or explained away by Unitarians. But is not *this* very proceeding an illustration of the mode of *interpreting* religion by speculative dogmas and conclusions?"—p. 20.

But speculative conclusions are not a more heinous enormity than the collection and juxtaposition of texts.

> "The collection itself of scriptural expressions into one body of statement, amounts to a human exposition of the doctrine. An artificial construction is given to them, which they have not in the scripture itself;—just as the various collocation of the same words, a different punctuation, or a change of emphasis, will give a different complexion of meaning to a sentence. In fact, I think the other method *far preferable*."—p. 10.

Seeing, however, the appearance made by Dr. Hampden's own sentences, when they are brought into contact, we are not surprised that change of place and proximity of collocation should be an abomination in his eyes. It is certainly his interest that they should be kept at a respectful distance. His is a very reasonable dread. He is beginning, too, we have little doubt, to entertain a vehement objection to quotations and extracts.

The pith of the pamphlet lies in a few words at the beginning, "The great question between discordant sects is, as to the proper inferences to be drawn from the texts of Scripture; each party contending for its own interpretation as the truth revealed." But "no inferences" ought to be drawn: therefore, there ought to be no discordance. There should be no "theological propositions, methodically deduced and stated," no doctrinal conclusions, no speculative divinity; and then, there being nothing to dissent from, there will be no dissent! Oh, glorious *euthanasia!* but of what? of secession? or of *the Church?*

And is it expected that we should seriously refute such vagaries? We do not think that even the station of Dr. Hampden could justify us in committing such an outrage upon the common sense and patience of our readers. Must we proceed with a demonstration, that one of the most glorious exercises and privileges of the human understanding, is to combine into a systematic arrangement the scattered revelations of God; to harmonize the apparent discrepancies, and to collect the living rays? Must we prove that the theology of the divine is necessary to the soundness of the poor man's religion. The united suffrages of Christendom may outweigh the dicta of the Principal of St. Mary's Hall.

Yet we find, to our astonishment, that Dr. Hampden is not quite alone. The worthy Mr. Roberts tells us of Hannah More, (vol. iv. p. 319,) *She was too pious to be a professed theologian, and too much in earnest for curious criticism or speculative discussion.*" Possibly, we shall hear next of a man who was too fond of good living to be a professed cook; and of another, who had too deep a regard for a book thoroughly to examine its contents! Such assertions, frivolous as they may seem, are quite as judicious, quite as logical, as the nonsense of Mr. Roberts. It is not unnatural that he should proceed to announce of his heroine, "After saying this, it is almost needless to add, that she was averse to theological disputation."

But to return; our object in this article has been to show the source and the danger of religious extremes. We adduce Dr. Hampden and his sentiments as a conspicuous example.

As far as our feeble vision can penetrate his pedantic obscurities, we should say that he has taken, as one layer, two or three truisms, old as the hills, familiar as the face of the sun, palpable as the dome of St. Paul's, or the Bodleian Library; that he has pushed these venerable truths almost into falsehood, by disjoining them from other truths, by which they should be qualified and modified; and has then built upon them a pile of the crudest and most extravagant conceits, that ever came to maggots in a human brain. For instance—that for a moment we may look back—it has been tolerably well understood, among all readers of divinity, that the uninspired comments and deductions are not to possess the same weight and authority as the inspired text. Dr. Hampden seems, therefore, to contend that *no* comments, or deductions are endurable. It has been tolerably well understood, that speculative and systematic theology has oftentimes run too much into technical and scholastic forms; and has been sometimes the occasion of turning the current of religious thought from things and realities to words and terms. Dr. Hampden's inference seems to be, that there should be no such thing as speculative or systematic theology. It has been tolerably well understood, that texts, torn from the context, and placed together in juxta-position, have sometimes, from the careless and injudicious assortment, become occasions of error; and that young gentlemen have, now and then, made sad blunders by having recourse to a merely English concordance for parallel passages:—but it was reserved for Dr. Hampden to argue, in consequence, that there should be no classification of texts, no collection of them one under another, in order to elucidate or strengthen some common doctrine. Men in general are wise enough, if Dr. Hampden is not, to draw a distinction between sober, critical, methodical inquiry, and disputatious polemics, carried on for the sake of disputation; between the devout study which would arrange truth, and the fiery dogmatism which would brawl for victory.

However, therefore, certain small persons, or certain small communities may convince themselves, both of their own consummate wisdom, and of the supreme ignorance of the rest of the world, we can venture to assure Dr. Hampden that the portion of his views, which is correct, is of a most respectable antiquity; and that no rational being will attempt to rob him of the honour of that portion which is original or new. It will be urged against his string of declarations, that if there is to be no speculative divinity —no change in the collocation of texts, then, by a necessary consequence, that there should be no creeds, no articles, no formularies, no marginal references, no expounders of scripture, no sermons;—and that the pulpits, at least, should be taken down, even if the ministerial office was not altogether abolished.

Nay, Dr. Hampden's peculiar line of argument, if it proves any thing, proves infinitely too much; and is a favourite theme with the enthusiasts who would indulge in a kind of visionary Pantheism, a vague sentimental feeling of religion in the abstract, not clothed with any substance, or embodied in any form. To such persons every positive faith is distasteful; every established mode of worship; every peculiarity of devotion that is restricted by a reference to words—even if they be the words of Revelation and Inspiration. With them, the essence of adoration—the incense most grateful to the Supreme Being—is an expansive love of the good and the beautiful; a longing after immortality; a lofty principle of veneration; a soaring regard for the Eternal and the Infinite: without forms, or terms, or technicalities of belief: and all the rest is a clog upon the divine freedom of the soul—an oppressive and cumbersome addition of priests and schoolmen. *They* are too pious to be "*professed*" *Christians,* more than professed Mahometans or professed Hindoos: for religion, they would tell us, is too ethereal and spiritualized a thing to be shut up within the narrow limits of a volume. They care not how it may evaporate: but it must not be confined.

On the continent, there are men, whose object it is,—and, as they think, a wise and holy object,—gradually to break down the walls of partition between sect and sect, between faith and faith; to open Christianity more and more into Deism; to free it from the jargon of metaphysical and controversial divines; to extract the spirit, and leave the form; to obtain the universal and eternal essence of a philosophical religion without the temporary and accidental matter, which was indispensable for its adaptation to particular times, and countries, and states of society.

Such is the *extreme*, to which views like Dr. Hampden's almost of necessity tend; nor is it without a powerful attraction for persons whose dispositions may be very amiable, but who have not looked, with the eye of a sagacious experience, into the strength of the appetites, the wants of the heart, the distracting, absorbing, degrading influence of worldly struggles, and occupations, and interests, and the consequent expediency of *some* fixed and palpable faith;—a thing, which can have no enduring existence without *some* landmarks of dogmatic theology.

It is far easier, in fact, to push this sentimental and poetical vein into mere natural Religion, than to stop at any nearer goal. A man may say—alas! how often man has said—that he is content to read the language which God has written in the vast volume of the world around him, or in the internal records of his reason and his conscience:—that his delight is to study the divine characters legible upon the stupendous tablet of earth and heaven; to muse upon sea or shore; to trace the revelation which the Almighty Architect has offered of himself in the majesties of the Universe;—in the wondrous mechanism of organized bodies, or in the glorious testimony of Suns and systems, unfading and the same for ever—in the march of planets, or in the silent eloquence of the stars, which are, in their tranquil eternity, the true Scriptures of their Creator; but that he cannot turn, from this living and glowing theology, to ciphers, and rolls of parchment, and the dissection of syllables; that he cannot chill his emotions of holy transport to put trust in words, which the Deity is alleged to have spoken, or inspired, to some fellow-creature, who died centuries before his birth,—words, which the first hearer may have misapprehended,—words, which are liable to the errors of the transcriber, and the falsifications of the translator, and the blunders of the commentator? But when a man has collected, on the one side, all the images, which he can frame, of physical and moral magnificence, and has exhausted, on the other side, all the terms which his vocabulary contains, of disdain and disparagement, what is the end? The end is, that his fine raptures about nature and the God of Nature can do almost nothing to discipline his mind, and absolutely nothing to control his passions: the end is, that some *positive* faith is a necessity to man; for that natural Religion has never been able to draw *one* assembly of worshippers together, or even to cope with the most childish, or the most atrocious, shapes of popular superstition.

And this reasoning is applicable in a degree to all vague and general impressions about Christian faith and Christian charity, without some harmonized and consistent scheme of systematic belief. We may call it "speculative divinity;" we may call it "dogmatic theology;" we may call it what we will; but, nevertheless, it is useful and essential—not to the exclusion of Christian charity, but as the very prop and foundation-stone of Christian charity.

But enough:—we are indeed anxious, that one of the strongholds of our English orthodoxy should not be turned into a citadel of perniciously whimsical neologisms; that what is almost heresy should not be preached almost *ex cathedrâ*:—but we bear not one particle of personal ill-will towards Dr. Hampden, who may be as pious and well-intentioned in his opinions as we sincerely believe him to be wrong.

But, happily, the sentiments of the Church of England are not in reality represented by the empty crotchets of Dr. Hampden, more than by the school-detesting propensities of Mr. Atkinson, or the facetious savageness of Mr. Gathercole. Nor must we suppose, that there is not much that is far better and wiser and holier, safely embosomed in the depths of the establishment; because things such as these bubble up to the surface. It is the very nature of excesses to make themselves heard by the loudness of their fury; while a quiet and sacred moderation is comparatively unregarded: just as history, we are told, is made up of crimes, and wars, and convulsions, while the calm stream of events, which flows on without noise and turbulence, flows on almost unmarked from the placid uniformity of its course. Our hopes, too, are high, though not unclouded. If we may not put much faith in the power of extremes to neutralize extremes, we half expect, that, when brought face to face, they will fairly shame each other out of countenance. Hence we have grappled at once with contrary excesses:—partly, because we would evince our impartiality; and partly, because, as it is the tendency of extremes to *beget* extremes, so, again, the blow, which tells at either of the ends, may be felt at the other; and in helping directly to *destroy* any one extreme, we may do something towards the eventual destruction of its opposite. *All* such extremes, as we have exhibited, *must*, if it be possible, be put down. Out of the very chaos of jarring elements a brighter epoch will then arise to the Church of England: and we have taken the greater freedom in some portion of our remarks, because we honestly think, that Mr. Rose is a man, who may do more, than almost any other, to forward this consummation; and we should regret to see him impairing his usefulness, by placing himself, or appearing to place himself, without any Christian necessity, in an attitude hostile to the temper of the times.

ECCLESIASTICAL RECORD.

THEOLOGY.

In commencing our Ecclesiastical Record for the year 1835—that is, in attempting to give a view of the position of the Church, in all its aspects and bearings, external and internal, we may be allowed to say two or three words by way of preface. In order to render this Review at once less miscellaneous and more comprehensive, at once more widely and more minutely a receptacle and vehicle of theological learning, an organ and mirror of sound Christianity, it has been determined *not to admit into any part of it any matter which has not some religious aspect or tendency;* but, *in* their religious aspect and tendency, to consider all the great subjects which occupy the attention of mankind; in other words, to view nothing apart from religion, that we may view all things connected into the unity of religion; to exclude every thing extraneous, that we may embrace every thing which properly belongs to a theological and ecclesiastical publication. For this purpose we have adopted a four-fold division, that our readers may be more readily enabled to collect and classify in their minds the various topics submitted to their notice. We beg, however, to repeat, that these, or any other, divisions are recommended to us by their practical convenience rather than by their philosophical exactness; for we feel at every step how they must often cross, and intersect, and run into each other. At present, the necessity of explanation, and the broad sweep of our remarks will confine us more than we could wish to the barren region of generalities.

Under this first division, our wish is to survey the whole of the current theology, including the general argument in support of Christianity, and the different *modes* in which Christianity is exhibited, brought up as nearly as possible to the date of our periodical appearance. Some works, there is no doubt, we shall occasionally let slip through forgetfulness or inadvertence;—of some few we may not even hear;—to many we may fail in allotting that proportion of our space which their relative importance or magnitude demands;—some we may reserve for more minute and leisurely examination; since otherwise we might do them an injustice in a precipitate impatience to award them their due;—and we may wait for the completion of others in an age, when it is so much the fashion to publish piece-meal and by halves; but we trust that, in the end, scarcely any production of mark or merit will pass us altogether unnoticed. We have endeavoured, in our present number, to get rid of the arrears that had accumulated, so that for the future we may have a clearer field before us, not incumbered by too great a multiplicity of objects, nor too much split into small fragments. Yet we are aware, that we now leave behind us some elaborate works, such as Mr. Vaughan's "Congregational Lectures," the "Hulsean Lectures" of Mr. Henry Rose, "the third Volume of Dr. Arnold's Sermons," "the second Volume of Mr. Sharon Turner's Sacred History of the World," together with a few others: but the reasons just hinted will afford a sufficient explanation.

As to English divinity, and the various sections of the English Church, we have already said so much, and must say so much more, in detail, that our observations here will be very general and very brief. Suffice it to remark, that, in treating of the prevailing theology, and, in alliance with it, of the internal state of the Church of England in our day, we cannot but discover the main impediment to peace and knowledge, in the want of due distinctions—the mis-application or polemical use of names,—and the strange confusion of ideas, which induces men to think, that things, which are occasionally found together, can never be found apart, and things which are occasionally found apart, can never be found in connection. Not only, to speak in the logic of the schools, the accident is mistaken for the property, and universal conclusions are drawn from particular premises; but things, which are almost incongruous, are sometimes considered as if blended by a moral necessity and an immutable law; while things, which have a natural affinity, have been treated as if they possessed a quality of mutual repulsion. For instance, because it may sometimes happen, that a learned controversialist is not a spiritually-minded Christian, *therefore*, speculative divinity is opposed to practical godliness. Again, because to persons, who profess certain doctrines, the terms, "evangelical," "serious," "decidedly pious," have been applied; *therefore*, evangelical seriousness and piety must be inconsistent and incompatible with *other* shades of doctrine. Nay, what is still worse, on the other side, men, who dislike the doctrines, have been disposed, in consequence, to turn away from the seriousness and earnestness, which are supposed to accompany them. Again, because Christian unity is a desirable consummation, but cannot be perfect or complete while there is an expressed difference of opinion; *therefore*, opinions are to be merged and stifled, in order to arrive at unity; it being forgotten, in the mean while, that the most valuable unity, at any season, is the union of brotherly love and Christian temper; and that the only method of arriving at a real and a permanent union is to seek truth in the spirit of charity. Men have not allowed themselves to combine matters that are homogeneous; or to disunite matters that are totally dissimilar. Hence it is, that the whole subject is thrown into the utmost perplexity; there is much to undo, almost before any thing can be rightly done. There is a vast quantity of rubbish to be cleared away, almost before a step can be taken, or a single brick put in its place. Before harmony can be attained, or any just appreciation of the good and the bad, we have to examine, to sever, to anatomise; we have to disentangle a skein of almost inextricable involution; we have, by the application of a moral analysis, to separate multiform systems into their constituent parts; to decompose them with an anxious care; and, having arrived at their primary elements, to arrange them together into other combinations.

We throw out these remarks, not in anticipation of any wonders which we are able to accomplish, but as a kind of guide to others, as well as an index to our own principles. Never, indeed, have we so deep and sorrowful a feeling of our incompetency to perform adequately what we wish to see performed, as when we contemplate the internal condition of the English Church, and the difficulty of reconciling differences, of which the nature is so subtle and the causes are so mixed. Never, again, have we so complete a sense of our own insufficiency, as when, in the broad full sense of the word, we presume to speak of theology;—theology, the most august, and majestic, and comprehensive of sciences;—with her feet upon the earth, and her head far above the stars;—at once the crown and link of universal knowledge,—summoning all phenomena, and all events as her attendant ministers,—having all things in her sphere, divine and human,—the most theoretical of studies, and the most practical,—combining the loftiest generalizations and the minutest details,—exercising all the faculties, trying all the affections, calling up all the endowments and graces of character,— in herself, an intellectual discipline and a moral probation,—now, most competent to claim, as most able to reward, the utmost attention of the matured understanding,—now requiring the humble docility of a child,—now soaring to the loftiest speculations on the nature of God and angels,—now descending to the nicest points of philology and criticism,—now expatiating through the boundless domains of reason, or sweeping through the trackless worlds of conjecture,—now treading the most intricate mazes of history, or busied in the mouldering recesses of archaic records;—now tracing the storms of passion and penetrating the subtleties of the heart,—now dissecting and analyzing syllables,—now scanning the counsels of Omnipotence,—now conversant with the philosophy of a Greek particle,—now uttering authoritative oracles,—now balancing suppositions and probabilities,—now mounting to the throne of the Almighty,—now prostrate at his footstool,—now revealing the Deity to man,—now explaining man to himself.

ECCLESIASTICAL POLITY.

In this department we would include the discussion of all questions which appertain to ecclesiastical establishments—the mechanism and working of religious institutions—the connexion between Church and State—the best political and social means of maintaining and inculcating Christianity—the best practical system of clerical discipline, whether in the religious regulations of our empire. or the details of parochial administration.

Whatever be the hues of a man's opinion, and whatever the terms by which he expresses it,—whether his synonym for projected change be reform or revolution,—it becomes daily more evident, not merely that some particular portions in the present ecclesiastical arrangements of the British Empire are in jeopardy, but that the very existence of a national establishment is at issue; and that the stable welfare of the country, whether we look at the maintenance of its political system, or the security of individual rights and property, will turn upon questions, which immediately affect the Church. Attacked in its spiritualities and its temporalities, its articles, its liturgy, its discipline, its revenues, its connection with the state, its uses as an integral part of the constitution, or as an engine of the Divine instruction which makes men wise unto salvation, that Church must be defended through the whole line, along which it is assailed; and while, if there are weak parts, they must be strengthened, if there are decaying parts, they must be repaired and restored, care must be taken, that neither the walls shall be thrown down, nor the gates opened to the enemy.

There are, indeed, certain boundaries, on which the ministers and members of the Church are likely to insist, but within which there is an ample scope for modification and change. These boundaries are,

1. The essential integrity of the Church in its doctrines and forms; and the recognition of the principle, that no changes are to be made in the articles and liturgy, except under the direction of the clergy, deliberating in the legitimate mode, and speaking through the proper organs; in other words, that matters of spiritual faith and discipline are to be regulated *by* them, and not *for* them.

2. The sacredness and inviolability of ecclesiastical property; so that it should be considered, not as a revenue, disposable according to the caprices of the people, or the exigencies of the government, but as a bequest given in trust for certain objects, to which alone it is to be applied; and where the alterations are to be those of internal distribution, not of appropriation to other than ecclesiastical purposes.

3. The constitutional acknowledgment of the Clergy as an independent and co-ordinate estate in the realm, so that Church and Churchman shall not be treated or esteemed as the mere creatures of parliamentary enactment, over whom as plenary an authority may be exercised, as if they were a set of turnpikes and turnpike-men.

4. The education of the members of the National Church in the national universities according to the tenets and discipline of that Church.

These principles may be compelled to yield, altogether or partially, to the rapid torrent of circumstances; but we assert, that whatever trenches upon them is to be reckoned not as the ordinary process of legislation, but as, *pro tanto,* a subversion of the constitution of the British empire, or, in fact, a revolution. If they are to be invaded on the one side, and surrendered on the other, at what point can we stop? If a counter-principle may be applied to a part, why not to the whole? If the Church property is liable to be cut down to an expedient amount, *who* shall fix the amount, and *what* shall determine the expediency? The question is reduced to a mere computation, which must vary with the tastes and opinions, the habits, and the interests of the computers, as they arise: but then comes the other question, whether, upon a due reference to the history and constitution of England, or to the dictates of equity and wisdom, the Church is to be placed in precisely the same position, and viewed in precisely the same light as the Army and Navy, and its ministers regarded simply as officers in the pay of the state?

We would take our stand, then, upon the principles: but if a man should challenge us, in the way of argument, to strike the balance between what the Church owes to the State and what the State owes to the Church, we are quite willing to meet him on that ground:—yes, on his own ground and his own terms. For, then, we should contend, that as long as a national Church is connected with the State, so long the State is bound to provide for the supply not merely of parochial instruction throughout the land, but for the means of learned leisure, and massive erudition, indispensable to the maintenance of a sound theology, and the external defence of the Christian faith against acute and well-trained adversaries; then we should contend, that the State is bound to provide for the general remuneration of the Clergy on a scale commensurate with the acquisitions of income in other liberal professions and respectable grades of life; then we should contend, that the State is bound to provide for the extension of the whole machinery of the Church, in proportion to the progressive increase of population: and, therefore, that an obvious claim is made ou for a growing augmentation instead of diminution in the revenues of the Church. Then we should enter into the account the vast sums expended by the Clergy out of their private fortunes for the good of the State—their voluntary, cheerful, and never-failing liberality, in the erection of places of public worship, the establishment and support of schools, and in a hundred other ways conducive to the improvement and welfare of the community.

But we are sick of this miserable, this sordid, detail of debtor and creditor. We would abide by our former allegations. We allow *some* interference on the part of the State; for the Church holds relations with the State, and derives aid from the State; but it is monstrous and intolerable either to declare in words, or to act upon the notion, that the State is to interfere in the way of subtraction and spoliation, and *not* in the way of relief or assistance; and we believe that the principles which we have laid down commend themselves, in the main, to the experienced, the prudent, and the conscientious of both the great parties in the State,—to Lord Grey as well as to the Duke of Wellington—to Lord Stanley as well as to Sir Robert Peel—and even to Lord Brougham as well as to Lord Lyndhurst; although they may be unpalatable to the dabblers in sedition, to the spouters about "*unholy alliance*," and the profligate and desperate crew who are greedy for plunder.

At the same time, we are assuredly of opinion, that the Church may be rendered a still more efficient engine than it has hitherto been, of both spiritual and temporal benefit; and so far are we from desiring to see barriers thrown up against any new arrangements which can be introduced with safety and advantage, *salvâ fide et salvâ ecclesiâ*, that our own very humble efforts will be employed to promote them. It is under the influence of such feelings that we proceed. Now, the connexion between the spiritualities and the secularities of the Church is so manifest, and so generally understood, that it would be a mere impertinence to point it out. The misfortune is, that, at present, the religious influence of the Church suffers grievously through its temporal associations: the spiritualities are affected by the odium which attaches to many of the secularities. Church and Churchmen are now, in temporal matters, brought into contact with the people too often, we must openly confess, in the most disagreeable manner, and upon the most irritating points. In the Radical vestries of towns, the incumbent, as chairman of the meeting, is flung into collision, upon a hundred unworthy and debateable details, with the parish Hampdens, and the demagogues of the district. In the country, the farmer extends his hatred of tithes to the person and profession of the clergyman to whom they are paid; and absents himself from church by way of spiting the parson. These are clearly matters for conscientious regret; and so far from having an interest in obstructing safe alterations, the Church and its ministers have the very strongest inducements to promote them. For some things, perhaps, as the arrangements of the tithe-system, remedies may be speedily devised: others, again, may be inconveniences incidentally but inseparably interwoven with the vast benefits of an ecclesiastical establishment; and could not be changed without materially impairing the authority of the clergyman, and loosening his hold upon his flock. The less evil, therefore, in this mixed and imperfect condition of humanity, must be taken with the greater good.

Our object in making these remarks is to suggest, that, if in *some* points of *secular* concern the clergy are placed in an unfavourable position, they ought diligently to avail themselves of *other temporal* opportunities for putting themselves before the people in a more auspicious light. By showing that their views are enlightened as well as holy; by advancing, in every possible way, the great cause of education and knowledge; by furthering, those schemes of social and economical improvement, which are without the petty sphere of immediate politics, they may be recognized as the most valuable citizens in the state, and at the same time increase their legitimate sway as spiritual teachers. Let it be remembered, that the power of dissent and disaffection is not a fixed and equable quantity; but that it varies with the particular circumstances of every district of the empire; and for the most part is in an inverse ratio to the particular exertions of the clergy. Some sources of objection and dislike are tangible by general and legislative enactments; but more, probably, are matters of individuality and locality, and must be removed by individual and local efforts. The body, if now languishing with sickness, must be refreshed, and recruited, and restored to health and vigour, by applications, each, indeed, topical, but carried in the aggregate over the whole surface. Much are the clergy mistaken, if they imagine that they can make with success one wide and universal onset against the force which is opposed to them, and vanquish it in a single field. By the full and varied discharge of spiritual duties, and by uniform kindness and prudence of demeanour, they must meet it inch by inch, and day by day, and break it down in detail. It is an antagonist principle of long and successive growth; and cannot be demolished or extirpated at a blow.

There is one thing more which we would venture to hint. While we had an administration pledged to *sweeping* reforms, to throw more weight into a preponderating scale was altogether unnecessary, and might have looked like mere obsequiousness to the persons who were in power. The present moment, when conservative and defensive sentiments are again in the ascendant, is, we conceive, an occasion on which the clergy may step forward, gracefully, and without danger, and without suspicion, to express the readiness and alacrity, with which they would acquiesce in all *sound* and *practicable* reforms. They might thus strengthen the hands of a government, not likely, we should hope, to abuse their confidence; and while they commended, in the public eye, their own moderation and self-denial, they might do incalculably much for the stability of the constitution.

Yet these suggestions are almost superfluous. The clergy are standing forward as *conservative reformers*—as men who would correct the abuse, but preserve the institution. Look to the sayings and doings of the clergy in the diocese of Exeter. Look to the letter of the Bishop, in which his Lordship speaks out upon the three main points; and declares, 1st, that the Bishops have opposed no obstacles in the last session, to any proposition from the advisers of the crown respecting the adjustment of the tithe-question; hinting, at the same time, that he is himself in favour of an equitable commutation; 2dly, that an improvement in ecclesiastical discipline and internal regulations is earnestly desired, so that the immoralities of clergymen, where they occur, may be checked and punished by a more summary process; and 3rdly, that on the general question of church reform, pluralities, non-residence, distribution of revenue, &c., no difficulties will be thrown in the way of any real ameliorations.

We are now speaking more of secularities than of spiritualities; but even here we would say, that, torn and distracted as is the Church of Christ, its ministers of all denominations have some common interests as an order of men. Whatever affects the level of one section will ultimately raise or depress the level of the rest. Throughout the land, the clergy of the Establishment afford a standard and measure. *They* cannot be lowered in estimation, or deprived of a fair emolument, or driven into inferior grades and habits of life, without a proportionate debasement of ministers attached to the Dissenting communions. Therefore, as we have already shown, that such ministers should wish to see them stripped and degraded, is an almost inconceivable folly. Nor can the members of any other liberal profession derive aught but eventual loss from the altered circumstances of the clergy. Nor could the people at large derive *advantage*, if, instead of a regular provision being secured to the clergy from quite other sources, they should be exposed to perpetual contests, and a thousand petty exactions. But, on this point, it is sufficient to refer to Mr. Croly's account of the Roman Catholic priesthood in Ireland.

Yet the opposition of the Dissenters is becoming, we fear, more and more of a political and factious character. It is the intrusion of an anti-constitutional and rancorous feeling, that has been the main cause of the schism in the Methodist connexion. Let us take a single instance. Some modification in the method of payment, and the details of church-rates, is now generally supposed to be expedient, if it be practicable. But such concessions, it would almost seem, are only adding fuel to flame. "We are glad to find," says the Patriot newspaper, "that a resolution to the following effect was unanimously agreed to by the Committee of Deputies at their last meeting; and that government will be distinctly apprized that such is the unanimous feeling of the Dissenters: 'That, as to church rates, no measure can be satisfactory, which will not relieve Dissenters from all compulsory contribution, direct or indirect, for the maintenance of the edifices used by, and of the worship of the Established Church: and that they are not able to devise any means of effecting this, but by the total abolition of church rates.'" The same principle, it is evident, must involve the total abolition of tithes and all payments in lieu of tithes: in other words, the total abolition of an established, dominant, and national Church.

In fact, within the last month, we have read of meetings held in chapels for the purpose of organizing resistance to the new administration, and pressing with fresh urgency demands hitherto refused. Again, in certain large manufacturing towns, such as Birmingham, the general spirit may be almost called hostile to the establishment: as the speeches publicly delivered, and the late poll respecting church-rates must in a manner have proved.

Will it be said that we are exposing the weakness of the English Church by representations such as these? Our answer is, that we have probed its internal wounds, because we are convinced that they may yet be healed: we have stated its external difficulties, because we are convinced that they may yet be surmounted. If there be concealment and disguise, attended of course on the one side by ignorance of the real danger, on the other by unfounded and exaggerated alarms, the issue in both cases may be different.

Our exposition too may be instrumental in pointing out the real sources of strength and safety. It is every day becoming more manifest that the mass is mightier than individuals, and that circumstances are stronger than men. If we are wise, a full recognition of this principle will form the basis of our opinion, and the regulator of our wishes.

We, therefore, reiterate our former declaration, that the friends of the Church must, under the blessings of God, trust to themselves, and not to the ministers of the hour. A new ministry cannot control events, because it can neither arrest nor change the tide of public sentiment. A ministry may have the power of precipitating the destruction of the Establishment: but it cannot long have power to avert it, unless the Establishment retains its hold upon the affections of the people. Therefore, we consider the change of administration as important, but not as all-important. We trust to the force of truth and reason rather than to Sir Robert Peel, or the Duke of Wellington. Ministers pass away: principles are eternal. Public opinion must sway ministers: it is for the vast body of the friends of the Church to direct public opinion. At the same time, it would be an immense evil in itself—an immense evil on both sides—if the Church were to stand, or be imagined to stand, in an attitude of opposition, to the state, or to the people, or even to the ministers of the crown. A good understanding is desirable on all accounts, and on account of all. Mutual hostility may involve both Church and government in ruin; but cannot, by any possible combination of circumstances, be of benefit to either.

Many of our readers may be surprized that we have not devoted a larger space to the critical condition of the Church in Ireland. But we have abstained for three reasons.

1. By the period at which our next number will appear, a fuller light will probably have been cast upon the subject, and the intentions of the present advisers of his majesty will have been made known.

2. The case of the Irish Church has been lately stated to numerous auditories in some towns of England, by men of remarkable eloquence and great powers of mind: and we could add little or nothing to the report of their Speeches, as they have appeared in the newspapers.

3. It is hardly possible to discuss the matter aright, without a full share of local knowledge, and, even as it were, of local feelings. When we view the Irish Church as an integral portion of our ecclesiastical Establishment, we must of course wish that the principles, which are generally applicable to the Church, should be maintained in Ireland, without deviation or compromise. We might be glad—however the Church in Ireland may be as to some points an incumbrance and a source of weakness—to fight the battle on its shores; or at least have it as an outwork to our own defences:—being sure that the Church in England will not be seriously attacked, until the Church in Ireland has been demolished. But there are vast and complicated difficulties peculiar to Ireland, as well as conditions which materially affect the nature of the problem. Sitting, too, at our ease by our fire-sides, with the storm whistling around us, but not as yet bursting upon us, we might talk of resolute determination and staunch adhesion to abstract right, in terms which we should scarcely use, if we could put ourselves in the place of the clergy on the spot. It is an easy philosophy, which bears the calamities of others with patience, and an easy courage, which is bold when others are in danger. Who knows how he would reason, if his income had become so precarious as to be almost nominal; if his life was not safe in his own garden; if there was no security for him either in the blaze of day, or in the sanctities of night; and if he was compelled to sell his library to give his children bread? Who knows how he would reason, with the ruin, the penury, perhaps the starvation, of his family daily, hourly, before his eyes—with the torch or pick-axe applied to the door of his dwelling, the yell of the ruffian's menace ringing in his ear, and the gun or club of the assassin levelled at his temples? Here is a case, where state policy may be a slave to individual necessity: here is a case, where the wisdom and strength of man are at fault: and we must fling ourselves, in the humble earnestness of prayer, upon the direction and guardianship of an all-merciful Providence!

We would only subjoin, that, amidst so many and so strong temptations urging and goading them to vehemence of feeling and language, we do yet trust that the ministers of the Irish Church will religiously abstain from violent displays at political meetings; and, although it is more than desirable that Mr. O'Connell and his gang should not obtain an undisputed mastery over the sister kingdom, we yet rejoice that Mr. M'Crea is not a clergyman belonging to the Establishment.

We have an utter distaste for the mere uproar of faction, the mere rivalries of debate, the mere struggles of party. That government is the best which is least talked about, and least thought about—the government, which suffers the course of social improvements to run on unchecked, and which does not call away the whole thoughts of man from the highest of his individual interests;—the government, in short, which leaves us leisure to be good. We trust, therefore, never to see the Church of England tied to the chariot wheels of a particular minister, or linked by the galling ties of partisanship to a particular knot of politicians. But let it be remembered that great struggles demand great exertions:—that the whole weight of the dissenting body will be flung like the sword of the Roman into the scale of the elections; and that it will be a renunciation of duty rather than a spirit of charity, unless we strive, as Churchmen, to counterbalance it;—unless we take care firmly and strenuously, but without animosity or rancour, lest the sacred principles which we are pledged to uphold and revere, should kick the beam.

The critical conjuncture of affairs must plead our excuse for having entered so much at length into the relations, in which the Church stands towards the government and towards the people; and even for venturing to express our very humble opinion upon the points, how the Clergy will be most prudent to act, and what stipulations they are entitled to make. Nay, our forbearance might perhaps be praised for not plunging into a sea of declamation. For is there no enticement to enlarge upon the unspeakable, the inappreciable, blessings which our constitution, in its integrity, ecclesiastical and civil, has bestowed and is bestowing,—upon the frenzy of men, who would not reform, but destroy; who would not merely cleanse away impurities, "and promote the longevity and permanence of our establishments," but uproot and rend to pieces, and scatter to the winds;—forgetting that "imperishable cement of a state, which consists in a deep-seated sympathy between laws, usages, and national characteristics;"—or, again, upon the great movements abroad, "which," as Lord Stanley observes, "have taken deep hold on our social system." Oh, how does England still gain by a comparison with the other countries of Europe,—with Russia; with Italy; with France, where, if Mr. H. Bulwer is right, a third more is paid for public spectacles than for religion, and where, after years of unsettling change and turbulent discord, M. Thiers is compelled to come forward with the declaration, that "the government is formed upon a principle of *resistance*;"—with Spain, where the patriot Mina thus concludes his proclamation. "In consequence, I warn you, that any individual, who shall be found at a distance from the public highways, between the setting and the rising of the sun, and who shall not be able to furnish a satisfactory and legitimate reason for his presence, *shall be immediately put to death*."

3. THE PROPAGATION OF CHRISTIANITY, AND THE BUSINESS OF CHRISTIAN INSTRUCTION.

Under this head, we state it as our object to include all that is done, either by associations or individuals, in the cause of Religious Education—Christian Missions—the circulation of the Scriptures, and the diffusion of Christian Knowledge at home or abroad—matters which, although nearly allied both to the Science of Theology and to measures of Ecclesiastical Polity, yet deserve, from their nature and extent, to be considered as a separate division of religious inquiry.

Religious, educational, and other philanthropic inquiries, will, of course, form a conspicuous feature in this department; and it would be a pride and gratification to us, if we could ever be made useful in conveying intelligence which ought to be known, but which might not quite possess so ascertained and authoritative a character, as properly to become part of the official documents;—

or which could not conveniently wait for the publication of an Annual Report. But, on the present occasion, we must be very concise; partly, because the connection of Ecclesiastical with Political Affairs happens, at the moment, to be of almost engrossing interest; and partly because the closing months of the year are not the most busy season with the great societies, which are rather preparing matters for the campaign of the spring.

The fact, however, must be recorded, that at a special meeting, held on the 18th of December, 1834, the Society for Promoting Christian Knowledge, determined upon a grant of £10,000 towards the religious instruction of the Negroes in the West Indies; in addition to £5000 contributed by the Society for the Propagation of the Gospel, and £5000 by the Conversion and Religious Instruction Society. Mr. Brandram also stated, that, for the same purpose, other Religious Associations had collected within the last eight months no less than £36,000. Such things deserve commemoration; for they are an honour to the country. The sums are large; but for such a purpose a parsimonious grant would be hardly a Christian grant.

Nor is this likely to be all. These grants are rather, to quote the expression of the Bishop of London, "*a nucleus*" for pious generosity, and will lay a foundation for other philanthropic efforts, having for their object to add mental, moral, and spiritual freedom to the personal and social emancipation of the slave—to release the negro from the bondage of sin—that worst and most galling and most degrading of servitudes,—and raise him to the "glorious liberty of the children of God."

But we cannot do better than quote from the "Report of the Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves, in the British West India Islands;" which, after a stirring account of Schools, and Churches, and minds awakened to the concerns of eternity, makes the following appeal:—

"Such is the evidence of the good that has been done by the Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands, in conjunction with the West India Bishops—a good which establishes its character as an institution valuable to the Christian cause, and entitled to the support of every one who is interested in the religious and moral improvement of the free coloured and negro population in the British West Indies. As the impediment which has prevented so many benevolent and pious persons from contributing to the Society's Funds is happily removed, it is confidently hoped that the opportunities which are now afforded it of carrying on its designs upon a greatly extended scale, will not be lost for want of an income adequate to the purpose. The work can be no longer of a questionable character to any one who regards the Established Church as built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, and as calculated to enlarge the borders of his Saviour's Kingdom to the glory of God and the happiness of His creatures.

"It is only by their being made subjects of this Kingdom, and faithful in their allegiance to their Divine Lord and Saviour, that the freedom which has been bestowed upon the negroes can be perfected, and the full measure of happiness obtained for them which those who have so strongly advocated their cause have had at heart.

"All parties must agree that the appeal which the Society has made from time to time, and now makes again with an increased urgency, is most important; the obligation to assist in promoting its designs weighty and momentous; and that the business of redeeming the evil of the time past is appointed to us, not only by the general dictates of justice and humanity, but by the express command of Christ himself.

"The Society trusts that its appeal will not be repeated in vain, but that it will be supplied by the benevolence of the public with additional means of carrying forward the good work assigned to it by its charter."

We have also before us the last Report of the Society for Promoting Useful Knowledge. It is on the whole well drawn and judicious, as well as most satisfactory in its contents. It informs us "the Society for Promoting Christian Knowledge has again the grateful duty of announcing to its Members, that a very considerable augmentation of its income, and a proportionate increase in the circulation of its publications, have taken place in the past year.

"During that period the Society has attained in both these respects, to a higher degree of prosperity than it ever before reached. Its income has amounted to the sum of £74,094: 16*s*. 5*d*., being an increase upon the preceding year of more than three thousand pounds. The total number of its publications circulated during the past year has amounted to 2,152,073, being an increase of 72,000 upon the preceeding year.

"This statement is exclusive of the works circulated by the Committee of General Literature and Education. By the report of that Committee, which will be found in the Appendix, the number of publications circulated during the year, including the *Saturday Magazine*, has amounted to 5,163,929."

As, however, we are "nothing if not critical," we must make bold to say two or three words upon the concluding paragraphs, which we subjoin. "We may be allowed to call upon all its members for their cordial assistance and support. In the present state of things, the most strenuous exertions are required from all who love the Church and its institutions. The enemies of our Holy Religion and the adversaries of our Apostolical Church, are unceasing and inveterate in their attempts to throw down the walls and bulwarks of that Zion which has so long been the faithful guardian and dispenser of God's word in this land; and they must be met and resisted by the *union* and energy of all who value the blessings which are derived from that storehouse of Divine Truth. The diffusion of sound Religious Knowledge, which is at all times an object of the highest importance to the welfare of mankind, and to their interests, both temporal and eternal, is at the present moment a duty of paramount obligation. And for the accomplishment of this object, the *united* efforts of all the Members of the Society are more than ever demanded. May He, from whom cometh every good and perfect gift, bless the future labours of the Society, and give it an increase of *unity*, and strength, and success, to His honour and glory!"

By hitting the nail three same times on the head in rapid succession, we take it for granted that the framers of the Report were anxious to drive it deep into the hearts and minds of the readers. And yet we must observe, although we shall be guilty of reiteration, that something of ambiguity still hangs over the passage. If it be meant by this elaborate inculcation of Christian union, that there ought to be Christian charity, we entirely agree with the Report. If it be meant, that there ought to be a dilution, or an omission of doctrines, in the vain hope of pleasing opposite parties, or a pretended amalgamation of sentiment, while there is a real difference underneath, we as entirely dissent. In the right sense of the term, there is but one road to the attainment of Christian union, which is through the attainment of Christian truth. Error is manifold; truth only is one. Truth, therefore, is the only centre and focus of unity. No man, indeed, will venture to assert, in so many words, that Christian union is to be purchased, or even sought, by the sacrifice of Christian truth: but if there be an unqualified and perpetual recommendation of Christian unity, where there is a known variance as to Christian doctrines, we leave the inference to be drawn, with an irresistible cogency, and to our utter confusion, either that religious truth is a matter of subordinate importance, or that there can be equal truth in contradictory propositions. We may differ with a conscientious antagonist, not merely without a touch of animosity, but in the genuine spirit of kindness and mutual esteem; but what should we think of persons who could imply, if they did not assert, that soundness of theology is a condition most essential to the well-being of man; and yet that all sorts and shades of theological opinion are to be regarded with an equal eye! There is a third line which may be taken, and which we think ought to be taken, namely, by steering a clear and decided course between extremes, cleaving to the good which is to be found on both sides, and repudiating the errors and excesses. But this eclecticism is altogether separate from the vain attempt of blending and harmonizing elements dissimilar and even hostile; and the whole discomfort in which the subject is involved mainly arises from the common and almost universal fallacy of confounding together, in theory or in practice, two things so totally distinct. We do verily believe that a much greater degree of Christian unity, than is now visible, may be attained; but it is to be attained by the calm discussion and explanation of sentiments which are in appearance, rather than reality, conflicting. Many differences which look formidable are only verbal; and such probably is our own, in this very instance, with the writers of the Report.

The National Society and its excellent Report we have already brought under review. Here, therefore, we shall only state that we have resisted, with the most conscientious honesty, some new-fangled schemes of the utilitarians; but if in consequence of our remarks we are represented as the enemies of popular instruction, we can only deny the imputation with unqualified and perfect scorn. We have said, and we say, that, *in each separate parish*, although other institutions, such as Visiting Societies and Savings Banks, may produce much collateral benefit, good schools are worth them all, and are indispensable to their effective working: and, *as to the whole country*, although other schemes may be useful in their way, education is the instrument, *par excellence*, of rational amelioration; but then it must be education based on religion; and when these two great fountains of good are opened together, may we not again borrow the language of Lord Stanley, and say, *As knowledge is power, ignorance is degradation?*

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4. GENERAL APPLICATION OF CHRISTIANITY.

HERE, our object is to present an exposition of the great principles of Christianity in their application to the existing state of society, and in their connection with the important subjects of Philosophy, Science, Legislation, Literature, and Manners; and thus to contemplate the whole field of human thought and human action in a Christian point of view.

Such an exposition will include not so much a particular examination of single productions, as a broad and panoramic view of the religious tendency of *classes* of works, and *departments* of Literature and Science; the religious bias of habits and opinions, the structure and usages of Society.

These subjects will always be regarded *theologically*, with a reference to Christianity as a test. Moreover, the space afforded to them will vary with the proportion claimed by the magnitude and urgency of matters directly and exclusively religious. Still, inasmuch *as all things are connected with all*, and as Religion, while it is the most universal of Sciences, is a *mixed* and *applied* far more than a *pure* science; and as every object in the world of speculation may be made a part of the one vast argument either for or against Christianity; and in the world of practice may exhibit either adaptation or opposition to the spirit of the Gospel; and as it has already become a question whether schemes of human improvement shall or shall not be based upon Christian tenets—it could not, either in reason or expediency, be altogether omitted.

Again, when there is an antagonism of first principles—when the characteristics of an age are activity and vigour of research, pushed almost at random into all discoverable regions, rather than discretion and depth, and that methodical comprehensiveness which blends and harmonizes the acquisitions of the understanding—a proud confidence in the present, and glowing anticipations of the future, rather than any respect for the experience of the past—a thirst for innovation, and a contempt for antiquity,—a concern rather for the *power* of the machine, than for its *safety*,—it is obvious—nay, it is impossible not to discern—that the mightiest engines of mischief, as of improvement, are engendered:—that the notions which lie at the very base of the social pyramid will be brought into dispute; and that an *intellectual*, not less than a *political*, struggle is impending, upon a scale of unprecedented magnitude, and through a variety of details which are of recent origin. As, therefore, there is a stronger necessity than ever for defence; there is likewise a larger range than ever for wide, and enlightened, and firm, but charitable, discussion. As, with the extension of knowledge, and the creation of new sciences, there start up new shapes and phases of infidelity and heresy, the exertions which would maintain Christianity must be adjusted to the efforts which would overthrow it:—as a fresh and universal impetus is communicated, the views of religious men must learn to expand themselves, in exact proportion as the general area of human thought and action is enlarged on every side.

No proposition, indeed, can well be clearer, than that Christianity has intimate relations not merely with schemes of ecclesiastical polity, or with the legislative acts of a government: but also with the habits of a people, with their public diversions, their fireside recreations, and all those interlinked and countless circumstances, which operate for good or evil upon the virtue and happiness of man· That it has a connection with works on history—on statistics—on political or social economy,—on science, physical, or metaphysical, or moral,—it would be mere stupidity to deny. It has equally a connection with the fine arts and lighter literature of a country. General literature may be thoroughly imbued with the poison of infidelity; and used as an instrument to inoculate a whole nation with the virus of hatred to the Gospel. Such was the case in France at the end of the last century. Or it may inflict a *negative*, if not a *positive*, injury:—because, although not directly arrayed against Revelation, written in a tone which has no communion with it. Such is the case in almost all civilized countries at the present moment. And hence the sceptic, taking the current publications as a touchstone, maintains that Christianity is only an outer garb, which a decent hypocrisy assumes and wears for convenience; but that it cannot have penetrated the heart of Europe, or America, since it has not penetrated its general literature:—since the qualities which are eulogized in society, and the characters which are held up as patterns in the heroes of the novel and the drama, are altogether at variance with the precepts of Christ and his disciples. Nor is it altogether easy to refute the argument, or to invalidate the truth of the statement. We might refer not merely to the abominations of the French stage and the French press,—for instance, to the "*Juif Errant*," or M. Jacquemont's infamous Letters from India; but to the average productions, which the circulating libraries expedite throughout the land. We might even mention more overt, though unsuspected, acts of enmity. For example, taking for a text Mr. Bulwer's work, "*The last Days of Pompeii*"—a work almost as full of beauties as of blunders, of cleverness as of conceit—we might show, that, in the guise of an imaginary tale, there is an attempt, whether made in malice aforethought, or in inconsiderate ignorance, to represent *primitive Christianity* as a scheme of Arianism, if not of *Socinianism*. Our conclusion, then, is, not that awkward efforts are to be recommended, which strive to *convert*, when readers are seeking for *amusement*;—not that scriptural sentences and terms are to be almost desecrated, by being unworthily introduced—not that the whole productions of the day can be expurgated, like Chaucer's poems in Mr. C. Cowden Clarke's valuable edition—but that literature requires to be watched with Christian vigilance, *if we would destroy mischief and convulsion in their seed;* and that it might be pervaded with a better and a purer temper; and so become an ally of the Gospel, or at least not an alien or an enemy.

These few suggestions may sufficiently indicate a part of our design, which we shall pursue at intervals, when Theological and Ecclesiastical subjects do not demand and occupy all our attention.

NOTICES OF BOOKS.

Under the *general* head of *Theology*, our object will be to touch upon any variation in the aspect or tendencies of English theology, and any material circumstances which may affect it, which could not conveniently be treated in a review of any particular publication. With respect to the state of theological literature our readers will always find, in the notices which follow, impartial, although it may be, imperfect information.

CRITICAL, EXEGETICAL, AND PHILOLOGICAL WORKS.

1. *The Christian Expositor.* By the Rev. George Holden, M.A. Rivingtons. Vol. II.

If Christians are still unacquainted with the true meaning of the Scriptures, it can scarcely be for want of a sufficient number of commentaries and expositions. Among those which may be well accounted sound and valuable we may reckon the work of Mr. Holden on the Old Testament, which is now brought to a termination, and published in a complete form.

2. *A Scriptural Commentary on the First Epistle General of St. Peter, &c.* By the Rev. J. E. Riddle, M.A. Murray.

We looked into this publication with some slight curiosity, from having seen it advertised as a *Scriptural Commentary on an Original Principle.* The originality we are at a loss to discover, although Mr. Riddle in his preface labours hard to make it out. The plan is to give, first, the text, and then under it the parallel passages, or passages partly parallel, but with some accessory ideas, in the sequence most convenient. In a word, Mr. Riddle does little more than write out the texts marked in the margin of the Bible, and add other portions which any Concordance might suggest. So very simple and antiquated an affair cannot be puffed out into a discovery; and we need scarcely remark, that the method is suited to a small portion of the Scriptures, much more than to the whole of the Old and New Testament; for if such a commentary were formed of the whole, we should only have a work of enormous bulk in which the same sentences would be printed a hundred times over.

The "*Appendix*, on the Profitable Reading of the Scriptures," Mr. Riddle might, we think, have reserved, until he published a volume of sermons, and then have introduced it as one among the number.

It is, however, but justice to add, that, in the execution of his task, particularly in the collection and arrangement of texts, Mr. Riddle, not having the fear of Dr. Hampden before his eyes, has exhibited much biblical research, and a very commendable industry.

3. *An Analytical Arrangement of the Apocalypse.* By Richard Roe. Dublin.

An elaborate and curious work, which will hardly, we fear, repay to the author the trouble which it has cost him. The preface contains some disquisitions about *Sematology*, or the science of signs, which may at least have the effect of making the reader think upon a subject, which in England has not obtained as much attention as it deserves.

4. *A New Interpretation of a Portion of the Third Chapter of Genesis*, &c. Hatchard & Son.

MAY the Church be preserved from the infliction of many such interpretations! Our readers will be satisfied with a brief specimen:—"In the 3rd chapter of Ephesians, 14th and 15th verses, is the following statement: 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole *family in heaven and earth is named.*' This appears to express that some of the family of God are in heaven and some upon the earth. The same idea is further corroborated in the person of Christ, 2nd of Hebrews, 13th verse: '*Behold I and the Children which God hath given me.*' And again, in the 14th verse, '*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.*' From all which we may infer, that a community of the *family of God* were destined to become incarnate, and take their course upon the earth in the paradisiacal state; that is, in loyalty and obedience to their Maker, as the true descendants of Adam and Eve."—p. 64, 65.

Some other verses are quoted, and then it is said—"Such passages seem to declare the previous favour of God to a *foreknown* and *predestinated* community of spirits."—p. 65.

Again—"Many passages, as direct and extraordinary, are freely strewn over the surface of the New Testament, and are as freely passed over as a diamond might be on some of the sparry, sparkling roads of Derbyshire. Nevertheless, such plain and unalterable passages, when left unaccounted for, either lead to Calvinistic notions, or leave the mind unsatisfied."—p. 67.

And is a theory such as this to be our only refuge from what the author calls Calvinism?

5. *Dissertation on the Prophecies.* By M. Habershon. Nisbet & Co.

WHEN men, under the pretence of explaining scriptural prophecies, turn prophets themselves, we cannot read their writings with much confidence or much satisfaction. Mr. Habershon belongs to this school;—and his predictions seem as likely to be falsified as any of the similar bubbles, that have risen and burst—have had their turn, and are forgotten.

6. *The Fulness of Time.* By the Rev. H. Maxwell Hetherington. Hamilton, Adams, & Co.

As to its *matter* this volume is a strange jumble, displaying some research, but deformed by much fantastic extravagance. As to its *style*, it is a specimen of that more than Asiatic gorgeousness which enjoys, we believe, an extended popularity; which, therefore, although to us it is intolerably nauseous, as tumid and preposterous bombast, must appear to many persons the *ne plus ultra* of magnificent eloquence. We subjoin as a sample one sentence which occurs just at the end, where Mr. Hetherington, that he may leave a worthy impression, is doing his very best:—"It"—(by the way we cannot well make out what *it* is)—"it gives him"—i. e. the man in whose soul it dwells—"strength to cast a far-perceiving glance over the ocean-stream of Time, where he beholds in the rise and fall of empires but the sweep of a broader and a redder billow, all, amid their restless heavings and turmoil, uniting to bear onwards over their weltering bosom the Ark of God's promise and man's salvation;—till in 'the fulness of time' the little hill of Calvary becomes the Ararat whereon it rests in the midst of the surges of guilt and ruin that gurgle greedily around the perishing race of Adam."—pp. 402, 403.

LIBRARIES.

1. *Theological Library.—History of the Church in Scotland.* By the Rev. M. Russell, LL.D. Vol. I. Rivingtons.

QUITE excellent; but we await the second volume, not without a lively interest and expectation.

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2. *Scripture Biography.* By the Rev. Mr. Evans, Tutor of Trinity College, Cambridge, &c. &c. Rivingtons.

MR. EVANS has produced an interesting and excellent book, which, however wants the recommendation of a judicious title. In any other matter, except religion, when a man provides us a rich addition to our intellectual banquet, we should hardly claim a right to quarrel with him for the name which he affixes to his dish; but Scripture Biography may convey the idea of some modern *diluted* edition of the beautiful narratives of the Bible, written by a person who fancies that his stories will be more attractive, as well as more intelligible to the young and ignorant, than those of Moses and the Evangelists. We were glad to find that there is nothing of this sort in Mr. Evans. His style is, perhaps, sometimes, deficient in elegance and precision; but his peculiarities are far from unpleasing, being those of a man of great originality and deep reflection, well read in the Bible and in the human heart, and more accustomed to draw from his own resources than to borrow the notions of others. Among the many beauties of the book we might notice his remarks on Adam's perfection, temptation, and dread of death (12, 14, 18), the state of mind induced by long continued sin (30), the instruction to be derived from the grant of animal food (39), also from the meeting of Abraham and Melchisedec (65, 66), the renewed mercies of God to his servants according to their necessities (76, 77), the true doctrine of faith and works (84, 85), the evil tendency of field sports (91), parental mismanagement (95), the influence of domestic regulations upon society (98), the character of Esau (106—108), the difference between a holy and an instinctive love (114), the affection we ought to bear to the church of God (123), the too prevalent love of novelty even in religion (143), the dangerous influence of the imagination in spiritual things (148, 149), the danger of the *first step* as shown in Solomon's case (156, &c.), the simile on wisdom (162), the definition of expediency (193), the mistake of Peter (232—234), a remark on writing the lives of saints (275), false views of duty exemplified in Demas (285), his character as a warning (289, 290), observations on Felix (309 to the end). Among the blemishes, for of course a critic must find blemishes, we might mention some occasional instances of the fault into which writers of Scripture Biography are, as he states, apt to be betrayed—namely, that of inferring and imagining too much.

CHRISTIAN'S FAMILY LIBRARY.

1. *Memoirs of the Rev. Claudius Buchanan, D.D.*
2. *Life of the Rev. David Brainerd.* Seeley and Sons.

We have here two numbers of the same work, which is, as to its materials, carefully selected, as well as beautifully printed, and published at a very moderate price. Neither of them pretends to be an original production; the one being a re-publication, with some slight retrenchment, of Dr. Pearson's well-known account; the other being a compilation, by the Rev. Josiah Pratt, from the materials of President Edwards. An instructive comparison might be drawn between Buchanan and Brainerd themselves; but we have only space to remark that,—although there are points of doctrine and conduct connected with both, to which, on the score of prudence, we might object; still no one can read either the labours of the former in our eastern empire, or the toils and privations of the latter among the Indians of North America, without having his own piety warmed and exalted.

EDINBURGH CABINET LIBRARY, XVI.

Lives of Eminent Zoologists from Aristotle to Linnæus. By W. Maggillivray, A.M.

The whole volume evinces much industry and skill, more particularly the Memoir of Linnæus, which occupies the latter half of it. We were peculiarly struck with the account of the early travels of this celebrated naturalist in some of the bleakest and most inhospitable tracts of the North; where there was no being to afford him information and companionship, or even food and shelter, except the pastor or curate of the barren spot; nor could we help thinking, as we read, of the humanizing influence and social blessing of Christianity, so often unobtrusively presented to us in ways of which we had taken no previous thought.

THE SACRED CLASSICS, PART VIII. TO XII.

This rapid succession of publications quite outstrips the march of our criticism. We have spoken freely of some features in the design; but we must say that it is followed up with a spirit which deserves success, and, we believe, commands it. The preliminary treatises are uniformly well written, and we should say, that the works are chosen with learning and judgment; always excepting the Lyrical

Pieces of Dr. Watts, which we cannot praise, although introduced with a Memoir by Southey.

The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library.—Planck's Introduction to Sacred Philology and Interpretation. Edinburgh: Thomas Clark, 33, George Street.

We know not, whether such a series of works is likely to be popular in Great Britain; but we are sure that it ought to be. The absurd attempts which are now being made, to disparage critical and philological studies, as applied to the Bible, and separate the spirit of practical Christianity from the science of theology, might merely excite contempt, or compassion, if they were not so calculated to do mischief;—to destroy that soundness of piety, which can only rest on the basis of knowledge, and engender that fanatical bigotry, which is the sure offspring of ignorance, and which must in the end expose religion to the sneers of the unbeliever. Are matters, then, to be left to mere chance or caprice, where a slight difference of interpretation may lead to essential differences of faith—where a doctrine may hang upon the insertion or omission of an article, and where even a change of punctuation may be a thing of vital importance?

The present volume of the "Biblical Cabinet" is a translation—executed in America by Professor Turner, and imported into England by the advice of Mr. Hartwell Horne,—of a part of Dr. Planck's General Introduction to Theological Literature. We should have rejoiced, if some other portions had been also translated; but we must be thankful for what we have received. The original work, although written some forty years ago, has been rendered highly valuable to our days by the notes and slight adaptations of the translator. Like most other productions, it may not be entitled to unqualified praise; but as to the "*Laws of Interpretation*" it may be consulted with great advantage; and, again, as to another subject, the most delicate and difficult, perhaps, in the whole range of theological inquiry, namely, the legitimate use and extent of the principle of "*Accommodation*."

MEMOIRS AND REMAINS.

1. *Memoirs of the Life and Correspondence of Mrs. Hannah More.* By William Roberts, Esq. Seeley and Sons.

Without being at all the prodigy, which a coterie of admirers would have made her, Mrs Hannah More was a very clever woman, and, on the whole, a very excellent woman. She did good in her generation both by her writings and her example. Let her labours for the poor, and her exertions in the cause of religious education, throw into the shade some few awkward circumstances of her earlier life, which might not be so entirely to her credit. She was also a very fortunate woman. She "*flourished*" just at the period most favourable for her reputation and her powers; just at the period, when a person of her taste and talents was calculated to flourish. She began her career, when a graceful elegance of style could be accepted with gratitude from a lady, without much of strength or depth; before the blaze of female genius, which has since brightened over England and France, was visible above the horizon; and while any body, who could string smooth verses together, was, "by courtesy of England," exalted into a poet.

The catalogue of Hannah More's inconsistencies might form a curious chapter in her history, if it were written with a faithful pen; but, alas, who knows not that the faults of the amiable, and the vanities of the devout, might constitute a long supplement to the "fears of the brave, and follies of the wise?" There are occasionally some curious compromises;– some attempted distinctions without a difference,—which put us forcibly in mind of a notification lately inserted in the Newspapers, wherein the advertiser proposes to "teach the *Terpsychorean exercises* to serious persons, whose principles are too strict to allow of *dancing*." And when we see her, at once launching forth strictures "on the manners of the great," and anxious to receive their incense,—at once keeping up an evangelical correspondence with John Newton,—whose letters, by the way, are about the most valuable in the collection,—and exchanging fashionable sentimentalities and flippancies with Horace Walpole;—at once decrying the orthodox clergymen of the Establishment as too cold for the temperament of her spiritual zeal, and clinging with extravagant fondness to Garrick and his memory,—at once writing plays for the stage, and too pious herself to go and see them performed, —at once abjuring the madness of political strife, and yet saying, when the Catholic claims were in agitation, "I did not expect to see the king surrounded by a half Protestant ministry; had it been Turkish and Jewish, I might have put up with it!"—at once composing Sacred Dramas, in which religious fiction must of necessity be mixed with religious truth, and declaring "her strong objection to the application of consecrated words and phrases to familiar things; such as the "Great Unknown"—Resurrection men—the Ascension of a balloon;—even the Redemption of the land tax; the Salvation of the country; the Christening of a ship," &c. vol. iv. p. 206.—when we read these things, we can only say, "Poor human nature, what art thou at the best."

The work before us contains some interesting portions; but it is three times too big. *Four thick* volumes of the Memoirs and Correspondence of Hannah More —a great part, too, of the correspondence made up of laudatory epistles on the successive appearance of her numerous publications;—as if the world had not more important business on its hands than to read the pretty sentences, in which respectable people pay court to one another with the assistance of the Post-Office! Among the writers, it is true, are eminent scholars, divines, bishops, ministers, princesses, and royal dukes; but the majority of their letters, nevertheless, being merely panegyrical, complimentary, and adulatory, ought long ago to have lighted the fires at Barley Wood; or at least have been safely deposited and entombed in its archives. Mr. Roberts, the compiler of the Memoir, appears, we are sorry to observe, to have become a very distinguished twaddler;

and to fancy that he can attain richness and effectiveness of composition, just in proportion as he departs from brevity and simplicity. The following short extracts will sufficiently explain what we mean; and may at the same time afford a treat to the superlative admirers of superlatively fine writing. "We have now attended Miss More to the threshold of active life and general society, to the portal of that tumultuous mart where the busy clamour of interest, emulation, and vanity assail the ear and bewilder the senses—to that stage in the progress of ardent inexperience where the blooming speculations of hope and fancy are to be exchanged for vulgar verities."—Vol. i. p. 36.

"About this time, 1799, the 'Strictures on Female Education' issued from the pen of Hannah More; her third ethical publication in prose, and one of the most powerful pieces of her artillery, from whose calibre were sent those bolts which shattered the towers and arsenals of fashionable abuses and follies." Vol. iii. p. 65.

"We have thus caught and imprisoned some fugitive vapours of her fine mind, as they rose and played in the *corruscations* of her returning health and spirits, with the freshness of the morning of her existence, when her elastic thoughts first woke upon the scene of her future eminence and the world's realities and excitements."—Vol. iv. p. 206.

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2. *The Life of Bishop Heber.* By Thomas Taylor. Hatchard and Son.

A BIOGRAPHY could hardly fail to be attractive, which has for its subject the lamented Reginald Heber—a man of peculiarly fine mind, of eminent attainments, and of earnest piety, who was cut off by the mysterious hand of an inscrutable Providence in the prime of life and the mid career of usefulness. His sun, indeed, has gone down in its meridian,—but so strong a light has incircled his memory, that we could scarcely expect any large accession to be made to it by the present, not unskilful or unworthy, compilation.

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3. *Remains of J. F. Longmire, with a Memoir.* London. Simpkin and Marshall.

THIS volume is far more interesting than the generality of such tributes to the memory of the departed. The memoir is able as well as affectionate. For us it has a peculiar charm, as it breathes of Oxford,—giving an account of its present state, and vividly representing the kindness and diligence of its tutors. Of the Remains, the essays are, we think, the best part: they are really clever and display a philosophical bent of mind. Mr. Greswell was right in saying that metaphysics were the late Mr. Longmire's forte. For so young a man he evinces a great command of ideas and language in that wide domain of ontology which is now so little cultivated in England. The following account of his tastes and intentions contains a hint which may deserve consideration:—"The subject on which he was most anxious to enter, was the application of metaphysics to religion: believing, as he did, that all genuine science must be in perfect accordance with Scriptural truths, it appeared to him that much might yet be done to evince their connection, and he had already begun in his mind to pursue an independent line of reasoning on the subject. Besides this, he expressed a desire to engage in the composition of a work on ethics, which he thought was still a desideratum."—p. 78. Many of the verses are sweet and pretty; but on the whole they seem to exhibit feeling rather than power; and do not exceed, although they may touch, the average standard of Oxford prize poems.

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4. *Memoirs of the Rev. W. H. Angas.* By the Rev. F. A. Cox, LL.D. London. Thomas Ward and Co.

How strangely misplaced in such a publication is the historical notice of the House of Angus, with an account of the change in the manner of spelling the name! What have these worldly vanities to do with the memoirs of a Christian labourer—"*an ordained missionary to sea-faring men?*" Of missions, by the way, and sea-faring men, there is but little in the book; but there are some rather interesting particulars interspersed relative to the Baptists and their churches in various lands. At the end is subjoined a collection of nautical aphorisms, some clever, some in very bad taste.

SERMONS, CHARGES, AND OTHER WORKS OF PRACTICAL DIVINITY.

1. *A Course of Sermons for the Year.* By the Rev. Charles Girdleston, Vicar of Sedgley. Rivingtons.

The substance of these discourses is excellent; not so much from any peculiar depth of theology, which their nature did not require, as from their eminent soundness and spirituality. The style,—impressive, sententious, plain, familiar, quick, and broken into short sentences,—is well suited to any congregation or any domestic circle. The chief characteristics of the work are earnest piety and simple strength of diction; but the contents are so various, that we are quite unable to give an analysis of the sixty sermons which the two volumes contain.

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2. *Memoir of the Life, and a Selection from the Letters of the late Rev. Henry Venn.* Hatchard and Son.
3. *Miscellaneous Sermons of the Rev. Francis Close.* Vol. II. Hatchard and Son.

We put these two books together; because the one, which contains the memoir of the elder Venn, and also notices of several of his fellow-labourers, presents a vivid and trust-worthy account of the rise and progress of the present evangelical school in the Church of England: the other gives, in a series of sermons, a faithful exposition, we believe, of the doctrines of the same school. In this point of view, the volumes appear to us so interesting, that we shall probably return to a more detailed consideration of them in conjunction with other publications of the same class.

4. *The Corner Stone, or a Familiar Illustration of the Principles of Christian Truth.* By Jacob Abbott. Seeley and Sons.

An English reprint of a volume, by the author of the "Young Christian," and intended as a sequel and counterpart to that work, which has already been introduced to religious readers in England, under the auspices of Mr. Cunningham, and treated with distinguished favour. "*The Corner Stone*" is written, not with any conspicuous force of logic or closeness of connection, but with an eloquence of feeling which may recommend it to the heart. Contented to award this praise, we will not be tempted to discuss doctrines by a production which makes no pretension to be elaborate and argumentative. There is a preface by Dr. J. Pye Smith, in which that learned man—to whom we would willingly say "*qualis cum sis, utinam noster esses,*"—is wise enough to speak about "*the inseparable, domain of theology and religion.*"

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5. *Griffith's Spiritual Life.* Cadell and Co.

Without entering into contested *minutiæ*, we would say of this volume, that the pathos and unction of piety with which it is written might touch the levity of the careless, while it cannot but affect, with the highest gratification minds attuned to its perusal by Christian habits and dispositions.

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6. *Lectures in Defence of the Church.* By Samuel James Allen, M.A. Rivingtons.

7. *Ecclesiastical Establishments not inconsistent with Christianity.* Second Part. By William Hull.

Both these defences of the Church are good in their way. Mr. Allen's is much the longer and more elaborate. The other has, perhaps, more pith and point. Mr. Hull is a clever man, who writes good, forcible, sterling English. As far as this pamphlet goes, there is hardly a word in which we do no agree with him; and there are many pages which, if we had room, we should be glad to quote.

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8. *Appleyard's Lectures on the Liturgy.* Hatchard and Son.

We can safely recommend these Lectures, as short, easy, and judicious; and sometimes rising to an unaffected earnestness and vigour of expression.

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9. *The Sacrament of Baptism considered and explained.* By the Rev. Henry Hake. Hamilton, Adams & Co.

A sound plain practical treatise, in a cheap form, upon a very important subject.

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10. *A Help to Self Knowledge.* By the Rev. Robert Yorke, A.M.

A pious, though brief and and not very profound, manual; simple and useful.

11. *Divine Breathings; or a Pious Soul thirsting after Christ.* London. Ward & Co.

The worst part of this little book is its affected title. There are many things in its contents which cannot be read without pleasure and edification.

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12. *Essay on the Habitual Exercise of Love to God, considered as a Preparation for Heaven.* By Joseph John Gurney. London. Seeley & Burnside.

The subjects treated by Mr. Gurney are such as can never be matter of contemplation too frequent or too intense. The manner in which he deals with them both shows that he feels their importance, and is calculated to inspire a similar feeling in the mind of his readers.

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13. *The Shepherd and his Flock.* A new edition, considerably enlarged. Thomas Ward & Co.

If we rightly understand the preface, it informs us that "the last edition of this work was the thirtieth, and that more than 100,000 copies have been circulated." In the present endeavour we are told, "the pictorial representation is considerably augmented and improved," (what in the world must it have been before?) "the subject entirely re-arranged, re-written, and greatly amplified; and the most *befitting* form and style have been selected for it." Accordingly, "the golden crook, leaning against the Shepherd's shoulder, represents the Gospel of Christ." "That Lamb in the Shepherd's bosom," continued Mr. Smith, resuming his subject, "represents a sinner just born again;" with much more in the same strain. We must confess that these allegorical delineations, unless done with the most consummate skill, are not at all to our taste; and even then, perhaps, they are of very questionable utility.

Charge of the Bishop of Lincoln to the Clergy of his Diocese.

It is rather a recommendation than an objection, that a large proportion of this excellent address has a peculiar reference to the bishop's own diocese. The whole, we need hardly add, is impregnated with sterling piety, unaffected wisdom, and genuine moderation. In comparing the two charges, it is strange that we find little real difference between the expressed opinion of the Bishop of Lincoln and the Bishop of Chichester; if we may judge from his lordship's charge to the Archdeaconry; to which are added some very useful directions to candidates for holy orders.

We can only afford a general notice of commendation, although it is poor and scanty justice, to the Bishop of Derry's eloquent sermon in aid of the "Royal Dispensary for Diseases of the Ear;" to the sound and able charge of Archdeacon Hodgson; and to the visitation sermons of Mr. Spencer Cobbold and Mr. C. H. Lutwidge. This latter, however, we must confess, reminds us how difficult a thing it is for a young incumbent to advise his clerical brethren, without having at once the appearance of apprehension and conceit. It would be a more delicate task to give, without offence, a fair character of Mr. Peter Hall's two sermons on "present and complete salvation in the Son of God," where, by way of example, we find such equivocal sentences as the following: "By the same Spirit *God begets the Sinner*, and he is born to a new and Spiritual Life." There are also sermons by other writers of the same school, which we cannot stop to particularize. Most of all, however, do we regret that we must pass over the admirable discourse, with its valuable notes, by the Bishop of Barbados, in behalf of the two sister societies, for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts.

PAMPHLETS AND MISCELLANEOUS PRODUCTIONS BEARING UPON RELIGION.

A Letter to the Bishop of London on the Present State of the Society for Promoting Christian Knowledge, &c. Rivingtons.

The object of this temperate and well-written address is to recommend the institution of district and subordinate committees in the metropolis and the suburbs, as in other parts of the kingdom; and to show that "a machinery is still required, which shall combine the objects of a great Society, providing for the demands of the whole British Empire, with those of a metropolitan association, designed to pervade the capital with its local benefits." As we have no doubt that the suggestion will meet with due attention, we shall not now offer any opinion as to its practicability or impracticability, its necessity or its superfluousness.

"*A Case of Clerical Oppression, &c." imputed to the Beresford Family.* By Rev. Thomas A. Lyons, A. M. Ridgway and Sons.

We should feel more compassion for Mr. Lyons, if his pamphlet had been written in a more temperate and charitable spirit. The facts, after all, lie in a very small compass. The incumbent and the curate differ as to a matter of parochial administration. They cannot work comfortably together. One must go. If one, *which?* This we say, as between man and man:—on other points of ecclesiastical discipline which are involved, we have no space to enter.

A Remonstrance addressed to the Lord Bishop of London. By a Member of the Church of England. Ridgway and Sons.

The subject of this remonstrance—which is sharp but not disrespectful—is the panegyric passed by the Bishop of London, in a note appended to his late Charge, upon a pamphlet signed L. S. E. qualified, however, by the remark that it was "set forth with a little too much warmth of invective against the Dissenters." We have ourselves had occasion to animadvert upon another effusion of Mr. Gathercole, alias L. S. E.; and it is but fair to say, that, although the letters are, in some parts, intemperate enough, they are, on the whole, mere milk and water, in comparison with the speech.

The Eton Question reconsidered. By an Etonian, A. J. Valpy.

A Pamphlet somewhat too discursive, but cleverly and elegantly written, on a matter which forms a branch of that vast subject, the importance of which cannot be too highly estimated, namely, the education of the higher and middle classes of the country.

The Oriental Annual, &c. for 1835. Bull and Churton.

A BEAUTIFUL work, superior, we think, both in the plates and the letter-press to its predecessor of last year.

1. *Bagster on Bees. With a Description of the Ladies' Safety Hive.* Illustrated by Forty Wood Engravings.
2. *Spiritual Honey from Natural Hives.* Samuel Bagster. London.

THE former of these works—which have reached us together—relates to the natural history and proper management of bees; the other is, as it were, an improvement of the subject to spiritual purposes; and was first introduced to public notice by the Rev. Samuel Purchas almost two centuries ago. Each is interesting and even entertaining in its way.

SACRED POETRY.

Verses for Pilgrims. By the Rev. C. T. Yorke, Rector of Shenfield, Essex. William Crofts, Chancery Lane.

WHY is this little volume called "*Verses for Pilgrims,*" and why separated into four quaint and fantastical divisions? It has few pretensions to vigorous originality of thought, or accuracy of rhyme, or polished elegance of diction; but it breathes a spirit of devotion, and seems written from the heart. Some portions, if they have not much of the Pindaric fire, may boast of a more than Pindaric obscurity.

In this place, we ought also to return thanks for a Pocket-book called "The Family Almanack;" which contains some pretty verses under the very affected title of "*Daily Manna.*"

Our intended strictures upon some Psalms and Hymns, which are used in certain Churches and Chapels, and circulated, we believe, with a wide distribution, we are once more under the necessity of postponing.

ILLUSTRATIVE WORKS.

HERE—for we must not digress to praise such works as "Switzerland, by Dr. Beattie and Mr. Bartlett"—we can only mention once more the Illustrations of the Bible, which have been so often a theme for our eulogium. Nor must we fail to note the labours of a man, who deserves every encouragement:—we mean Mr. Mimpriss, whose pictorial and skeleton charts can hardly fail to be acceptable to all who read and love the Bible—whether teachers or learners, whether young or old.

AMERICAN PUBLICATIONS.

The Literary and Theological Review, conducted by Leonard Woods, jun. New York.

WE mention this work because, in point of fact, it is not so much a review as a collection of literary and theological dissertations. Whether it is popular, or too theoretical to be popular, we cannot say; perhaps, it would be more useful as an emanation from the press, if it wore less the appearance of the pulpit. But it contains papers of considerable merit and interest; it enters deeply into the phisophy, so to speak, of Christian theology; and, on the whole, it may be regarded as a favourable specimen of the workings of American mind and the state of American knowledge.

By the way, it is very creditable to the American press that it supports two respectable periodicals which have for their express and almost exclusive object the inculcation of *peace.* They are called " The American Advocate of Peace" and " The Calumet."

In speaking, however, of American literature, and more especially of American theology, we cannot help giving one friendly caution to authors and editors on the other side of the Atlantic. It is matter neither of surprise nor of blame, that American clergymen should enrich their style from the exhaustless treasure-house of our English theology; and, in many cases, they could do nothing better than adapt to their congregations the glorious works of our old divines. But then these borrowed beauties should not be printed as the original lucubrations of Transatlantic writers; and, least of all, should they be sent over, as such, to England, where we cannot but smile at the importation and re-appearance of our old friend with scarcely so much as a new face. One example will explain what we mean; and we therefore shall only recur to Dr. Wharton's Remains. It would be a poor triumph to set the passages side by side;—but, if Bishop Doane will do us the honour of collating and comparing at our request, he will see that the Sermon, inserted among those of Dr. Wharton, on " *The Uncertainty of Life,*" is merely a *transcript,* of course somewhat curtailed, of two magnificent discourses by Isaac Barrow on " The Danger and Mischief of delaying Repentance." In fact, although the texts are different, and Dr. Wharton has put a few words at the beginning and the end, the sermons are *actually the same.* By the way, Dr. Dibdin has admitted into the " Sunday Library," a discourse by Bishop Hobart, which is *also* little more than these very sermons of Dr. Barrow, with the matter somewhat transposed, altered, and abridged. In the present case, we would not impute even a shadow of moral obliquity; nor, in truth, is there any thing but a natural and venial mistake. The Sermons were published after the author's death by a most able and intelligent editor, who has merely fallen into one of those slips and oversights to which all men are liable. May our own be forgiven! Still it is well for American writers to know that there is some peril in yielding to a temptation which it must be most difficult to resist. We know of many more gigantic and culpable plagiarisms much nearer home.

There are still many other publications before us, worthy of mention and recommendation, such as the new edition of " The Governor," by Sir T. Elyot, and Mr. H. N. Coleridge's " Observations on the Classic Poets." But we have no room to say more;—only we cannot close our present number without wishing, in the good old fashion, that, by the tutelary blessing of Providence, the year on which we are now entering may be a happy new year for ourselves and for our country, and that the events which occur in it may conduce to God's glory and the good of mankind.

London: Printed by C. Roworth and Sons, Bell Yard, Temple-Bar.

THE

BRITISH CRITIC,

Quarterly Theological Review,

AND

ECCLESIASTICAL RECORD.

APRIL, 1835.

Art. I.—*Remains of Alexander Knox, Esq.* London: Duncan and Cochran. 1834. 2 vols.

In our last number, we laid before the public some account of Alexander Knox,—his life, his habits, his peculiar turn of thought, his intimacy with Bishop Jebb, and his influence in the formation of that distinguished prelate as a theological writer and thinker. But we abstained, for the time, from any thing like a discussion of his opinions; and we did so, in anticipation of the volumes now before us. He, now, being dead, speaks for himself, in a manner much more distinct than could be expected in the form of a hasty and desultory correspondence. His speculations, now, assume a shape more definite and tangible than before. Letters, indeed, we have, among the contents of the present publication; but letters, which, for the most part, have the character of Dissertations, with little or no admixture of the ordinary ingredients of epistolary communication. It appears, indeed, that the "Remains" are, themselves, to be considered as unfinished productions. They never received the last hand of the writer. But, so far as we can judge, the most careful revision of them, by the author himself, would have effected no *material* change in the exposition of his views. His propositions might, perhaps, have been, in some instances, more carefully limited, and his expressions, occasionally, more scrupulously weighed and measured. But, on the whole, there is reason to believe, that the world is now, as to all essential particulars, in full possession of the doctrines and opinions, which he was in the habit of inculcating on the circle of disciples who hung upon his lips.

In calling the attention of the public to this work, we must keep in mind that our limits are but scanty. Our brief and fugitive pages are wholly inadequate to the office of duly representing, or discussing, the variety of original, and, (as it may be thought by some,) rather adventurous notions, which peopled the mind of Alexander Knox. We must, accordingly, be satisfied with a selection of one or two of his more conspicuous peculiarities; among which, none are more remarkable than those to which we have already adverted in our notice of his correspondence with Bishop Jebb,—namely, his views on the subject of justification by faith, and his speculations relative to Divine Providence.

And, here, perhaps we shall be pardoned if we pause, for a few moments, to offer—certainly with no captious or ungracious feeling—one general remark on the spirit and temper which often presides, somewhat too potentially, over the whole empire of divinity;—a remark, which is by no means directed against this or that system, exclusively; but applicable, more or less, to almost every school of Christian theology, from the days of Apostolic simplicity, to the present hour. Our belief, then, is, that, in nearly all ages, thoughtful and contemplative men have been, frequently, much more eager and ambitious than could be desired, to analyse God's method of salvation; to submit the truth, which is to make them whole, to a process of dissection, and of microscopic examination. The Gospel,—Alexander Knox observes,—is " medicine for the sick, and nourishment for the convalescent." And the way, with simple and faithful men, has, for the most part, been, gratefully to accept the medicine and the nutriment: and, being persuaded that there is no poison lurking in the compound, they take the whole together, without much careful scrutiny as to the manner of operation by which it is to purify and strengthen the inward man. Not so the men of meditation, and intelligence, and leisure. They must needs be looking, attentively and curiously, at the receipt, or the prescription; and they must become acquainted with the peculiar virtue of every ingredient; and they must anxiously speculate upon the effect which is to be wrought on the moral constitution, by this element, or by that. They must inquire how the beneficial qualities of the materials are to be heightened, and how their more doubtful tendencies are to be neutralized, by the combination into which they are brought. And it may be very gravely questioned, whether all this busy, tampering, inquisitive sort of propensity, has been uniformly favourable to the success of the proposed *treatment?* An earthly physician would be well-nigh worried out of his senses, if all his patients were of this description. Fortunately, the great Physician of Souls is of more long-suffering and indulgence. But still, it may be doubted whether even He may not be, sometimes, *weary to bear with* the rashness and the impatience of them, who cannot endure the thought of remaining ignorant of any thing!

Now, we cannot help thinking that, among the "consummations devoutly to be wished," may be numbered, the introduction of greater simplicity into our theological speculations; a disposition to receive the kingdom of heaven more like little children; a willingness to believe and do as the Scriptures direct, in the full persuasion that our salvation will thus be wrought out, though we may not be able to discern, with entire precision, either how or why. Every one must recollect the saying of Bishop Butler,—"*How* "it is that the death of Christ has effected our redemption, there "are not wanting persons who have attempted to explain. But "I do not find that the Bible has explained it." Now we all know that Butler was no superficial or indolent inquirer! And, among the triumphs of his sagacity and his perseverance, may be reckoned his readiness to remain content with that amount of knowledge which Revelation has provided for us; his abstinence from all invasion of that inner sanctuary of truth, which may not be trodden by the foot of man, or, perhaps, of angels. Our profoundest and mightiest thinkers may, therefore, surely endure, without any sense of humiliation, a respectful recommendation to adopt the caution and the simplicity of this great man; and to carry with them the spirit of his saying into all their meditations and researches. If this had been uniformly done by the wise, and the scribes, and the disputers, many a waggon-load of ponderous divinity might have been spared; much weariness of flesh, much vexation of spirit, much acrimony of blood, much damage of Christian charity and peace, might have been happily prevented. In answer to the question, what is the work which the Redeemer has achieved for man, we should then have, probably, been content to learn, that, by the mystery of his incarnation and sacrifice, he has transferred man from a state of condemnation—(which is now his *native* condition)—into a state of trial. And, if it be inquired, how is man, in the present ruin of his moral faculties, to be "supported in all the dangers, and carried through all the temptations" incident to this state,—the answer is full of blessedness. He who redeemed us from the curse which was our melancholy birth-right, has likewise promised to send among us the Sovereign and Life-giving Spirit, to enlighten, and to comfort, and to strengthen us, and so to make the state of trial likewise a state of grace. And, lastly, should it be demanded, what is the personal and practical use which each individual is to make of these momentous principles, the reply will surely rush into every mind which waiteth humbly upon the Lord;—namely—that we must gird ourselves up for the race, as if the prize were to be awarded solely to the speed of him that runneth. We must fight the good fight, as vigorously, as if the victory were to be won only by the might of our own right hand. We must strive after perfection, as if perfection were a thing most certainly attainable by all; and yet, at the same time, we must watch, and pray, as if watchfulness and prayer were the whole duty and business of man. We must lift our eye to the hills, and strain after the help which cometh thence, as earnestly as if our own arms were withered, and our knees were palsy-stricken. We have, here, what may be thought, by some, a sort of moral paradox. But, even so, it is a paradox which, partially at least, has been familiar to mankind, in all ages of the world. The maxim, that God will aid them who are willing to aid themselves, has, at all times, been as familiar as a household word, in the mouths of the *children of this world;* unless, indeed, they have madly cast off all belief in a moral and providential administration of it. And why should *this proverb cease, that it be no longer used as a proverb* among the *children of light, the Israel of God?* To them, of all others, this maxim is invested with all the force and authority of an oracle. It is a saying, wherein is wrapped up the whole life and virtue of their Christian hope. Paradox, or no paradox, it cannot be too often or too earnestly contended for; since it never can misguide or confound the simple and the contrite ones; though it may, perhaps, supply abundant matter of doubtful disputation, to them that love the strife of words. It is a saying, which, if men had been content to receive it as little children, and constantly to keep before them, might, surely, have relieved us from the perils of a worse than Cretan labyrinth of controversies; a maze so utterly bewildering, that it might almost make us sigh for the guidance of some infallible authority on earth, to extricate us from the snares with which our footsteps are now encompassed and beset on every side.

We shall be greatly misunderstood, if it be for a moment suspected that these reflections have been prompted by any thing so absurd, or so pernicious, as a desire to repress the ardour of theological research. If, under the elder economy, the law of God was to be the subject of daily and nightly meditation to the righteous man, much more should the covenant established upon better promises call forth all the capacities and affections of the Christian. Our only object is to moderate the propensity to construct systems, and to institute schools, and to pry into operations and agencies, which, for aught that we can tell, may be as much " beyond the reaches of our souls," as the vital principle of the animal fabric is beyond the reach of anatomical investigation. It were, almost, to seek the living among the dead, if we should weary ourselves in an endeavour to detect the sovereign virtue, the celestial essence, of Christianity, by exploring the elements of scholastic lore and wisdom,—(valuable as these may be, if judiciously resorted to)—and, all this while, to forget that our Lord himself has pointed out unto us *a more excellent way*, —even that we *do the will of God*, to the full extent of our comprehension of it, in order to a perfect knowledge *of the doctrine*, whereby He will regenerate the world.

But to proceed with Alexander Knox; and, first, with his peculiar notions on the subject of justification. They were, what at this day will probably be stigmatized as absolutely Popish. This, however, was an imputation which moved him not. He tells us,—and tells us very wisely, as well as courageously,—that " he is " not to be deterred from candidly examining the countenance of " a doctrine, by seeing its back marked with the terrible word " POPERY." And he reminds us of the saying of Richard Baxter, —" I have long learned to know that Satan can even use the " names of Popery and Antichrist, against a truth." Popish or not, however, he contends that his doctrine is strictly conformable to the teaching of the ancient fathers. And, believing himself to be strong in their strength, he almost, if not altogether, renounces what is often called the forensic, or judicial sense of the term justification, and confidently holds it to imply the communication, or infusion, of an inherent principle of righteousness into the soul of man.

Now *Popery* is a name which, in matters of this sort, has quite as little terror for us, as it had for Alexander Knox. We think with him,—and with many other faithful Christians and patient inquirers,—that the spirit of ultra-Protestantism hath done much scathe in Christendom; and that, at this very day, we have quite as much to fear from it as even from Popery itself. Nay, more,—we apprehend that by a sort of violent reaction, it is driving many into the arms of Rome. Nevertheless, we must confess that the present is a question which we approach with feelings of very little satisfaction. It seems like opening, once more, the flood-gates of strife. The inquiry is one which, in times past, has produced interminable debate. " Many and divers opinions," says Antony Farindon, in the Preface to his Sermons, " have been broached concerning the justification of a " sinner, among the canonists, and confessionists, and others. " Osiander nameth *twenty;* and there are many more at this " day. After 1600 years preaching upon it, we do not well " agree. And yet we might well agree, if we would take it as the " Scripture has reached it forth, and not burden it with our own " fancies and speculations. And what necessity is there to ask " whether it consisteth of one or more acts, so I do assure myself " that it is the greatest blessing that ever God let fall upon the "children of men; or, whether it be perfected in the pardoning "of sin, or by the imputation of perfect obedience, or by the "active and passive obedience of Christ?—when it is plain that "the act of justification is the act of the Judge, and this cannot "so much concern us, as the benefit itself, which is the greatest "that can be given,—I am sure, not so much as the duty which "must fit us for the act!—My sheep hear my voice, saith Christ. "They taste, but trouble not, the clear waters of life. It is "enough for us to be justified. It is enough for us to be saved; "which we may, by pressing forward in the way which is plain, "and not running out into mazes of labyrinths and disputes, "when we too often lose ourselves in our search, and dispute "away our faith—talk of faith and the power of it, and be worse "than infidels—of justification, and please ourselves in un-"righteousness—of Christ's *active* obedience, and be, to every "good work, reprobate—of his *passive* obedience, and deny him "when we should suffer for him—of the inconsistency of faith and "good works in our justification, and set them at *as* great a dis-"tance in our life and conversation,—and, because they do not "help to justify us, think they have no concurrence at all in "the work of our salvation."

With thoughts like these before us, it is not very wonderful that we should sit down, much against the grain, to a discussion of the doctrine of justification. To the *single eye* of faith, the waters, indeed, are clear enough. But, somehow or other, when they are intently gazed upon by an over-curious eye, a light cloudiness begins gradually to dim their transparency, till, at last, they lose, to all appearance, their limpidness and purity, and become positively turbid. Now this is a sight which we love not to look upon; and therefore would gladly escape the chance of encountering it. The speculations of Knox, however, have compelled us to the adventure. And we have accordingly, (with as much belief in our own dispassionate impartiality as it may become human beings to entertain,) reviewed our own habitual persuasions relative to this important topic. We have also pored over commentators and critics, until our brain began to turn round. But, more especially, we have attentively re-perused the noble and masterly discourse of Barrow on Justification. And the result—we must honestly avow it—has been, that the notions of Alexander Knox appear to us at least partially erroneous.

With regard to Barrow, it must be remembered that he was not a man likely to be deterred by the name of Popery, or by any other name, from a faithful and intrepid prosecution of the truth. Neither was he one of those,—(respecting whom Knox professes to entertain so little hope,)—" who are acquainted with " St. Paul only through the interpreting medium of Luther, or of " Calvin, or of Dr. Owen," or of any of their school. The school of Barrow was guided by a very different spirit. It was the school of them who are the objects of Knox's cordial admiration, —the Latitudinarian Divines. Neither was Barrow among them who disregard the authority of the ancient doctors, as faithful witnesses and reporters of the sense of the primitive Church. We all know that his mind was a vast magazine of ecclesiastical and theological erudition; and that he held the early Christian writers in the deepest veneration. And yet Barrow does not scruple confidently to *affirm*, that " God's justifying doth, solely or " chiefly, import his acquitting us from guilt, condemnation, and " punishment, by free pardon and remission of our sins,—ac- " counting us, and dealing with us, as just persons, upright and " innocent in his esteem." And he further declares that, " to him " who considers the drift of St. Paul's discourse (to the Romans), " it will clearly appear, that *justification,—imputing righteous- " ness,—not imputing sin,*—and *remission of sin,*—are the same " thing; otherwise, the Apostle's discourse would not conclude " any thing."

Of course, we are not here contending that the question is to be decided by the affirmation of Barrow, or by the bare authority of any name, however illustrious. Thus much, however, we do say—that we could desire nothing better, towards the settlement of the point, than to see this discourse of Barrow's printed and bound up as an appendix to the volumes now before us. We earnestly and most respectfully recommend this suggestion to the attention of the editor. With all his admiration for the talents, and with all his affection for the memory of Knox, we are profoundly convinced that the victory of truth is much nearer to his heart, than any other consideration. If, therefore, another edition of the Remains should be called for, let Barrow's Sermon on Justification be subjoined to it, and form a part of it. The public will then have the whole case essentially before them. We can scarcely imagine that the issue could be doubtful. For ourselves, we can only say, that the arguments and statements of our mighty theologian appear to us to be absolutely irresistible.

This may possibly appear to the friends and disciples of Mr. Knox, a rather summary and indolent method of disposing of the question. But it is a method to which our limits positively compel us. A thorough examination of the whole subject, in all its bearings, would demand a treatise; as it has, indeed, already called forth treatises without number. But lest it should be imagined that we have altogether shrunk from an encounter with

Mr. Knox's reasonings, we shall select for consideration such of them as appear to us most worthy of notice.

According, then, to the views of Alexander Knox, if we rightly comprehend them—(of which we are by no means fully confident)—faith is the vital principle of Christian righteousness,—this principle can be infused into the soul by God alone,—and when it is infused, and not till then, the man is *made* or constituted *righteous* in the sight of God,—or, in other words, he is *justified*. Further, when a man is thus *effectively* justified, he cannot be otherwise than justified by *imputation*. God cannot but honour and approve his own work. In the creation, he said, *Let there be light, and there was light;* and then, he saw *that the light was good*. So, in the work of redemption, God says to the chaos of our fallen nature, let there be light, and there is light—even the light of faith, the grand *vitalizing* principle. And when once this light is actually given, he pronounces the individual to be a child of light. In other words, he *accounts* him to be righteous. So that, according to this scheme, God justifies man, first, by *making* him righteous; and then again by pronouncing him *to be* righteous, when he is actually made so. And the whole of this process is implied in the term justification.

Now if Mr. Knox, or his school, should insist on calling by the name of *justification*, the result of that Divine influence by which the principle of righteousness is implanted in the soul,—if they should *insist* upon this—we should be very little disposed to quarrel with them about such an application of the term, if *we* were the only parties to the dispute with him. To be sure, we might have our own opinion about this matter. We might be apt to fear that such a mode of speaking might introduce endless perplexity and confusion into this region of theology. But, nevertheless, we should be prepared to hazard, and to endure, much inconvenience, for the sake of peace. It so happens, however, that St. Paul is a party to the question. The point is, whether it ever entered the head of St. Paul, systematically, so to apply the term *justification*. We are strongly disposed to believe that it never did enter his head. But, for the full vindication of this belief, we really must be content to refer to the best and soundest treatises on the subject, and more especially to the Discourse of Barrow.

We collect from various parts of Mr. Knox's writings, that he finds it extremely difficult to imagine that God should ever declare any one to be righteous,—or account him to be righteous,—or deal with him as righteous,—save with reference to some moral quality inherent in that individual. Now, under favour, the question is, not what Mr. Knox finds himself able to imagine,

—not what any created intellect is able to conceive,—but what the Father of Spirits has been pleased to do and to reveal. And thus much is as certain as revelation can make it,—namely, that the Father of Spirits has been graciously pleased to ordain, and to prepare, a certain process, by which a depraved race might be restored to their capacity for eternal happiness; and that, at one step of that process, the individual (no matter, for the present, either how or why,) is to be presented before God, cleansed of all guilt, absolved from all antecedent sin, provided with a full amnesty for the past, and, so far, disencumbered for the race that is set before him. That this is one stage of the proceeding is indisputable. And whether this stage be denoted by the term justification, or by any other phrase, is, of course, a matter, in itself, altogether unimportant. It can signify but little whether we say,—Blessed is the man whose sins are remitted—or, blessed is the man to whom the Lord will not impute sin,—or, blessed is the man whom God hath *justified?* How or why it is that the remission or the *justification* has been effected by the one great and perfect sacrifice, is a thing, which the tongue of men or angels is unable to declare,—which it enters not into the heart of men or angels fitly to conceive. That it *is* effected, is out of all controversy with them who confess with their mouths and believe with their hearts, that Jesus is the Lord. And this being so, what,—we ask again,—can it matter, whether this part of the proceeding be designated by a phrase which imports that a man's former transgressions shall not be placed to his account,—or, by a phrase which denotes that he is accounted and dealt with as a person, up to that moment, innocent and righteous? What may be the precise sense in which St. Paul uses the words which we render by *justify* and *justification,* is of course a very proper and necessary subject for Biblical criticism. But, let that sense be what it may, it will still remain true, that when a man is admitted into covenant with God, he is absolved from past transgressions, and so far *accounted righteous.* If every syllable written by St. Paul had perished, this doctrine, at least, would have survived the wreck; for it is a doctrine which pervades the whole body of the Scriptures. So that, to any teacher whatever who should say, *how can these things be?* we might fitly reply in the words of our Lord,—*Art thou a Master in Israel, and knowest not these things?*

It should here, however, be kept in mind, that (as we have already seen) the forensic, or *reputative,* sense of the term *justification,* is not altogether repudiated by Mr. Knox. Indeed, it is impossible to imagine how it could be repudiated by any one who retained the XIth of our Articles in his system of theology; the Article which says, " We are *accounted righteous* before God,

" only for the merit of our Lord and Saviour Jesus Christ, by (or " through) faith." Mr. Knox allows that " the supposed error " of the Fathers" (the error imputed to them by Joseph Milner) " did not imply that justification contained in it no reputative " idea. They could not read the New Testament without the " conviction, that, (though in some instances, as Rom. vi. 7, " and Rev. xxii. 11, it may demand, strictly, a *moral* interpreta- " tion;) yet, *it very often, and for the greater part, implies what* " *God, in his gracious reckoning, esteems us to be*, as well as what, " by his Almighty energy, he makes us to be." And, again, " The Church of England appears to me, without in any respect " deviating from the line of the Fathers, to have, usefully and " scripturally, advanced onwards, by recognizing the reputative " as well as the efficient part of justification; the approbation of " the work wrought, as well as the operation which works it. I " conceive what is said of justification, in the various parts of the " New Testament, cannot be adequately understood, if both " notions are not kept in view. Nor, I should think, in almost " any instance, can the term be rightly apprehended, if the one " notion be not combined with the other." To all this we have only to say, that, if these notions *are* inseparably combined together in the word of God, let no man dare to put them asunder. We cannot, however, forbear to remark, that (even if this were so) there would be something most strange and unaccountable in the proceeding, which should fix upon the subordinate and secondary sense of a most important word, and make it prominent, as the subject of a distinct article, in a solemn and national confession of faith. In order to make our meaning clear, we will resort to the illustration of Mr. Knox, above adverted to. Let us, then, suppose that the 1st Article, after affirming that there is one true and living God, the maker of all things, visible and invisible, had subjoined, that He had pronounced every thing that he had made to be very good; the latter assertion might, even in that position, have appeared almost superfluous, and somewhat out of place, in a collection of dogmatic propositions. But, how inexpressibly odd would it have looked, if, instead of this Article, or separately from it, another had been introduced, to the effect that all things, visible and invisible, were pronounced to be very good, by the one true and living God, who is the maker of them! And, we may add, how profound would be our amazement, if we were told, that the very same expressions which signify God's approbation of his own perfect work, denote, in their primary sense, the act of creation itself! " If," says Dr. Hey, " we are " *made* righteous by the righteousness of Christ," (or in any other way,) " we may, or must, be *accounted* righteous: though it may

" not be certain, conversely, that, if we are *accounted* righteous, we " must be *made* so."* And we find it very difficult indeed to believe, that the framers of our Articles would have introduced into their compilation, as a distinct proposition, any thing so comparatively obscure and nugatory, as the naked assertion of our reputed righteousness, *if* they regarded it merely as the consequence of our imparted and inherent righteousness. It does appear to us, that, if their views had been coincident with those of Mr. Knox, they *must* have framed this Article differently. Had they been desirous of representing the whole *mind of the spirit*, as understood by Mr. Knox, they, surely, *must* have written somewhat to this effect: " It is solely by the Divine grace and " mercy, and through the merit of Christ, that we are either *made* " righteous, or *accounted* to be righteous, in the sight of God." This they have not done. That " we are *accounted* righteous, " &c." is made by them a distinct, independent, and substantive assertion. It is not put forth in the form of a sequel, or a result, of something antecedently expressed, or clearly and fully understood. And our inference is, that the judicial and forensic sense of the word *justification* was, here, solely and exclusively in their thoughts.

In reply to the objection, " that, to suppose justification to have " an *efficient* sense, as well as a *reputative* sense, is to confound " it with sanctification," Mr. Knox observes, " This is a wonder- " fully common idea! But I apprehend that it rests on this pure " mistake,—that sanctification is a general term for all inherent " goodness wrought in us by the grace of Christ. On the con- " trary, I am persuaded it is a *distinctive* term for goodness " grown into, or growing into, maturity. And I apprehend, that, " among all the preliminary knowledge necessary to the bene- " ficial reading of the Scripture, none is more important than an " accurate idea of this distinction, and of the weight attached to " it."

The manner in which Mr. Knox labours to establish his own distinction between justification and sanctification is as follows: —The division of virtue into two degrees, was an established theory among the Jews. According to their maxims, *justitia propriè dicitur, in iis quæ jure facimus: benignitas in iis quæ præter jus:* words which appear to us to imply little, if any thing, more than the distinction which we sometimes hear of, at the present day, between duties of perfect and imperfect obligation. But, then, we are told that this same distinction was recognized by St. Paul in Rom. v. 7, *scarcely for a righteous man,* (ὑπὲρ δικαίου), *will one die: yet, peradventure, for a good man,* (ὑπὲρ τοῦ ἀγαθοῦ), *some would even dare to die.* We are, further, reminded that there is often found in Scripture a correlative classification of the bad. “On the virtuous side, the lower degree is uniformly δίκαιος (righteous), and the higher degree, either ἀγαθὸς (good), or ἅγιος (holy); while, on the opposite side we have ἀσεβῆς (impious), and ἁμαρτωλὸς (sinner), 1 Pet. iv. 18, quoted from Proverbs, xi. 31, Septuag.; and also in Ps. i. 1, Septuag. We have ἄδικος (unrighteous), and ῥυπῶν (filthy), Revel. xxii. 11.” And, lastly, “we have that remarkable distinction” (a distinction so remarkable, that, we apprehend, some of our readers will scarcely believe their eyes when they see it produced for the present purpose) between them *that sleep in the night, and them that are drunken in the night!*—(1 Thess. v. 7.) “In two of the passages just referred to,” continues Mr. Knox, “we have a luminous exhibition of the entire classification, first, in that beautiful sentence of the Sermon on the Mount,—*For He* maketh his sun to rise on the evil and on the good, (ἐπὶ πονηροὺς καὶ ἀγαθοὺς); and sendeth rain on the just and on the unjust, (ἐπὶ δικαίους καὶ ἀδίκους): and, secondly, in a part of the concluding speech of our Saviour in the Apocalypse: He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.” “These instances,” says Mr. Knox, “seem to me to settle the point, and to mark the true difference between *justification* and *sanctification:* and to imply, that, exactly as sanctification is the state of the holy, so justification is the state of the righteous.”—(vol. i. pp. 274, 275.)

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* Hey, b. iv. art. ix. s. 15.

We know not what satisfaction these speculations will afford to our readers. To us, we avow, they appear to contain nothing to shake our reliance on the doctrine usually received among Protestants, or to establish that which Mr. Knox would substitute for it. According to what is called the forensic scheme, when God receives us into covenant with himself, he mercifully esteems and reputes us just and blameless, as to the past. He also graciously provides us with the means of advancing, from mere blamelessness, to a state of exalted moral excellence; and the whole of this latter process, throughout all its stages, may, with most unquestionable fitness, be denoted by the term *sanctification,* in reference to its end and aim; which end is, to make us a peculiar people, zealous of good works, and *holy unto the Lord.* In all this, we can see nothing which tends to confound the distinctions, contended for by Mr. Knox, between the various gradations of moral and spiritual attainment. There *must* be reputed righteousness, in order that we may be absolved from the punishment due to past transgression, and introduced into a state of reconciliation with God. And there *must* be a principle of righteousness infused, in order that we may, not only continue and abide in the goodness of God, but also go on towards holiness; so that our light may shine more and more unto the perfect day. And, although they may visit us hand in hand together, nothing can be more distinct, in their own nature, than the pardoning mercy and the sanctifying grace. Nothing can be more natural or fit than that they should be marked by distinct and appropriate terms. And nothing can well be more likely to produce confusion than any attempt to disturb that appropriation. " Inherent *unrighteousness*," says Barrow, " may be *consequent* of condemnation; and inherent *righteousness* may be connected with justification; but neither *that* nor *this* may *formally* signify those qualities respectively. As the inherent *unrighteousness* consequent upon Adam's sin, is not included in God's condemning; so, neither is the inherent *righteousness*, proceeding from our Saviour's obedience, contained in God's justifying men."

Besides, we cannot but think it a very unsafe proceeding, to build up a theory, or a scheme of doctrine, upon a foundation so loose and shifting as the nice and delicate distinctions of language. We have little doubt that a slight inspection of Lexicon or Concordance would speedily demonstrate the sandy nature of the ground upon which Mr. Knox has here so confidently reared his structure. For instance,—in Matth. xiii. 49, we are told that the angels shall *sever the wicked from among the just*, (πονηροὺς ἀπὸ μέσου τῶν δικάιων). Here the characters opposed to each other are the πονηροὶ and the δίκαιοι; whereas, according to Mr. Knox's scheme, the opposition should have been between the πονηροὶ and the ἀγαθοὶ, or the ἅγιοι. In Heb. xii. 23, we find, among the company of heaven, the *spirits of just men made perfect*, (δικάιων τετελειωμένων); or, as it might be more correctly rendered, *the spirits of the martyred just ones*. And, *the Just One* (ὁ δίκαιος), we know, is an appellation ascribed to the Saviour himself. But, without searching for further instances, we must observe, once for all, that Mr. Knox's fine imagination and subtle understanding were too apt to betray him into a very hazardous reliance upon these shadowy refinements. Of this we have the following notable instance (among several others), in his Letter on Justification. In speaking of Matth. v. 45, he says,—

" I cannot quit these two passages without observing how exquisitely, in the former, our Saviour adjusts each power of nature to each class of

> characters. The sun to the higher class, the rain to the lower; as if the righteous, or justified, needed to be made grow; but the good, or the sanctified, were to be ripened and exhilarated. And might we not pursue the analogy with wonderful success? for, in nature, both these operations are from the sun; the light directly from his orb, the rain indirectly from his influence, in raising the vapour; and, correspondently, in the moral system, the word made flesh is full of grace and truth; the first, (like the rain in the natural world,) to work as by a vegetative power; the second beaming directly, like rays from their source, and supplying illumination, invigoration, and perfection, to capable recipients, in proportion to their capacity—*ἁγίασον αὐτοὺς ἐν τῇ Ἀληθείᾳ σου· ὁ λόγος ὁ σὸς Ἀλήθειά ἐστι.*
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> "My observation on the latter passage is merely that the expressions which belong to the evil class strongly convey an active idea; while those which belong to the good class no less emplatically describe passiveness; as if to mark that man is the real author of his own woe, but that God only can be the author of his happiness."—vol. i. pp. 275, 276.

Such are the visions which the heat of a powerful imagination could raise out of these beautiful but very simple words; the plain and obvious import of which is purely to declare, that, in this present world, the ordinary bounties of Providence are indiscriminately distributed!

The pages of Mr. Knox abound in discussion relative, more especially, to the import of the word *δικαιοσύνη*; which, as he maintains, like all other words which end in *οσύνη*, must signify an inherent moral principle, and never can signify any thing else. With regard to this, and to a multitude of other matters in these volumes, we *must* again refer to the commentators, and the critics, and the lexicographers. From any school of criticism, which assumes the uniform consistency and symmetry of language, we *must* appeal to the notorious varieties of peculiar and idiomatic usage. We *must*, further, protest against the practice of trying the phraseology of the New Testament by canons, which, if applicable at all, are applicable only to pure and classical Greek. All this our limits absolutely compel us to do in brief and general terms, without plunging into an almost bottomless pit of disquisition. We cannot, however, avoid noticing one *tentamen* of Mr. Knox, which shows, we think, that philology was not altogether his strongest point. He fancies that he perceives a broad distinction between the words *σωφροσύνη* and *σωφρονισμὸς*. The former, he contends, implies the principle of sobriety; the latter, the *act of being sober!* Now, nothing, we apprehend, can well be more certain than this,—that *σωφρονισμὸς*, if *actively* taken, must signify the discipline or training by which the mind is formed to sobriety, or moderation; and that, if passively taken, it must signify the moral result of such discipline, and its effect upon the mind and character. And the difference between this result, and the state or quality indicated by *σωφροσύνη*, is so extremely faint, that, we must confess, it most severely tasks our obtuse perceptions.

We must, further, take the freedom of apprising the followers of Mr. Knox, that their master has fallen into another critical error, of no ordinary magnitude, in his reasonings on that thorny chapter, the fifth of St. Paul to the Romans. In expounding the 18th and 19th verses, he observes that the *general* benefit obtained, *once for all*, is spoken of in the 18th verse. "The offence " of one, or the one offence, involved 'all men' in liability to " condemnation. *Even so* (it is the Apostle's own expression, " and most plainly marks co-extensiveness of effect) the righteous" ness of one, or the one righteousness, confers on 'all men' at " least a possibility of justification. All are asserted to be bene" fited; and less than a possibility of justification would not be " a benefit." He then adds, that " the 19th verse states much " more than liability in the one instance, or possibility in the " other. It describes, in both instances, an effect actually pro" duced; *and it, accordingly, takes a more contracted circle.* It " was *all men* in the preceding verse. It is here, *many.* As *by*, " or rather, through, *one man's disobedience*, MANY *were made* " *sinners, so, through the obedience of one, shall* MANY *be made* " *righteous.*" Now, if Mr. Knox had, fortunately, consulted the tenth Sermon of Bentley, he would have seen that he was here supporting his exposition purely upon a defect in our Translation of the New Testament. Bentley contends, (as it appears to us, irresistibly,) that, in this whole chapter, τοῦ ἑνὸς should have been rendered *the one*, and οἱ πολλοὶ, *the many*. " The English reader," he says, " would then have seen, what several of the " Fathers saw and testified, that οἱ πολλοὶ, *the many*, in an anti" thesis to *the one*, are equivalent to πάντες, *all*, in v. 12; and " comprehend the whole multitude, the entire species of man" kind, exclusive only of *the one*. So, again, v. 18 and 19, of the " same chapter, our translators have repeated the same mistake: " where, when the Apostle had said, that, as the offence of one " was upon *all men* (εἰς πάντας ἀνθρώπȣς), to condemnation, so, " the righteousness of one was upon *all men*, to justification: " *for*, adds he, *as by* (τȣ̃ ἑνὸς) THE ONE MAN'S *disobedience*, (οἱ " πολλοὶ) THE MANY *were made sinners, so, by the obedience* " (τȣ̃ ἑνὸς) *of* THE ONE, (οἱ πολλοὶ) THE MANY *shall be made* " *righteous.* By this version the reader is admonished and " guided to remark, that *the many*, in v. 19, are the same as " πάντες, *all*, in v. 18. But our translators, when they render it, " MANY *were made sinners*, *and* MANY *shall be made righteous*,

" what do they less than lead and draw their unwary readers into " error?"* If this criticism be correct, (and we believe it is generally held to be indisputable,) the 19th verse does not " mark a circle more contracted" than the 18th, but a circle of precisely the same circumference; and, consequently, whatever reasoning may be founded by Mr. Knox on the supposed difference of their dimensions, must, at once, fall to the ground. If, as Mr. Knox affirms, *justification* means the actual infusion of inherent righteousness, and nothing else, it is a blessing which belongs not merely to *many*, but to *the many*—to the mass and multitude of mankind—all of whom were (in some way or other) *constituted* sinners by the transgression of Adam. This, of course, is a proposition too monstrous to be maintained. Until, therefore, we have seen better reason to the contrary, we shall be content to believe, as our forefathers have believed before us, that the words " *shall be* " *made*, or constituted *righteous*," refer to the general absolution —the potential deliverance—the blessing of a release from the imputation of sin; in short, the remission which was obtained for all, without distinction of family, or tribe, or nation; and which is within the reach of all, if all would come to Christ, in faith and repentance.

In further warrant for the " *contraction of the circle*" marked out in v. 19, Mr. Knox maintains that the word ἀμαρτωλὸς is an epithet by no means applicable, indiscriminately, to all mankind. The term, he says, denotes " a higher class of irreligious men; " that is, such as are not only negatively, but positively, vicious. " To say, therefore, that through the disobedience of one, many " were made sinners, is *not* to assert the *universality*, but to " prove the *virulence* of the original contagion; and, by implica- " tion, to enhance the energy of that counter-influence which was " to introduce rectitude into the place of such full-grown pra- " vity."—(vol. ii. p. 62). Now, we do honestly believe, that there scarcely ever was a much more baseless fancy than this. We are persuaded that, of all the terms used in Scripture to denote the moral imperfection of man, the word ἅμαρτωλὸς is the most general and comprehensive. We will take the first instance that occurs to us. *Depart from me*, said Simon Peter, *for I am a sinful man, O Lord!* (ὅτι ἀνὴρ ἀμαρτωλὸς ἐιμι). Now, who ever imagined that Simon Peter was a noted example of " full-grown " pravity;" a conspicuous instance of the " virulence of the ori- " ginal contagion;" or that he himself was here expressing more than a general sense of unworthiness? But there is one passage in the New Testament which seems to us to set the matter at rest; namely—*Christ Jesus came into the world to save sinners,* (ἁμαρτωλοὺς), *of whom I am the chief* (1 Tim. i. 15). It will hardly be denied, we suppose, that this *faithful saying* has a general reference to sinners of every grade, and of every dye; and if so, it is difficult to see why the word ἁμαρτωλοὶ should have an import less comprehensive in this passage to the Romans.

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* Bentley's Sermons, p. 332—334. Oxf. Ed. 1809.

But we must now proceed to one very important consideration. How,—it may be asked,—how is it, that the notion of forensic justification was unknown to the early Fathers of the Church? How was it, that this notion, if ever it was prevalent, went down so soon? How was it, that the doctrine buried itself in the first century, or thereabouts, and was never unearthed again until the period of the Reformation? That this was so, Mr. Knox feels himself almost entitled to assume, on the authority of honest Joseph Milner. If any man could have found that doctrine in the Fathers, Joseph Milner, it might seem, would be the very man to find it: for it was the very thing which, of all others, he was most desirous to find. And yet, from the end of the first century of his Church History, to the period of the Reformation, he is eternally deploring the obscurity and confusion of the Fathers of the Church touching this precious tenet, now so generally spoken of, as the *Articulus stantis vel cadentis Ecclesiæ.* "They commonly confounded justification," he complains, "with sanctification; though, in substance, they held the true "doctrine concerning it."

Now, it cannot possibly be disguised, that, in this particular, there is a stupendous difference between the physiognomy and complexion of the primitive theology, and that which imparts its most popular attractions to some considerable portion of our modern divinity. The only question is, whether this difference of complexion indicates a *radical* difference of temperament and constitution. This question is one of much interest and importance. It demands deep sagacity, great patience, and extensive research. We have neither space, nor time, nor ability, to do more than offer a few general, and we fear, (compared with the profoundness of the subject,) very superficial remarks.

On sitting down to the consideration of this matter, we opened Suicer's Thesaurus: and there, under the word Δικαιοσύνη, we found an array of some eight or ten passages from the Fathers, produced in support of the notion that it (δικαιοσύνη) implies the remission of sins, obtained by the merit of Christ's righteousness, which righteousness is imputed to us, through faith. And we have not the smallest doubt that, with only a single exception, Alexander Knox would claim every one of these passages for his own cause! That single exception is from Œcumenius, on

Rom. iii.; and there, it cannot be denied, the forensic notion transpires. His words are: *Δικαιοσύνη Θεοῦ,—ἡ παρὰ Θεοῦ διδομένη· ἡ, ἡ ἀπὸ Θεοῦ δικάιωσις, καὶ* ΑΘΩΩΣΙΣ, *καὶ ἀπαλλαγὴ τῶν ἁμαρτίων*: "The righteousness of God;—that which is given by God: or, the justification, and *indemnity*, and release from sin, which is from God." It is true that Œcumenius lived as late as the tenth century. But then, his works are, chiefly, a compilation from certain of the earlier fathers. All the other passages, however, which are cited by Suicer, are so far from being conclusive in favour of his own views, that they might, with nearly as much probability, be produced in support of the *moral*, or *effective*, sense of the word *Δικαιοσύνη*.

Under the word *Δικαιόω*, in Suicer, we find a similar ambiguity in the citations. Almost the only passage direct to the purpose —too direct to be explained away—is the first, which is from Justin, (Tryph.); *Θεὸς τὸν μετανοοῦντα ἀπὸ τῶν ἁμαρτημάτων, ὡς δίκαιον καὶ ἀναμάρτητον ἔχει.* "God holds, or reputes, him, who repents of his sins, as if he were righteous, and without sin." There is one passage, indeed, in Chrysostom, (merely referred to by Suicer,) which has a very forensic sound; though we are not sure that the school of Knox would consent to take it in the usual forensic sense. It is in Hom. xv. ad Rom. viii. 33, 34. *Θεὸς ὁ δικαιῶν· τίς ὁ κατηγορῶν; οὐκ εἶπε, Θεὸς ὁ ἀφεὶς τὰ ἁμαρτήματα, ἀλλ', ὁ πολλῷ μεῖζον ἦν, Θεὸς ὁ δικαιῶν. ὅταν, γὰρ, ἡ τοῦ δικαςοῦ ψῆφος δίκαιον ἀποφήνῃ, καὶ δικαςοῦ τοιούτου, τίνος ἄξιος ὁ κατηγορῶν.* "*It is God that justifieth; who is he that condemneth?* He "does not say, it is God who hath remitted our sins; but what "is much more, *it is God who justifieth.* For when the sentence "of the Judge declares a man just,—and the sentence, too, of "such a Judge,—of what account is the accuser?" To us, it appears that the declaration of the Judge is here introduced, merely as a public and authoritative proclamation of the sinner's pardon and absolution. Knox might, possibly, contend that it was something more; namely, a proclamation that the man was morally righteous; and not merely reputatively righteous, by virtue of the pardon.

These may serve as specimens of the indistinctness with which justification is often treated by the Greek fathers. Among the Latins, Augustine is not a whit better;—Augustine, the favourite and the oracle of honest Joseph Milner! "He perpetually "understands St. Paul's term to *justify*, of inherent righteousness, "as if it meant sanctification. Still he knew what faith in the "Redeemer meant: and those parts of Scripture which speak "of forgiveness of sins, he understands, he feels, he loves. But "St. Paul's writings, concerning justification, he understands not

" sufficiently; because the precise idea of that doctrine entered " not, *formally*, into his divinity."*

Now, here, we apprehend, is, virtually, the explanation of the whole matter; " the idea did not enter, *formally*, into his divinity." Neither did it enter, *formally*, into the divinity of the early Christian writers generally. But, (if persons who cannot pretend to have ransacked the Fathers for this express purpose, may be allowed to have any opinion at all about the matter), we have little doubt that the doctrine will be found to be perpetually *shining through* the texture of their writings; though it may not appear there, in any distinct and definite shape. " In former times," says Barrow, " among the fathers and the schoolmen, there doth not appear to " have been any difference or debate about this question: because, " as it seems, men, having commonly the same apprehensions " about the matters to which the word is applicable, did not so " much examine or regard the strict propriety of expression about " them. Consenting in *things*, they did not fall to cavil and " contend about the exact meaning of *words*. They did, indeed, " consider *distinctly* no such point of doctrine as *justification*; " looking upon that *word*, as used, in Scripture, for the expression " of points *more* clearly expressed in other terms. Wherefore, " they do not make much of the word, as some divines now do."† That this should be the case, will appear natural enough, when we further consider, " that (as every man hath some phrases and " particular forms of speech, in which he delighteth so), this term " is somewhat peculiar to St. Paul; and is hardly, by the other " Apostles, applied to the matter which he expresseth thereby. " They, usually, in their sermons and epistles, do speak the same " thing (whatever it be) in other terms, more immediately ex" pressive of the matter."‡ It is not at all surprising, that men, who were writing chiefly with a view to the moral elevation of their people—whose main object was to lay before their followers the various and unspeakable riches of Christ—it is not wonderful that they should cast their language, not in the mould of the most controversial and argumentative of all the sacred writings, but rather in that of the more artless and popular of the apostolic discourses. They, accordingly, withhold not the counsel of God, in the remission of sins. But they seldom consider this gracious step in the dispensation of mercy, apart from that, which, in the counsels of God, is its appropriate sequel,—namely, the advancement of the soul towards a conformity with the image of his Son. That they confound together justification and sanctification, is, we think, too strong and sweeping an assertion. It is, probably, nearer the truth, to say, that they rarely thought of the one as dissociated from the other. They felt strongly, that, to be justified, in the *mere* judicial sense, was but a small thing, *unless* it were promptly followed up by a progress towards the perfection of holiness. And, such being their feeling, it was to be expected that the very mention of *justice*, and *righteousness*, and *justification*, would give a powerful impulse to their thoughts, and carry them away, beyond the mere forensic sense, to a contemplation of the righteousness which is inherent, and of the peace which passeth understanding.

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* Milner, vol. ii. p. 462. † Barrow, Serm. v. on Justification. ‡ Ibid.

In this comparatively artless, *untechnical* state, theology is always apt to continue, until the days of controversy and warfare are come. But the trumpet must, *then*, no longer render an uncertain sound. Opinions must, then, be more regularly marshalled and arrayed. This was precisely what took place when the Arian controversy brought out the doctrine of the Trinity, in its present form. And this, too, was precisely what took place at the Reformation, when the controversy with the Papists gave to the doctrine of justification its present shape and *pressure*. And tremendous was the embroilment, and the effervescence, with which the hitherto quiescent elements of this region of divinity began to re-combine themselves. Of this we may find a very remarkable and somewhat amusing instance, in the debates, at the Council of Trent, relative to this article of justification. On the production of Luther's propositions, the confusion of the holy fathers was unspeakable. By this time, the notions of justification and sanctification had got into such close entanglement with each other, that the separation of them was a work which had never, for a moment, entered their thoughts. In the discussions on original sin, they had the assistance of the schoolmen. But, here, the schoolmen well nigh deserted them. And prodigious was the toil they had to undergo, first in understanding the sense of the Lutheran propositions,—then, in finding out the difference between those propositions and the doctrines of the schools,—and then, in discovering the grounds and reasons for that difference.* The strife of tongues was hot; and the debates were thorny, vexatious, and wearisome in the extreme. The Protestants set their faces like a flint against the whole of the ancient Ecclesiastical phraseology. The Romanists revolted from all innovation of speech, as intolerable and heretical. The interval between the parties was gradually widened by a fierce principle of repulsion: and the result is well known;—*anathemas* on the one side,—and, on the other, the cry, that *justification by faith* is the grand and decisive test of the decay or stability of the Church.

Whether the conflict which then arose between Romanists and

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* Paul, Conc. Trent. ad an. 1556.

Protestants, concerning this point, will, (under very mitigated circumstances), ever be renewed by Protestants among themselves,—is more than we can venture to predict. That the writings of Mr. Knox will occasion something more than a mere rippling upon the surface of this comparatively stagnant question, appears to us far from improbable. In spite of the freedom with which we have dared to canvass certain of his opinions, we hold it to be manifest that he was a man of no ordinary powers of mind, and of very extraordinary purity and elevation of character. The voice of such a man can scarcely fail to be heard throughout a considerable circuit. And, (as we remarked in our preceding Number), already there are symptoms of turbulent commotion. By some, we have no doubt, that he is given up as no better than a Papist. By others, he is pitied, as one who walked in the bewildering twilight, which glimmers in the debateable land, between the realms of darkness and light. For ourselves—we are sincerely conscious of our unfitness for the office of "*ransacking*" him; still more, for the office of pronouncing, with authority, on the soundness or unsoundness of his views. But, whatever may be our failure, we have, at least, one consolation,—a consolation suggested by Mr. Knox himself,—namely, that all is precisely as it should be! He has declared, in these volumes, his conviction, "that no writer, on this earth, is more misunderstood, or mis-"represented, than St. Paul:" but then he adds, "I am, however, "little less persuaded that the misconception has had its use, its "important use; and that the correction of it, where it has pre-"vailed, would, at any other period than the present, have been "impracticable, if attempted, and pernicious if accomplished."* And, if this be so, it may likewise be true, that, even when the day of illumination is at hand, the sudden and precipitate dissipation of error, may justly be deprecated, as adverse to the steady advancement of the truth. Even our slowness of heart and apprehension, may, therefore, not be altogether without their value. Our stupidity and obtuseness may, perchance, do some little matter, in the way of *sufflamination,* to moderate the too impetuous course of this partial counter-revolution in divinity. We are, accordingly, prepared to listen, with entire resignation and composure, to the most searching examination of our own blunders.

In the mean time, we are anxious to do ourselves the justice of declaring our full assent to that, which, after all, is the grand *practical* result of Mr. Knox's speculations, (whatever may be their critical or theoretical merit),—that is, the persuasion, that much and serious evil has arisen, (from the *forensic* doctrine itself, Mr. Knox would say, but we are rather disposed to say) from the abuse and misapplication of the forensic doctrine. We have little doubt that the free course of righteousness and godliness, in this present world, has, in many instances, been grievously and awfully retarded, by the habit of looking, too exclusively, to that which, once for all, the Saviour has done *for* us; and of thinking too little upon that, which he has graciously engaged to do *within* us. Beyond all question, it may be most dangerous for a Christian man to be perpetually looking backward and downward, upon the fearful depths from which the Economy of Redemption has raised us up; and thus to avert his eyes from the glorious heights which still remain for us to scale. They who climb, should always have their eyes upwards; else giddiness and faintness may seize upon them, while they are midway, as it were, between earth and heaven. And hence, they may, perchance, be tempted to "some trick of desperation;" and so cast themselves down again, and perish. Or, at the best, they may be content to cling, if possible, to the point which they have already reached, and secretly to throw away all desire for a more lofty station. And, in that case, their life may, possibly, be wasted in a base and unprofitable strife between presumption and terror. Sometimes, they may fancy that they have their nest among the stars; at other times, they may tremble, lest the deep below should be yawning to receive them. And, in the midst of this weary struggle, it will be well if they sink not gradually, and almost imperceptibly, down again, towards the "lower parts of the earth," from which their flight commenced. Not so the man whose eyes are stedfastly fixed on things above. He it is that shall be borne up on eagle's wings. The space beneath him he shall forget: and he shall find his pinions growing stronger, and his sight more pure and keen, as he soars upwards towards the "fount itself of celestial radiance."

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* Romans, vol. i. pp. 284, 285.

These are the meditations in which the spirit of Alexander Knox finds the region most congenial with its powers. In the domain of verbal criticism, and laboured exposition, he goes not forth with any indications of superior force. But, when his thoughts are fixed upon the capacities of man redeemed, for a boundless career of perfection, then does his strength return unto him, like that of the mighty Nazarite; and he rejoiceth, like a giant, to run his course. Then does he show how deeply he has *drunk into the spirit* of one, whom he cordially admires and venerates, and whom, doubtless, he would be proud to call his master. It is evident that the chief model, constantly before him, was to be found in the Select Discourses of that extraordinary man, John Smith: a work, unfortunately, far too little known; and the study of which might help to enrich the meagreness, and to vary the monotony, of much of our more modern divinity. As few of our readers are, probably, familiar with these admirable writings, we shall here insert a specimen or two of the manner in which he handles those high matters, which formed so favourite an exercise for the mind of Alexander Knox: premising only, that the mind of Smith was deeply saturated with the noblest and purest elements of the Platonic wisdom; but that, nevertheless, he has not been guilty of making Christianity Platonize; but, rather, has *transmuted* the best of Platonism into Christianity. In his chapter on "Justification, and Acceptance with God," Smith writes as follows:—

"God's justifying of sinners, in pardoning and remitting our " sins, carries in it *a necessary reference to the sanctification* of " their natures; without which, justification would rather be a " glorious name, than a real privilege to the souls of men. Should " the Divine clemency stoop no lower to us, than a mere pardon " of our sins, and an abstract justification, we should never rise " out of the misery in which we lie. This is the signal benefit of " our free justification by the blood of Christ,—that God's offence, " justly conceived against us for our sins, (which would have been " an eternal bar and restraint to the efflux of his grace upon us), " being taken off, the divine grace and bounty may freely flow " forth upon us. The fountain of the divine grace and love is now " unlocked and opened, which our sins had shut up: and now, " the streams of holiness and true goodness, from thence, freely " flow forth, into all the gasping souls that thirst after them. The " warmth of the Sun of Divine Love, whenever it breaks through, " and scatters the thick clouds of our iniquities, that had, formerly, " separated between God and us, it immediately breaks forth upon " us, *with healing in its wings*. It exerciseth the mighty force of " its own light and heat upon our dark and benumbed souls; " begetting in them a lively sense of God, and kindling into " sparks of divine goodness within us. This love, when once it " hath chased away the thick mist of our sins, it will be *strong as* " *death and potent as the grave*. Many waters will not quench " it, nor the floods drown it. If we shut not the windows of our " souls against it, it will, at last, enlighten all those regions of " darkness that are within us, and lead our souls to the light of " life, and blessedness, and immortality. *God pardons men's sins,* " *out of an eternal design of destroying them: and, whenever the* " *sentence of death is taken off from a sinner, it is at the same time* " *denounced against his sins*. God does not bid us be warmed and " filled, and then deny us those necessaries which our starving and " hungry souls call for. Christ having made peace through the " blood of the cross, the heavens shall be no more as iron above "us; but we shall receive freely the vital dew of them; the "former and the latter rain in their seasons,—those influences "from above, which souls truly sensible of their own misery and "imperfection, incessantly gasp after,—that righteousness of God, "which drops from above, from the unsealed spring of free goodness, which makes glad the city of God. This is that free love "and grace which the souls of good men so much triumph in. "This is that justification which begets in them lively hopes of a "happy immortality in the present anticipations, which spring "forth from it, in this life. And all this is that which we have "called, sometimes '*the righteousness of Christ,*' sometimes "'*the righteousness of God,*' and here, '*the righteousness which* "'*is of faith.*' *In heaven, it is a not-imputing of sin. In the* "*souls of men, it is a reconciliation of rebellious natures to* "*truth and goodness.* In heaven, it is the lifting up of the light "of God's countenance upon us, which begets a gladsome entertainment in the souls of men, holy and dear reflections and "reciprocations of love; divine love to us, as it were by a natural "emanation, begetting a reflex love in us towards God, which, "like that Ἔρως and Ἀντέρως spoken of by the ancients, live and "thrive together."*

These glorious sentences appear to us to contain nearly the whole life and spirit of Alexander Knox's Christian Philosophy. And yet, we should hardly affirm, that the writer of them saw, in *justification*, something, *formally* and essentially, the same with *sanctification* in its earlier stages. Like the ancient Fathers, indeed, he never contemplates it as a solitary and barren thing. He never thinks of it separated and torn away from that, with which, in the Divine Counsels, it is indissolubly united and bound up. He never meditates on the exercise of God's prerogative of mercy, in the pardon of sin, without likewise adoring the *power of God unto Salvation* from the dominion of sin. The plenary absolution is pronounced in heaven,—and the man is justified. But what is the justified man, but a creature, thenceforth consecrated to the service of the gracious Lord, who hath blotted out all record of his rebellion? What is he, but a fugitive and a prodigal, taken back to the bosom of his father,—and, straightway, appareled in the best robe, and adorned with the most precious ring, and regaled with the plenty of his father's house, and gladdened with the light of his father's countenance? And what had he to encourage him when he said—"*I will arise, and go unto my* "*father?*" And what had he to produce, when he went into his father's presence? Certainly, not his obedience or his works! He had nothing to produce, but his confident persuasion, that his father would welcome the repentant prodigal;—and this was *counted unto him for righteousness.* O! how brightly and distinctly does the scheme of our redemption shine forth, when viewed by the light of this simple, but heart-stirring parable! And how angelic is the refreshment which it ministers unto the soul, when it has been feeding upon husks, or famishing upon the scrapings and parings of the schools.*

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* Select Disc. pp. 321—324, by John Smith, Ed. 1673.

But, before we quit this subject, we cannot forbear to remark, that there is one consideration which seems to have been too lightly regarded by Mr. Knox,—perhaps, too lightly regarded by John Smith himself. John Smith, indeed, lived in the midst of a crooked and fanatical generation, whose extravagance tended to deprive the doctrine of justification of all form or comeliness,—to strip it of all beauty which should induce men to desire it. And his desire was, that the Truth of God should shake herself from the dust, and put on her beautiful apparel. And, in the fulness of his zeal for her vindication, he may, sometimes, have been tempted to forget, that the songs of Zion must often be uttered with a faultering voice, even by the faithful themselves, while yet they are sojourners in the land of the enemy and the oppressor. But, assuredly, this ought to be religiously kept in mind by all who speak of the glories of Redemption. It should never be forgotten by those who handle this subject, that the progress in sanctification is uniformly accompanied by a great increase of moral and spiritual sensibility. The eye of the unawakened man can look upon the foulest and most engrained pollutions, with far less disturbance than the *heaven-born* soul endures from the sight of the faintest spot which can sully or infect its purity. The daily sins, and negligences, and ignorances—"the infirmities inseparable from our mortal nature"—the failings, which extort the cry, *who can tell how oft he offendeth*—the transient victories of the flesh over the spirit—all these, we know, will, at times, *pierce* like a *sword through the soul* that hath been *once enlightened, and hath been made partaker of the Holy Ghost, and hath tasted the good word of God, and the power of the world to come.* And who, then, can wonder that, when the spirit is *in heaviness through manifold temptations,* it should fall back upon the consolation afforded by the remembrance of God's pardoning mercy, and *justifying* grace? Can it be charitable or righteous to infer (as Mr. Knox appears sometimes to infer) that they, whose thoughts recur sometimes to the *manna* of the wilderness, are altogether unmindful of the *milk and honey,* and almost inclined to speak evil of the promised land? No!—so long as the spirit has the flesh for an adversary against it, so long must *an exceeding great and bitter cry* frequently come up, out of the midst of that awful conflict—the cry, *God be merciful to me a sinner*—the cry, "Lord, I plead not my righteousness, but the forgiveness of mine unrighteousness, for the sake of Him, who came to procure a pardon for penitent transgressors." After all, the Cross, to which the handwriting against us was nailed, will be the vision which must guide and support the pilgrim upon his weary path; and which alone can spread sunshine upon his bed, when the shadows of death are gathering round his temples!

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* The *λόγων ἀκριβῶν σκινδαλμοί.*

We must now, however, withdraw from the subject of justification by faith, with scanty justice, it may be thought, to the meditations of Mr. Knox, and (we may, perhaps, be allowed to add) without opportunity for the full developement of our own views, such as they are! For we have been compelled to dismiss unnoticed much that has been propounded by him; and to leave unsaid much that we had intended to say. Our attention is now demanded by another very remarkable department of Mr. Knox's speculations; that which relates to the dark and mysterious subject of Divine Providence: a subject, of which it may be said, in reference to our circumscribed space, that, *Æstuat infelix angusto in limite.* We should lament this less, if we thought that our readers would so far honour us, as to refer to certain preceding numbers of this Journal, in which this topic has, more or less diffusely, been considered and discussed.* This however, we suppose, they will, on no account whatever, consent to do! We must, therefore, make the most of our remaining pages, for the purpose of placing before the reader the course of thought, or rather of feeling, into which we find ourselves impelled, whenever this matter presents itself to our minds.

In the first place, then, we utterly disclaim that "Sadducean spirit," of which Mr. Knox complains; and "which would represent God as sitting on the circle of the heaven, and not regarding what is done, either in heaven or in earth."† On the contrary, we believe that, "His never-failing Providence ordereth all things in heaven and earth;" and, if we believed it not, we should thereby degrade ourselves below the level of many, *who lived in the days of ignorance;* perhaps, below the level of some among the children of the wilderness, who, at this day, are wandering in forests, and are clothed in skins, and who have their habitation in dens and caves of the earth. We, moreover, believe that, under his gracious administration, *all things shall work together for good to them that love Him.* And this we believe, because he himself hath told it us. And the saying is one which *enlighteneth the eyes, and rejoiceth the heart,* so long as we receive it in the integrity and simplicity, in which it has been delivered to us by its Author. But we are afraid of breaking down this blessed Oracle into propositions, and of weaving it into speculations, and of labouring to make it fit, with visible coincidence and perfect application, into every conjuncture of events, which may occur in this scene of perplexing vicissitude. And we are afraid to do this,—not because we distrust the truth and faithfulness of God, but simply because we distrust the sagacity of man. Mr. Knox appears to be nearly exempt from all such misgivings and apprehensions. His penetration is much keener than ours; his reach and compass of vision is larger; or, as he probably would say, his faith is stronger. And the following is the manner in which these superior gifts are manifested, in his contemplations on the divine government. He conceives the whole region of Providence to be divided into an interior and exterior circle; and this view, he contends, is supported by the whole tenor of Scripture. It is not—he reminds us—affirmed in Scripture, that all things work together for the good of all; but, especially, for good, to them that love God. The Angels are ministering spirits unto them, who shall be heirs of Salvation. The angel of the Lord encampeth about them that fear him. And ten righteous persons would have saved Sodom, out of which the single righteous man was miraculously delivered. It is not, indeed, to be inferred from this that all persons of a different class are wholly excluded from God's providential care. On the contrary, it is certain, that the benefits of that care are signally extended to those who are yet incapable of possessing moral qualities; *that is, to little children.* But, with this exception, what effectual good can we suppose communicable to those who are obstinately regardless of that benefit, to which all other benefits are subservient? *Is it unreasonable to suppose, that they who are perversely unmindful of God, and prefer living as brutes, to living as men, can be subjects for Providence to act upon, in little, if any other respect, than with reference to collective good?* The limit thus drawn around the sphere of special Providence, seems marked out, equally by Reason and Holy Scripture. Every promise of Scripture, and every intimation of Reason, unite in evincing the certainty, the exactness, and the universality, of that superintendence, in which all the inmates of the interior circle participate. The world at large, therefore, is not the stage whereon we are to look for the actings of Providence. It is only within the sacred precinct—only among them that fear God and keep his commandments, that we must expect to discover the tokens of that care on which the Scriptures invite us to place reliance. Not that the sincerely good are *always* fair examples of providential distinction. They may be, and they continually are, straying beyond the privileged circumference; and so long as they remain *without*, they must be content to have their portion with the children of this world; or, if any distinction be allotted them, their safety may require that it should be that of peculiar liability to suffering.

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* Brit. Crit. Jan. 1830, p. 7—35.—Jan. 1832, pp. 46, 47.—Apr. 1832, p. 383—390.

† Knox, Remains, vol. ii, p. 266.

Such, and nearly in his own words, is the outline of Knox's meditations on this deep and mysterious matter. We have not much to say to it, except this,—that, if a man feels himself impelled by the study of Revelation to believe in this wall of partition between the inner and the outer circle, there may be no great objection to the notion, provided always, that he believes it rather with his heart than with his head; that he entertains it rather as a pious sentiment than as a formal theory. A well-disciplined and benevolent heart is seldom in much danger of losing itself in the midst of these dark and bewildering contemplations. But when the head comes to busy itself with such profound and hidden things, the confusion that ensues is often most appalling. So long as the vision of an interior and hallowed circuit can keep us close to God—so long as it can maintain within us a holy fear lest we should stray, not beyond the reach of his omnipotence, but beyond the influences of his paternal goodness—so long may it exercise a salutary power upon our affections. But when once the *understanding* ventures upon wild excursions into the region which lies without, it will speedily be encountered by appearances, which, viewed by the light of Knox's philosophy, might—

> " Confound the ignorant; and amaze, indeed,
> The very faculty of eyes, and ears."

For, we shall meet there with godless multitudes, respecting whom we can hardly be warranted to pronounce that " they " *obstinately* and wilfully disregard God, and *prefer* living as " brutes to living as men;"—multitudes, who *seem* as if they were consigned to evil stars of impiety, and ignorance, and vice; who travel to the grave, not only without the light of God's countenance, but, to all appearance, without the means of approaching it, or seeking it. And, that these unhappy denizens of the outer world are scarcely better than outcasts from God's providential care—that they are *merely* vessels of dishonour, if not absolutely vessels of wrath—that they form, in the estimation of heaven, only a vast instrumental apparatus, good for nothing, but so to work, or so to endure, that the purposes of God for his elect may duly be brought to their accomplishment—that all this must be so, is a sentence which we think that mortal lips should hesitate to utter. Consider, for instance, the cargo of a slave ship—thrust into a narrow and pestilential dungeon—condemned to a passage of maddening wretchedness—and then consigned to a state which is nearly fatal to all hope of their entrance within the interior precinct! What are we to say of these? Shall we be content to say, that, true, their miseries are frightful, their fate too horrible to be thought upon; but that, nevertheless, we may speak comfort unto our hearts; for that, somehow or other, their sufferings form a mysterious but needful portion of that scheme of Providence, which is constantly at work for the collective good of them that love God? These, and such spectacles as these, will assuredly meet us at every turn, if we suffer our "unlicensed thoughts" to range over that dismal territory of the aliens, which Mr. Knox fears not to explore. And we further scruple not to declare, that, with such sights before us, we know of nothing which can so effectually aid us to possess our souls in peace, as the hope that there may be, yet, in reserve for these apparent outcasts, what Jeremy Taylor calls a storehouse of *secret mercies;* some *part and lot* in the providential care of the universal Father; a treasury which no human wisdom may presume to unlock or to explore; but towards which we may surely venture to look with the eye of love and hope. And if, at any time, we feel ourselves urged on towards a more curious search into the final issue of the Divine counsels, touching these seeming exiles from his goodness, we seek our safety, by converting into a prayer the words of the Psalmist, and exclaiming, *Lord, let us not exercise ourselves in these great matters, or in things too high for us! Let us refrain, and quiet ourselves, as a child that is weaned of his mother. Yea, let our soul be even as a weaned child!*

In short, we cannot forbear to avow, that when we consider the saying of the Apostle, that *all things shall work together for good to them that love God,* we are vastly inclined to prefer an exposition of those words, more limited than that which is adopted by Mr. Knox. We feel all but persuaded, that the things which St. Paul then contemplated, as working together for good, were no other than the dire adversities, and the fiery trials, which, at that time, awaited those who were called according to God's purpose; and for which, in more or less severity, the followers of the Cross must, at all times, be prepared. Surely, he was thinking of the tribulation, the distress, the persecution, the famine, the nakedness, the peril, and the sword; the visitations, which, terrible as they might be to flesh and blood, should never separate the faithful from the love of Christ; but, rather, should show them forth unto the world as conquerors, and more than conquerors, through

Him that loved us, and gave Himself for us. These were the things which, evil as they might seem, should work together for good unto the elect of God; unto those, who, to use the phraseology of Mr. Knox, should keep within the *interior* circle of His Providence. But we can hardly persuade ourselves to believe, that when the Apostle's heart was inditing this glorious matter, the world, throughout its *exterior* circle, presented itself to his thoughts merely as one vast laboratory, employed for no other end but that of providing for the good of the elect. If this were a thing distinctly revealed unto us, nothing, of course, would be left for us, but to bow to it with unfeigned prostration of heart and understanding. And, doubtless, they who imagine that they find no less than this, in the written word, stand justified, in the sight of God and man, for declaring such to be their belief. For our own parts, we feel, that if *we* should venture on any confident statements on so dark a subject, *we* might be doing little better than to offer the sacrifice of fools. And, therefore, without impeaching the sagacity or the good intentions of other men, we greatly prefer that *our words should be few.*

There is one of Mr. Knox's notions, propounded in his Essay on Divine Providence, to which we cordially assent; namely, that obstinately wicked men, and the unseen rulers of the darkness of this world, are daily and hourly making *unconscious contributions* to the accomplishment of God's purposes; the Divine wisdom *overruling* all the movements of both, to the promotion of ends aimed at by the Divine benignity.—(vol. ii. p. 260). That the Almighty compels the mutinous elements of this world to work together, in some unsearchable manner, towards the consummation of His gracious designs—that He can make the wrath, and the strife, and the wickedness of men, to praise him,—is a most undoubted and a most comfortable verity. But then, they who have in their recollection the extracts, which we presented in our last Number, from Mr. Knox's correspondence with Bishop Jebb, cannot fail to perceive, that, *there,* his speculations take a much more adventurous range than this. Not content with asserting that God can so "order the unruly wills and affections of sinful men," that they shall, eventually, work out the thing which He pleaseth, Mr. Knox, there, goes the length of affirming that the wildest perversions, and the most pernicious errors, are,—not merely *overruled* for good,—but that they are actually so many appointed instruments and agencies, which have been expressly ordained to fulfil some certain and necessary office, in the scheme of Providence. The reveries of Platonism—the pride, pomp, and circumstance of the Romish worship—the sternest theology of Augustine—the dreams of the Mystics—the subtleties of the schoolmen—all these, no matter whether right or wrong, have, not only been permitted and overruled, but "*providentially prepared,*" in order to perform a succession of needful functions, in the gradual development of the Divine purposes. The very defects of the Church England are "*strictly providential.*" Or, to sum up the whole, "*as* the great general scheme was divided "into dispensations, Patriarchal, Jewish, and Christian, *so*, the "Christian dispensation has, also, *successive plans of Providential* "*management;* adjusted, on an analogous principle, to the advancing capabilities and exigencies of human and Christian "society." In the same spirit, he seems to consider the Church, and the Sectarians—the Temple and the Tabernacle; as if each of them had their part allotted to them in the Divine counsels, and were expressly ordained for the fulfilment of distinct and separate ends. It is not enough, with him, to say that the evils of schism have been so wonderfully directed and controlled, as to make "unconscious contributions" towards the advancement of sound religion. Schism is positively regarded by him, as a *recognized* and appointed instrument,—an authorized and legitimate agency. *We* have been in the habit of regarding the Church as the channel in which the waters of life were appointed to flow; though we have to lament that the *river of God* has often been unhappily diverted from its course, and then, has intersected the surrounding country with straggling and turbid streams, and sometimes almost converted it into a morass. But it would seem as if, in the judgment of Knox, the Church and the Conventicles were only separate channels, each of them hollowed out, as it were, by the hand of Providence, and each of them destined alike to dispense, eventually, the blessings of fruitfulness and plenty. Nay, so enamoured is he of this most Catholic speculation, that he has exalted it into the interpreter of a most mysterious and interesting prophecy. "It is wonderful," he says, "what "odd schemes have been resorted to for solving the mystery of "the *two witnesses*. But, if the fact be, that the teachers of justi"fication, or, as I would call it, *conversion*, have (as Mr. Wesley "says) been distinct from the teachers of sanctification;—and if, "also, (as I think no less certain,) the former have generally been "found in the *associated class*, and the latter in the *distinct and* "*individual class* of Christians;—are not here, I would ask, *two* "*witnesses*, in the most full and direct sense? One, the witness "of first principles, the other of what concerns the going on to "perfection: the former connected with the mystical woman in "the wilderness; the latter belonging to those who are preserved "in the measured temple." By the *associated* class it is evident that Mr. Knox denotes those bodies which are united by *volun-*

tary associations, as contrasted with those who are collected in the *measured Temple.* And the function of these two witnesses, he reminds us, is for a time to be suspended: they are to be *put to death;* and the inhabitants of the earth are to rejoice over them; but they are, at last, unexpectedly to revive, not to resume their prophetic office, but to ascend to heaven in a cloud. "And thus," adds Mr. Knox, "*the twofold scheme* shall have a most "honourable conclusion; as being, not suppressed by the efforts "of enemies, but superseded by a more perfect *plan*, that of "complete unity, such as will accomplish our Lord's last prayer "*that they all may be one, that the world may know that Thou* "*hast sent me!*"

We cannot stop to examine this *scheme* of interpretation. We suspect, however, that most of our readers will think it quite as *odd* a scheme as any that may have preceded it! We produce it chiefly for the purpose of illustrating the very peculiar spirit of resolute Optimism which pervaded the mind of Alexander Knox. We have neither strength of wing, nor steadiness of brain, to follow him throughout the excursions into which this spirit often leads him! He sitteth at his ease, where we "dare not "soar." We can scarcely frame our mind to the conception, or our tongue to the utterance, of propositions which, to him, seem almost as familiar as the simplest rudiments of knowledge. We cannot venture to commit ourselves to the profession of a belief, that all the evil agencies in the creation are (not merely controlled by a secret but resistless impulse, into unconscious cooperation with the designs of Providence, but are) absolutely ordained and destined to a certain end, and called into action by the determinate counsel of God. Surely, we know far too little of the secret things which belong unto Him, to pronounce, with any confidence, that the final cause of Platonism, or of Romanism, or of Sectarianism, or of any other form of falsehood or of error, was, that they might be subservient to the grand designs of Providence. Now, the theory of Mr. Knox appears to us to go the whole length of asserting that such was their final cause; or, at least, one among their final causes; just as much as the promotion of Greek literature in England was (according to the notions of his disciple, Bishop Jebb) among the final causes of the shutting up of the Continent by Napoleon! And, if this theory be correct, we perceive not how it can be stopped, or *brought up,* in its career towards certain other conclusions of a somewhat portentous and formidable import. We do not see how we can well refuse to the heresies of Arius, or of Socinus, or of any other artificer of confusion, their appropriate place and rank in that miscellaneous column of pioneers, who have been embodied chiefly for the purpose of making a highway for the stately and deliberate march of truth. Nay, we are unable to discern how the direst atrocities which have darkened the moral history of man, can be consistently excluded from this body of ordained and instrumental agency. According to this scheme of thought, an Alaric, a Tamerlane, a Zenghis Khan, have, in the most strict and literal sense, been raised up, expressly that God might, in them, show forth his power, and work out his will. The wicked, we know, are a scourge of the Almighty. But, if Mr. Knox's meditations on the ways of Providence be steadily and consistently pursued, they would represent the scourge, not only as an implement in the hand of God, but as a piece of workmanship prepared by Him, from the first, for the definite purposes of chastisement or vengeance. Whether this view of the matter, however, be just or not, we shall not take upon ourselves minutely to discuss; partly because we feel the subject infinitely too deep for our capacities, and partly, because, on subjects of this class, we have, on some former occasions, written so much at length, that we cannot endure to repeat ourselves. We shall, therefore, conclude our present reflections on this topic by confessing that the words and the thoughts of Mr. Knox are, for the most part, much too hazardous for us to adopt, and by applying to our own purpose the following remark of Dr. Hey: " There is, really, no " *theory* of *predestination*"—(we say, also, there is no *theory* of *Providence*)—" in Scripture. There are separate pious references of important and happy events to the unbounded foresight and superintendence of the Deity; and, out of these, men " have formed theories. But such theories are merely human."*

This language will, perhaps, sound very strange and very ambiguous in the ears of Mr. Knox's disciples; but whatever may be their dissatisfaction, we must once more gravely protest against being numbered by them among the Sadducees, or the Epicureans, or the Sceptics, solely because we are somewhat startled and confounded at the vast apocalypse (if we so may term it) which their system seems to lay before us. We believe, as fervently as they do, that the Almighty can, and often does, extract good out of evil, by a wonderful though unseen operation. And all the difference between us is, that we cannot feel ourselves authorized to speak so confidently as they do, as to the *when* and the *where*. And we humbly trust, that our cautious handling of these two *predicaments* will hardly be sufficient to effect our hopeless exclusion from the *inner circle*.

We have left ourselves but little space for an examination of the remaining contents of these volumes. But we trust that others, far more able and worthy than ourselves, will be found to give them whatsoever "*ransacking*" they may need; a good office, which Mr. Knox, if living, would himself most urgently have desired. We must not, however, omit, briefly to notice his elaborate and masterly Dissertations on the two Sacraments. We apprehend, indeed, that these treatises will be thought by some to read very *Popishly*, and to savour somewhat too rankly of the *opus operatum*: but we cannot say that we are much infected with alarm for the *Popery* which may lurk in their composition. They seem to us to contain nothing to encourage superstition; nothing to relax the vigilance of Christian virtue. It has always, as we conceive, been the doctrine of our Church, that there *is*, in a certain sense, an *opus operatum*, in those holy and mysterious ordinances. Unless, at the time of their administration, there should be, on the part of the receiver, some positive impediment to intercept and defeat their efficacy, the Sacraments do their work; and that work is, the infusion of Divine grace into the human soul; although the work may, afterwards, be wholly or partially undone, by the neglect of the recipient, or by his relapse into wilful sin. One grand peculiarity of Mr. Knox's view is this,—that he affirms the consecrated elements (the water in Baptism, the bread and wine in the Eucharist) to be neither more nor less than, literally, *vehicles* for the conveyance of their respective and appropriate benefits to the spirit of the receiver. With regard to the Holy Supper, he maintains, that "there is a peculiar effluence of supernatural grace, mysteriously *united* with the "consecrated symbols, so as to make them *vehicles* of heavenly "benediction to the capable communicant." We cannot enter at length into the various arguments produced by him in support of this opinion. We must be permitted, however, to say, that certain of those arguments do not appear to us wholly conclusive. He illustrates the matter by reference (among other things) to the mysterious virtue of Moses's rod, and Elijah's mantle, which he affirms to have been examples of "Omnipotence acting through a material medium." Might we not as reasonably contend, that when Moses held up his hands, or when they were supported in that position, they formed a *material medium* for the communication of strength to the fainting host of Israel; or that the hem of our Saviour's garment was, in strictness of speech, a material vehicle for the transmission of healing virtue? A miracle, it is true, was concomitant upon the use of the rod, and upon the descent of the mantle. And so, likewise, was a miracle attendant upon the hands of the Prophet, so long as they were uplifted, and upon the contact of the garment worn by the incarnate Son of God. But we can scarcely think it safe to conclude, rigorously and *doctrinally*, from circumstances like these, that the outward and material symbol was, in any one of these cases, an instrumental *cause* of the results which followed. In all similar instances, indeed, since the supernatural effect accompanies the use or the application of the material implement, it is no very violent figure of speech to call that implement a vehicle. And so in the Eucharist, if the influx of grace be connected, by Divine appointment, with the worthy reception of the holy elements, it would be allowable enough to say that those elements are *vehicles of grace*. But, at all events, we greatly doubt whether any doctrinal precision of thought or speech, on so mysterious a subject, can be needful, either towards the efficacy of the Sacrament, or towards the fitness and worthiness of the receiver. On the contrary, we are disposed to think, with Dr. Hey, that when we say that "the Body and Blood of Christ are, "*verily and indeed*, taken and received by the faithful in the "Lord's Supper," the words do not necessarily imply that we have any precise or perfectly adequate knowledge of what may be intended in Scripture by *eating Christ's body and drinking his blood*. We ought to know, indeed, that the blessing conveyed is something transcendent and unspeakable. But yet it may be sufficient for us to believe, that, whatever may be the meaning of the words in question, the humble and penitent receiver comes up to that meaning. He performs that action which is prescribed, and he obtains, *verily and indeed*, that good which is annexed to it.* He feeds on the Saviour, in his heart, by faith with thanksgiving.

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* Hey's Lect. b. iv. art. xvii. sect. 77.

There is another position of Mr. Knox, which has also a somewhat questionable appearance. The Sacraments, he tells us, very justly, require nothing, in the receiver, but the absence of all impediment to their operation. And thence he concludes, that the virtue of the eucharistic elements is altogether independent of the devotional feelings of the communicant. "When this holy ordinance," he says, "is supposed to rise above the other means "of grace, not by any appropriate influence of Omnipotent "power, but *only* by its more direct reference to the mercy and "goodness of the dying Redeemer,—the Christian, in partaking "of it, can expect benefit, in proportion only to the actual state "of his devotional feelings. Let his confidence in the promised "grace of Christ be ever so sincere, his hope of a fresh com"munication will rise, or fall, with the conscious ardour, or the "conscious coldness, of his affections. But these, not being at

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* Hey, art. xxviii. sect. 20.

"human command, and seldom or never moving in exact proportion to the settled purposes of the heart,—the consequence, on the whole, will naturally be, that, when animating influences are most needed, they will be least expected. Whereas, if there be a persuasion that Divine Grace is communicated in, and through, the Sacrament, by a special exercise of Divine power, —it will follow that, not an inability to co-operate, but solely an incapacity to receive, will obstruct the communication."—*Remains*, vol. ii. pp. 210, 211.

The question here obviously resolves itself into another—namely, whether, or not, the want of devotional feeling is, itself, to be considered as an obstruction to sacramental influence, or as amounting to an incapacity for the reception of it. It may be said, that coldness of the affections is a mere negation, and cannot, therefore, operate as a positive impediment. But so is *physical* coldness a mere negation. It implies nothing but the absence of heat. And yet physical coldness may, and often does, positively and grievously, unfit the body for the reception of salutary influences. But we really cannot pretend to be deep enough in the secrets of psychology, or intimate enough with the counsels of heaven, to pronounce any confident determination of this question. Thus much, however, we do know,—that no effort should be spared, when we attend the altar, to obey the awful and animating call—*Lift up your hearts!* And we, moreover, trust that, even if our affections should not answer the call, with as much alacrity and warmth as may be desired, we may safely throw ourselves on the indulgence of Him, who knoweth that we are but dust.

On the subject of Baptism, the views of Mr. Knox are, essentially, similar to those, for which we have, ourselves, before contended in this Journal;* and that, in spite of the terrors of the *opus operatum!* Some expressions, and some statements, Mr. Knox's exposition undoubtedly contains, which required, and would, possibly, have received, his correcting hand. But, taken as a whole, his discussion of the subject is, in our judgment, admirably just, and, often, divinely consolatory. Mr. Knox has, very happily, confirmed his own views of the doctrine of our Church, (in a manner which we confess is new to us), by a comparison between her services for the baptism of infants, and for the baptism of adults, respectively. Having first considered the former of these services, he adds,

> "If these arguments could be strengthened, they would derive additional force, from the remarkable variation of language, which is found in the thanksgiving after the baptism of adults. It is true that these, also, in the address to the assistants, are pronounced regenerate; and

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* Brit. Crit. for January, 1832, p. 29—37.

not so to esteem them in human judgment, thus coming of their own accord to the baptismal font, would ill accord with that charity which hopeth all things. Besides, there might probably also have been a view to that extrinsic import of the term regenerate, which has already been sufficiently noticed.

" But the fact which deserves observation, is, that God is not thanked (as in the case of infants) for having regenerated them by his holy spirit, or for having made them his own children by adoption; nor is one word said of their death to sin, or of their participation in the death of Christ. All, this, doubtless, is to be hoped concerning them. But it would have been an excess of presumption to tell the Searcher of hearts, that effects were positively produced, when, in order to such effects, the adult receiver of baptism must possess qualifications, of which God alone could take cognisance. It is well known, that this service was first introduced by the revisers in 1661; who have been already quoted, as refusing to admit any intimation of doubt, respecting the spiritual regeneration of baptized infants, because, in their case, no bar could be opposed to the saving grace of God. Where, therefore, notwithstanding all that charity could hope, a bar might, by possibility, be opposed, consistency forbade the admission of any positive or conclusive expression.

"But there is a striking instance of this just distinction between infants and adults, in the early part of the baptismal service, which must not be overlooked. In the exhortation after the passage from St. Mark's gospel, which is introduced in the baptism of infants, it is said, without reserve, —' Doubt ye not, therefore, but earnestly believe, that he (the Lord Jesus Christ) will likewise favourably receive this present infant,' and 'that he will embrace him with the arms of his mercy.' Whereas, in the baptism of adults, in the exhortation which follows the passage of scripture used in their case, namely, our Lord's discourse with Nicodemus, in the 3d chapter of St. John, the corresponding sentence is thus qualified:—' Doubt ye not, therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting, and coming unto him by faith.' The limited language, in this instance, proves, that the language respecting baptized infants would not have been left absolute, if it had not been felt to be the just expression of what the Church of England believed upon the subject."—vol. i. p. 458—460.

We conclude our remarks on this exposition, with the following striking illustration of the difference between the condition of the baptized adult, and the baptized infants, " the *naturalized* and the *native* subject of Christ's mystical kingdom :"

" Thus, while the adult convert usually commences his course, in the depth of mental gloom; and often slowly, and sometimes, after all, imperfectly emerges; the youthful disciple begins in light, and is not liable to darkness; except his mind should become clouded by error, or his heart, in some degree, seduced by temptation. Instead, therefore, of being, in the first instance, occupied, with such views of the Gospel, as are thought fittest to relieve the mind from apprehensions of incumbent wrath, or impending destruction, he is supremely engaged with those representations, which invite to happiness, and those provisions, which, faithfully improved, ensure its attainment. He, accordingly, sees nothing to sadden, but every thing to cheer and animate his heart. He is fully aware of the evils which await him, should he swerve from the path of rectitude; but he is still more sensibly impressed with the blessings he already possesses, and the yet greater blessings which he sees before him. He does not dream of advancing, without exertion: he knows that he must 'keep his heart with all due diligence;' and even, occasionally, 'endure hardness, as a good soldier, of Jesus Christ.' But he is richly compensated, not only by the consciousness of having cordially and spontaneously chosen the better part, and by his power, through divine grace, of keeping himself so that the wicked one touches him not, but, also by the indescribable union of natural with divine enjoyment, which must exist, where every religious idea is replete with cheerfulness, and every mental association is imbued with religion."

"Amidst such views and feelings, there would, even on natural principles, be little liability, either to vacillate, or linger; and we may add, that, as it was observed respecting the propulsive power of apprehended evil, that it diminishes, so it may as truly be said of the attractive power of good, that it increases, in proportion to advancement. The continued progress, therefore, of the youthful votary, is as morally certain, as the cloudless tranquillity of his path. As he seeks, not only good, but perfect gifts from the Father of lights, and as he, more and more, finds those gifts, to be like the source from which they come, without variableness, or even shadow of turning, there is no intermingled circumstance to blunt his relish, no boundary to terminate his progress. To his winged spirit, death itself can scarcely seem to interrupt a course, which has already been as a heaven upon earth; and the endless continuance, and increasing bliss of which, is, itself, to constitute the heaven of heaven."—vol. ii. pp. 450, 451.

It would, in truth, be a glorious and happy thing, if these words—(and there are many like words in the pages of Alexander Knox)—could awaken the baptized to a lively sense of what it is, to be "a member of Christ, a child of God, and an inheritor of "the kingdom of heaven." For then, we never should behold such multitudes as now surround us, to each man of whom, it might be said, *how is it that thou, being a King's son, art lean from day to day?* Then would they, who are received, in childhood, into the bosom of the Church, be seen to glorify their Mother, by growing up into the stature of Christian men, scanning, with a joyful eye, the length, and height, and depth, and breadth, of their blessed privileges, and filled with all the fulness of God!

To conclude: although we have ventured on a frank and unreserved examination of certain opinions which seem to have been dear to Mr. Knox, we should be much concerned if his admirers were to regard our freedom as an indication of diminished respect for his intellectual powers, or his moral excellencies. We have, before, declared our sentiments, relative to his ability and worth: and, certainly, the perusal of his Remains has done any thing rather than lower the estimate we had formed. It is impossible to accompany him, in his lofty flights of contemplation, without often feeling as if we were breathing a purer air, than that which circulates in this lower world. We descend from it, with our hearts refreshed, and with our hopes brightened, though perhaps, not always with our understandings satisfied and at rest. We can never doubt that we have been in communion with a holy and heavenly-minded recluse; not, indeed, with a man of "fugitive and cloistered virtue," but yet, with a man of somewhat cloistered mind. He had, evidently, conversed much and intimately with the dead: and, doubtless, he had also conversed much and earnestly with the living. But his converse with the living was, for many years, that of a retired philosopher, with a chosen circle of admiring hearers. It was not, as he has been heard to complain himself, the intercourse and collision of mind with mind, so much as the out-pouring of his own rich and copious intellect into the minds of others. It was rather the *ruling*, and the decision, of an amiable and highly-gifted dictator, than the argumentative conflict of independent advocates. And, this being so, it is scarcely wonderful that the peculiar current of his thoughts should have worn a deeper channel in his understanding, than it, possibly, might have done, had it been more frequently exposed to disturbance and diversion. But, after all, and with every fair deduction, it cannot be questioned that he was a thinker of no common might; and that a candid and judicious study of his writings may have a tendency to elevate and to enrich the theology of our day.

ART. II.—*Discourses on Elijah and John the Baptist.* By the Rev. James S. M. Anderson, M. A., Chaplain in Ordinary to the Queen, Perpetual Curate of St. George's Chapel, Brighton, and Chaplain to the Sussex County Hospital. London. Rivingtons. 1835. 8vo. pp. 373.

WE opened this volume with no ordinary feelings of curiosity, on account of the high reputation which Mr. Anderson has acquired. It is in most cases a very difficult thing for the author to sustain himself upon the eminence to which the partiality of an audience has lifted the preacher; and sundry instances are before us, where men of some celebrity have committed a kind of suicide by printing their sermons; for they have thrown themselves from the topmost pinnacle of their fame down to the very ground, where they lie for the rest of their lives too much bruised and shattered ever to rise again. Mr. Anderson, however, has made the hazardous experiment, and we may congratulate him on his success. His discourses, we think, will satisfy the expectations which they have excited; nor will a perusal of them disappoint the warmest of his reasonable admirers.

To form an equitable judgment upon any attempt, we must look at it with an express reference to the end for which it is undertaken. A volume of popular discourses has a very different object in view from a volume of scholastic divinity; nor are we to try discourses, preached in St. George's Chapel at Brighton, by the same rules which we bring to bear upon the Bampton or Hulsean Lectures. In both instances, it is true, we require the essential and invariable elements of Christian doctrine and Christian piety; but in the one case we require profound investigation, elaborate criticism, and the researches of a ponderous and solid learning; in the other, we are rejoiced to see the radiant features of the Gospel arrayed in a more attractive dress, and its solemn truths brought practically home to the understandings and consciences of hearers, who possess, indeed, accomplished and cultivated minds, but yet are quite unaccustomed to the technicalities of theological disquisition.

Mr. Anderson, we therefore conceive, has nicely adjusted his design to the station which he occupies; and the execution of his task is also happily adapted to the design. His sermons are composed in a graceful and careful style, distinguished rather, perhaps, by its even and steady flow, than by the soaring ambition, which would mount to the very highest flights, sometimes tolerably succeeding, but too often most ludicrously failing. They exhibit a judicious interfusion of poetical images and metaphors, which may illustrate and relieve, without overlaying the matter, or distracting the thoughts from the graver substance and argument of a discourse. They blend, in the proportions which seem most desirable, the elucidation of Scripture with its application; and they have much to arrest the attention of the idle, and rebuke the vanities of the fashionable; while they may feed the aspirations of the devout, and gratify the intellectual appetite of the well-informed. They go as deep, probably, as it would be prudent to go, with a mixed, though polished, congregation; and they do not sacrifice one jot of sound doctrine, or fervent exhortation, to the desire of winning the ear of the fastidious, or exciting the imagination of the sensitive, or lulling the salutary perturbations of the convinced of sin. They are conspicuous for taste and judgment, and have the earnestness of vital religion, without the shibboleth and watchwords of a sect.

It would be a great injustice to regard Mr. Anderson in the light of an imitator; but if we were to compare his discourses with the compositions of any preceding writer, we should be led to put them side by side with the excellent lectures of Mr. Blunt of Chelsea. Yet Mr. Anderson and Mr. Blunt have many points of difference, as well as many points of resemblance. The course of the history is more continuous in Mr. Blunt; the range of observation is wider in Mr. Anderson. By Mr. Blunt, we should say, the immediate subject is more completely developed; by Mr. Anderson, a more general light is thrown from various quarters upon the mind. The style of Mr. Blunt is simpler, and, perhaps, more searching; the style of Mr. Anderson is loftier, and sometimes more imposing. The warnings of Mr. Blunt do more, perhaps, to probe the conscience and stimulate *self-knowledge;* the remarks of Mr. Anderson do more, we think, to gain over the understanding, and store it with Christian information. In Mr. Blunt, perhaps, there is a deeper and more cogent tone of spirituality; in Mr. Anderson there are broader views of religion, and far less of the peculiar exclusiveness of a school.

But without pursuing a parallel—which we have instituted rather to illustrate our own notions, than to keep two men, both of whom claim our utmost respect, dangling on high in the scales of a comparative criticism—we would say at once of Mr. Anderson, that he is skilful as a describer, safe and sensible as a guide. His work contains a good deal of graphic and picturesque delineation, with a pleasing mixture of narrative and doctrine, instructive exposition, and stirring advice. Nor let it be supposed that, in drawing a distinction between popular discourses and lectures delivered at the universities, we wish to disparage or underrate the research and scholarship which Mr. Anderson has actually evinced and embodied in his pages. In every one of his sermons we may discover the traces of copious and multifarious reading; and, both in the notes, and the appendix, useful references are made to authors of established credit, and a large body of elucidation is brought together upon points which either presented difficulty, or were involved in obscurity. In fact, we are not at all certain, but that in the text itself, and more especially in the hortatory parts towards the close of the discourses, quotations are almost too liberally interspersed. The honesty with which they are marked entirely removes every suspicion of plagiarism; nor is their extent such as at all to detract from Mr. Anderson's originality, and his right of intellectual ownership to the property of his own volume. But the citations, though brief, are numerous; and sometimes, we think, they are so introduced as not only to break the continuity of style, and impair the unity of effect, but materially to injure the whole harmony and power of composition, in passages which are really full of vigorous and impassioned appeal. The ardour of the hearer, or the reader, is checked and chilled, as he perceives that the preacher himself, instead of following the current of his individual feelings, and throwing out his conceptions fresh and warm from the heart, has stopped to inquire and set down what others have said and thought. It may be laid down as a general rule—although there are of course exceptions to be made in sundry specific cases—that citations will corroborate argument, and add weight to criticism, but that they mar the impressiveness and strength of oratory, where it is intended not so much to convince, as to urge forward the convictions already obtained into earnest resolve and pious practice—to ignite the fuel already laid, and light the fires upon the altar of the mind. A man is wise to back his own judgment on a contested topic by the testimony of competent inquirers; but he is less likely, we believe, to communicate and kindle in others the vivid glow of religious emotions, if it should seem that his own must be supported by extraneous authority. Our remarks, we hope, cannot be adduced to justify the rashness of any heated declaimer who ventures the explosion of all his *impromptu* impulses in an extemporaneous discourse. We are not speaking of extemporaneous declaimers at all; and we are sure that a man like Mr. Anderson, trained and disciplined in the fittest exercises, may, in his addresses to the conscience, trust wholly to himself; for he contains within himself the true fountains of intellectual and moral energy.

But it is time to give a more particular account of the present volume, and allow its sentiments and language to speak for themselves. Having for its title "Discourses on Elijah and John the Baptist," it contains nineteen sermons, of which nine are devoted to the former of these illustrious characters, and the remaining ten to the latter. Mr. Anderson has not neglected to trace that similarity between them which is necessary to vindicate the strong expressions of the Bible itself; and in introducing John, he makes the obvious references to Elijah, in whose "spirit and power he was to come:" but, nevertheless, he has divided his sermons almost into two distinct and separate courses. We could have wished, perhaps, that in developing the history and instrumentality of the Tishbite and the Baptist, he had drawn the links of connection more closely, and exhibited them more circumstantially, by a kind of running parallel; and the very task of pointing out the resemblances might have given an opportunity of also exhibiting in the clearest light the peculiar lineaments which distinguish the seer in the Old Testament from the herald of the Redeemer in the New, who, both by his position and his character, was so wonderfully adapted to form the point of junction between the more ancient and the later dispensation. We should have been glad, likewise, if Mr. Anderson had found it consistent with his design to furnish a preliminary account of that most remarkable class of persons among whom Elijah was most prominently exalted—to depict, generally, the habits and functions of those who bore the prophetical office among the chosen people of God, together with the education and discipline in the Jewish schools of the prophets; for these are points, we imagine, which are by no means universally understood, and which might supply very appropriate matter of discussion before a Christian assembly. It is true that we have no right, as critics, to distribute an author's business according to our particular fancies; to decide for him what topics he should have treated, or impute to him as deficiencies what he may have chosen to omit; but we regret that Mr. Anderson has not followed the subject to its utmost extent, and exhibited the picture at its full length, from the simple circumstance of his having done so well all that he has undertaken to do.

Something, however, may have been gained by regarding with a separate consideration Elijah, the prototype of John, and John, the revived image of Elijah; since by this plan the several events of their respective careers may be pursued with much less of distraction and interruption. This at least is certain, that—to take Mr. Anderson's volume as it is—the biography of Elijah is a very fine subject very finely treated. Yet the use of the word "biography" is itself almost an injustice; because the life of the Prophet constitutes a prominent feature in the history of his age. The veiled mysteriousness of his birth, the startling abruptness of his appearance on the scene, the significant peculiarities of his dress, the ascetic simplicity of his food and habitation, the emphatic majesty of his language, the bold grandeur of his deportment, the mighty prerogatives which he wielded in the name of the Lord, and the sublime miracle of his departure from our human world, form a combination of images, which at once surround the scriptural personage with the highest kind of poetical and romantic interest, and invest him with attributes infinitely nobler and more striking than any which are represented in the most eloquent fictions of poetry or romance. And not only is the principal figure so imposing, but the adjuncts, the accessories, the accompaniments, and the very landscape which is dimly seen in the back-ground, are all magnificent in themselves, and all harmonize with the awfulness of the Prophet of God. This whole portraiture is drawn in many respects by Mr. Anderson with the hand of a master; and if the solemn, and sometimes gloomy and melancholy, dignity is not always reached, we must remember that the marvels and the glories, which wait like ministering handmaids upon the appointed servants and favourites of heaven, mock the best efforts of uninspired composition. There are many parts in the story of Elijah before which even the genius of Milton must have quailed; and yet we cannot but feel surprise that more frequent attempts have not been made to celebrate them in the strains of sacred song, or to transfer them to the canvas of the painter.

The strongest confirmation of the foregoing remarks is of course afforded by the Scriptures themselves; but it is quite sufficient to refer to Mr. Anderson's exposition of the various transactions in which Elijah was engaged, as recorded in the first and second book of Kings—to the account of his several missions to Ahab, and the sway exercised by virtuous courage over guilty power—of his touching intercourse with the widow of Zarephath —of his departure to the brook Cherith—of his affecting fears, and weakness, and despondency, as he mourned under the juniper-tree and prayed to God that he might die—of the angelic visit and support which were vouchsafed to him, and the divine care by which he was delivered and preserved—or, again, of that wondrous passage in his life, as he wrapped his face in his mantle, and went out, and stood at the entrance of the cave at Horeb—or, yet again, of his triumph over the prophets of Baal on Mount Carmel, or the destruction of the captains of Ahaziah—or, lastly, of his ascent by a whirlwind into heaven in a chariot of fire. Mr. Anderson both touches dexterously upon these events, and enforces powerfully the practical applications which they suggest. Yet the task of quotation is difficult, because the merit of the volume consists, we think, rather in the sustained interest of the whole discourses, than in the brilliancy of particular paragraphs standing out from the rest. And surely its value is not diminished by the circumstance, that the thread is so unbroken as to render it almost impossible to select "*elegant extracts,*" quite separate from the context, which can be carried about, like a dealer's samples of his wares, as specimens of the performance.

However, we are enabled to detach the following observations, which seems to us to be equally impressive and correct, and to afford a fair example of Mr. Anderson's manner.

> "We are not at all times permitted to trace, nor, indeed, at any time, to their utmost extent, the visitations of Divine Providence. Like the wind, which 'bloweth where it listeth,' we know not whence they come, nor whither they go. But there are occasions on which the veil is drawn aside, and we see the God of righteousness, 'when he ariseth to shake terribly the earth.' One while he commands 'the fountains of

the great deep to be broken up,' and destroy 'all flesh which had corrupted his way upon the earth;' at another, he 'rains brimstone and fire out of heaven, upon the sinful cities of the plain:' and here we find him making a 'fruitful land barren for the wickedness of them that dwelt therein.' Long and patiently had he borne with their wickedness. They, like the men of Judah, against whom Isaiah afterwards lifted up his voice, were the vine which the Lord God had planted, and the branch which he had made so strong for himself,—on which the sunshine of his mercy had shone, and the dews of his grace descended; but where the fruits of this mercy? He 'looked for judgment, but behold oppression; for righteousness, but behold a cry.' Therefore was Elijah sent to be the witness of his truth, the herald of his coming vengeance; that he might 'turn the heart of the fathers to the children, and the heart of the children to their fathers.' The chastisement was sore, but yet, in mercy to the disobedient.

"And is it not so with all the chastisements inflicted by our Father which is in heaven? When his 'judgments are in earth,' is it not that 'the inhabitants of the world may learn righteousness?' Come they in the sweeping devastation, which lays waste whole towns and provinces; or in the bereavements, which fill our hearths with mourning, they are still ordained with the merciful intent of teaching the proud humility, the careless wisdom, and the obdurate penitence. They would lead us all to faith, and calling upon God, that so iniquity may not be our ruin. O! that we would hearken to this warning voice, and pray for grace to profit by it; remembering always, that whatsoever things have happened aforetime unto the people of the Lord, have 'happened unto them for ensamples, and are written for our admonition, upon whom the ends of the world are come.' Our hearts would not then wax wanton in prosperity, nor, whilst enjoying the gift, forget, as they so often do, the Giver. We behold the 'seed time and harvest, and summer and winter, and day and night,' returning in their order, and 'filling our hearts with food and gladness;' and, strange as it may appear, the very renewal of these blessings makes us insensible to their greatness, and daily mercies are repaid by daily trespasses. And yet, if God were to enter into judgment with us, who knoweth not, how soon the dew and the rain might cease; how, in an instant, the harvests might be smitten 'with blasting and with mildew;' and the 'heaven that is over our head be brass, and the earth that is under us be iron.' Such things have been, and such things are:—they have been felt in our own land, and by our own people; and if we have been spared, in this our day, such heavy chastisements, hearing of them only by the ear, and seeing them only in the annals of past ages, it surely ought to quicken our faith, and our thankfulness, and call forth more earnest prayers to Christ, our great intercessor, that he would stand between the dead and the living, and stay the judgments of the Lord.

"But the condemnation of the wicked is not the only object which the present history presents to our notice. The preservation of Elijah is recorded as distinctly as the chastisement of Israel, and each fact presents a signal commentary upon those words of the apostle Peter, 'The

Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.' He knoweth, in very deed, how to deliver the godly out of temptations; for his word came unto Elijah, saying, 'Get thee hence, and turn thee eastward, and hide thee by the brook Cherith, that is before Jordan, and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according to the word of the Lord.'

"How simply, and yet how forcibly, does this describe the implicit obedience of the prophet! 'He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.' He went forth, from the presence of the king, to the lonely brook of Cherith, leaning only on the arm of Him who is mightier than the mightiest, and looking only to that sure word of promise which he had received from him, 'I have commanded the ravens to feed thee there.' Strange and mysterious providence, that these fowls of the air should minister to the wants of man! But how is it more mysterious than the whole course of nature, by which its Maker giveth to his creatures 'life and breath and all things?' We are familiar, indeed, with those secondary causes, which can be traced by the instruments, and described in the language, of human science; but can we discern the hidden process by which the bare grain, cast into the earth, shall bring forth fruit after its kind? Can we determine in what way the Lord covereth 'the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountain, and herb for the use of men, and giveth fodder unto the cattle, and feedeth the young ravens that call upon him?' As well might the patriarch Job have dared to answer God, when he spake to him out of the whirlwind. He witnessed, at that moment, an array of righteousness, and power, and wisdom, which bowed him to the very dust, in deep humiliation and reverence;—and who, amongst ourselves, can stand unmoved before it? Take but one glance at the sublime picture of divinity which is there presented to your view—the ocean heaving up its deep waters—the heaven revealing Mazzaroth in his season, and Arcturus with his sons—the light flashing, the thunders rolling, and the clouds dropping fatness upon the earth; mark the various creatures of the wilderness—the lion crouching for his prey—the 'horse rejoicing in his strength'—the 'hawk stretching her wings toward the south'—the 'eagle mounting up and making her nest on high:' then turn from these objects to the contemplation of yourselves, so 'fearfully and wonderfully made;' observe the memory, retaining so faithfully the images of by-gone days—the imagination, traversing so swiftly the regions of thought and space—the affections, clinging so strongly to the objects that rise up around them; extend, in short, your survey to the whole range of created being; view it in its breadth, its length, its depth, its height; know that it is sustained in every, the lowest portion of it, by him who first called it into being; and then ask yourselves, what portion is there of the present record of Elijah's history which was beyond the reach of God's will to ordain, or God's power to accomplish."—pp. 8—14.

Again—

"What shall we say, then, of the impunity of the wicked? It exists not, but in the imagination of foolish and presumptuous man. Their punishment may be, indeed, suspended, as was the case with Ahab, even in the present instance; but who shall thence derive a licence for transgression? Rather 'be sure your sin will find you out.' It found out Ahab, and it will find out thee. Realize this fact to thine own mind, and remember it—thou who thinkest that time shall save, or darkness hide thee, from the face of Almighty God. What! if the messenger of his wrath were to seize thee, even now, with all thy 'crimes full-blown,' and all the sophistries of self-love sealing up thy senses in deep forgetfulness of the truth? Blasphemy may tremble upon thy lips, or drunkenness inflame thy passion; thy hands may grasp the wages of iniquity, or thy feet be swift to shed blood; a parent's heart may be wrung by thy disobedience, or innocence be brought to shame and ruin, by thy soul-destroying lust; and if at such a moment the voice of an Elijah were to accuse thee, how couldst thou meet it? It would speak thy doom. 'Hast thou found me, O mine enemy?' would be the imploring question of thy helpless, conscience-stricken soul. And knowest thou not, that the same Power which extorted this confession of the truth from the guilty ruler of Israel, still sees thee, and follows thee,—that in his word this condemnation is still recorded, and by his ministers it is still proclaimed. Wherefore attempt, then, to flee from it, or forget it? An enemy, indeed, it is to those, who, like Ahab, have sold themselves to work wickedness in the sight of the Lord; because it sets before them the accusation that cannot be annulled,—the accuser that cannot be refuted,—the judge that cannot be defied. An enemy it is to the self-deceiving and the careless; because it is to them like a Micaiah, whom they hate, for he doth not prophesy good concerning them, but evil: but, believe me, it is no enemy to that man who feels and confesses his sins, and asks with trembling eagerness, 'what must I do to be saved?' This question, the Scriptures assure us, has been asked already; it has been asked in faith, and answered in mercy. And, blessed be God, the answer still remains, to console and strengthen the contrite penitent. 'Believe in the Lord Jesus Christ, and thou shalt be saved.' Here is the way to escape; here is the physician that can heal—the Redeemer that can save: there is none other name but his which can give you hope; none other aid but his which can crown that hope with his own everlasting joy. Receive it, therefore, I entreat you, with all your heart, and mind, and soul, and strength: pray by it, walk by it, trust ye ever in it; and may He who hath bestowed upon you this great, this precious name, give you not over to the 'spirit of bondage again to fear,' but fill you with the 'spirit of adoption, whereby ye cry, Abba, Father.'" pp. 101—103.

But we must press onward to the discourses on John the Baptist; as, even now, we have left far less space for their consideration than they deserve. The first of these is worthy of especial notice; for the other sermons of the volume are chiefly narrative and practical; but here Mr. Anderson displays talents of another kind; and this, the most speculative and argumentative of his discourses, is full of sound and judicious remarks on the millennium —the interpretation and fulfilment of scriptural prophecy, and the mischievous folly of rash conjectures and anticipations. It is, however, more convenient to subjoin a delineation of John the Baptist preaching in the wilderness: nor will our readers fail to remark its fidelity and beauty.

"This was the substance of the Baptist's preaching; and, to hear this, the multitudes poured forth from all Judæa, and Jerusalem, and crowded the banks of Jordan. There stood the self-righteous Pharisee, with ample phylactery upon his brow, and ostentatious border upon his robe, doing all his works to be seen of men, making void the word of God through his tradition, forgetting the weightier matters of the law, and covering the hideous corruption of his soul, with the cloak of a wretched hypocrisy. There, too, was seen the scornful Sadducee, who believed neither angel, nor spirit, nor resurrection from the dead. There, the despised Publican, who gathered, with extortionate and cruel hand, the tax of a conquered nation, and whose very name was associated with all that was base and hateful in their eyes. And there, amid the throng of eager listeners, came men whose trade was war, whose weapons were the shield, the sword, and arrows of the bow; and who were, even then, moving forward to peril their lives in the high places of the field. These all assembled, now, to hear the words of the stern and solitary preacher of the wilderness. He stood before them, a living image of the repentant and self-mortifying spirit, which he demanded at their hands. His lips tasted only the wild honey of the rock, and the locust, that flew through the air of heaven; his limbs had no other covering, than the rough camel's skin, bound with a leathern girdle around his loins. The spirit, whereby he spake, was the spirit of holiness and almighty power; it awakened a guilty people to hear his lessons of righteousness, and constrained them to confess and wash away their sins in baptism. How solemnly does he rebuke the evil doers! How utterly does he expose, and put to shame, the vanity of their external privileges, as Abraham's descendants! How earnestly does he call them to repentance! How fearfully does he predict the fall of impending vengeance upon their heads! 'O generation of vipers,' saith he, 'who hath warned you to flee from the wrath to come! Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire. And the people asked him, saying, what shall we do then? He answereth and saith unto them, he that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely, and be content with your wages.' Observe the clearness, and impartiality, with which the Baptist deals out the word of wisdom; the distinctness, with which he lays down the duties of all; the eagerness, with which he seeks the salvation of all; the faithfulness, with which he fulfils the office, ascribed to him, by the angel, that 'he should turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just,—to make ready a people prepared for the Lord.' All this is an evidence, that he came 'in the spirit and power of Elias.' He wrought no miracles, indeed, as that 'man of God' had done; but, yet, the obedience of the vast multitude, who came, notwithstanding the impieties which marked their nation, to be baptized of him, in Jordan, and to confess their sins, was as miraculous a result,—as clear an evidence of the working of divine power, with regard to them,—as that which forced the hearts of Baal's worshippers, on mount Carmel, to confess, that 'the Lord he was the God.'"—p. 216—220.

We cannot abstain from mentioning the excellence of the two closing sermons of the volume: and the peroration of the discourse which immediately precedes them may carry with it its own recommendation.

"But this is not all which the roll of prophecy unfolds, respecting the glory, and majesty, of the Lamb of God. There is yet another aspect in which he is presented to our mental vision,—the aspect of a wrathful and avenging Judge. The same spirit, which hath revealed the spectacle of glorified saints, ascribing 'power and riches, and wisdom, and strength, and honour, and glory, and blessing,' to 'the Lamb that was slain,' speaks also of the sun becoming 'black as sackcloth of hair, and the moon becoming as blood, the stars of heaven falling unto the earth, —the heaven departing as a scroll when it is rolled together,—every mountain and island being moved out of their places,—and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hiding themselves in the dens and in the rocks of the mountains, and saying to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from *the wrath of the Lamb:* for the great day of his wrath is come; and who shall be able to stand?'

"It is even so. The wrath of the Lamb shall be accomplished. From that mouth which spake the accents of peace, of compassion, and of suffering humility, when once he 'endured such contradiction of sinners against himself,' 'shall go forth a sharp sword, and with it he shall smite the nations.' His eyes shall be 'as a flame of fire,' his 'voice as the sound of many waters,' and 'on his head a golden crown.' His vesture shall be 'dipped in blood,' and 'on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.' The clouds shall be his chariot,—'the voice of the archangel and the trump of God' shall announce his coming, and the heavenly train attending him, shall be 'the spirits of just men made perfect,' and 'ten thousands of his saints to execute judgment upon all.' O! what deep searchings of heart ought the knowledge of this truth to excite within us! How ought it to bring down every high thought, and make us, on our bended knees, cry mightily unto the Lamb of God to have mercy upon us! What fear, what awe, what abasement of ourselves, ought we to feel! And, yet, what thankfulness to the Father of mercies, who, in the midst of our own unworthiness, hath vouchsafed the promise of redemption to a fallen world, who hath sealed the truth of it by the blood of his dear son, and who hath permitted us, even this day, to draw near unto him in the name of that son, to plead his merits, to confess his glory, and to contemplate the holiness, the compassion, the power whereby he taketh away sin. Let not this adorable exhibition of the divine 'goodness, and forbearance, and long suffering,' have been presented to our sight in vain. Let not the testimony of the faithful Baptist have been, in vain, spoken, in the ears of a careless and stubborn generation; but may it constrain us, as it constrained those disciples of his, 'who heard him speak,' to follow Jesus! May we abide with him, and receive his teaching! May we feel, like those faithful attendants of the son of Zacharias, that we have indeed found the Christ; and, like them, may we rejoice to bring others to the knowledge of the same truth, to make them partakers of the same joy."—p. 281—283.

As a specimen of the information collected by Mr. Anderson in the Appendix, we quote a part of note A, on Baal.

"The frequent recurrence of the word Baal, or its plural Baalim, in scripture,—especially in that part of it more immediately connected with the subject of these discourses,—has led me to give the following summary respecting it from Selden and others.

"The title of the Phœnician god *Baal*, and of the Chaldean *Bel*, is derived from the Hebrew word בעל, which signifies *Lord*;—the former retaining, the latter omitting the letter ע. According to the author of the Alexandrine Chronicle, and Cedrenus, it was the interpretation of the name of *Mars*, given by the Assyrians to the deified successor of king Ninus, the founder of the Assyrian monarchy. Dean Prideaux says, that *Bel* is supposed by some to have been the same with *Nimrod*, and to have been called *Bel* from his dominion, and *Nimrod* from his rebellion; for this is the signification of the word Nimrod, in the Jewish and Chaldean languages. The former, he states, was his Babylonish name by reason of his empire in that place, and the latter his scripture name by reason of his rebellion, in revolting from God to follow his own wicked designs.

"The title of Baal or Lord thus bestowed upon the objects of idolatry, was, in fact, an assumption of dignity belonging only to the true God; and a proof of this is found in Hosea, ii. 16. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi, (*i. e.* my husband); and shalt call me no more Baali, (*i. e.* my lord). For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

"It were useless to detail the various forms under which the service of Baal was conducted, or the objects which are supposed to have represented him; but it may be observed, that, the Phœnicians worshipped the sun, under his name, believing it to be the supreme divinity of heaven, and the moon, under the name of Astarte, or Ashtaroth. In Zidon, a sea-town of Phœnicia, he was also worshipped under the title of the *Marine Jupiter*. (See Hesychius, in loc.) We may trace, further, the veneration in which Baal or Belus was held in Phœnicia, by the reference which is made to his name, in the first book of the Æneid, l. 728:

> 'Hic regina gravem gemmis auroque poposcit,
> Implevitque mero pateram, quam *Belus*, et omnes
> A *Bela* soliti.'

"The termination of many of the Punic names, *e. g.* Hanni*bal*, Hasdru*bal*, Adher*bal*, is another evidence of the acknowledgment of the Phœnician idol by the Carthaginians; and is an instance of their conformity with the general custom of the nations, from whom they sprang, in adding by way of honour to their own names, the titles of their gods.

"There is abundant and conclusive testimony to prove that the Asiatic Baal was the same with the European Jupiter or Ζεύς; and, as the name of Jupiter received a different meaning, according to the designations appended to it, of Serapis, Olympius, &c., so the generic term of Baal was applied to denote different specific objects, according to the word added to it, *e. g.* Baal-Peor, the god of the Moabites; Baal-Zephon, Baal-Berith, the idol of the Shechemites, &c.

"The worship of the god Belinus or Belenus among the ancient Gauls and Britons, is supposed to have been derived from that of Baal." —p. 351—353.

Mr. Anderson then notices the custom of Beltan, or Bel-tein (or Baal's fire) in Scotland; and adds, "similar customs are observed in parts of Ireland, Wales, and Lancashire." As a curious corroboration with regard to Scotland, we extract the following story from the Times newspaper, of a date so recent as the 14th of February, 1835: for whether the account be literally true, or as inaccurate as such reports sometimes are in the public prints, still, either the occurrence, or the invention, of the fact, may tend to show that some relics of the practice remain, and that the snows of superstition are lying not quite unmelted amidst the recesses of the hills.

"A scene of the most ludicrous and gross superstition took place lately at Perth. A wealthy old farmer having lost several of his cattle by some disease very prevalent at present, and being able to account for it in no way so rationally as by witchcraft, had recourse to the following remedy, recommended to him by a weird sister in his neighbourhood as an effectual protection from the attacks of the foul fiend. A few stones were piled together in the barn-yard, and wood and coals having been laid thereon, the fuel was ignited by fire obtained by friction. The neighbours having been called in to witness the solemnity, the cattle were made to pass through the flames in the order of their dignity and age, commencing with the horses, and ending with the swine. The ceremony having been duly gone through, a neighbouring farmer observed to the enlightened owner of the herd, that he, along with his family, ought to have followed the example of the cattle, and '*the sacrifice to Baal*' would have been complete."

Our conclusion is, that we look upon this volume and the circumstances attending it with an unmixed and lively satisfaction. It is a favourable symptom as to the state of religion in the land, that sermons such as these, without diverging into any strange excesses of doctrine, or descending to any customary tricks of popular eloquence, have arrested the attention of aristocracy and even royalty. And the results, which Mr. James Anderson and his excellent brother, together with many able and zealous coadjutors, have produced in a town like Brighton, may afford a convincing proof, that the conscientious and well-directed labours of the clergy of the establishment will never be lost or thrown away; will never perish without use or value, without fruit or produce; and will very seldom be left even on earth without honour or reward.

We should add, that, prefixed to the discourses, there is a complimentary, but not fulsome, dedication to the Queen. Mr. Anderson speaks as a man, who knows the respect due to the consort of his sovereign, and who also entertains a grateful sense of personal obligations; yet as a man, who likewise remembers that, in his ministerial character, he is the ambassador of that king of kings, in whose sight all human majesty is as nothing, and in comparison with whose omnipotence all worldly power is as the spray dashed from a single point to the unfathomed depths of the whole illimitable ocean. The same tone is observable in the sermons themselves; "they are," as he justly says, "an exposition of a part of that word of God, whose guidance is as much needed by those who stand in the high places of the earth, as by those who toil in obscurity beneath them." We discover, therefore, nothing of that courtly adulation, which is "afraid to mention hell to ears polite;" and yet nothing of that rude and repulsive austerity, which men like John Knox have mistaken for Christian boldness, nothing of that affected bluntness or harshness of manner and expression, which is as remote from a real independence of character, as moroseness is from virtue; and which is so often a cloak for the most cringing servility of heart, a disguise expressly assumed for the purpose of administering flattery with more advantage from the effect of contrast. Mr. Anderson delivers himself, as far as we can see, without effort, without exaggeration, without any ostentatious attempt to make a *merit* of candid and uncompromising plainness in the presence of the highest dignity of the land: he speaks, with the truest judgment, in a common style as to common hearers, feeling that the same God, who has instituted gradations of earthly rank for the most salutary ends of his gracious providence, is yet "no respecter of persons;" for that all are equal, as they kneel before His footstool, and that kings and queens are but frail and sinful mortals, as they pray for help and safety in the temples dedicated to His worship.

If these truths are practically recognised by the present possessors of the English throne, would that they could also be impressed upon the ranks immediately below it! It is indeed the glory and the blessing of Christianity that its gospel is preached to the poor; that it has within it an unfailing power to elevate their minds, to temper their afflictions, to pour balm into their wounds, and to improve their temporal condition through their moral habits: but we need not repeat the glorious passage which we have already cited on a former occasion from Burke, to show that the exalted and the affluent are even more in want of its restraints, than the poor of its consolations. The country never can be safe, until we have not merely a decent and a respectable, but a religious nobility: until the stream of good example flows down from its fountain on the summits of life; and until the master of a family is brought under the yoke of godliness, as well as his servants and dependants, his wife and daughters. Lamentable would be the mistake, if, while moral and spiritual instruction is abundantly conveyed to the children of penury, a proportionate care should not be taken to sanctify the grandeur and authority of an empire with the influences which breathe of heaven, and to impregnate its intellectual activity with the spirit of religion. Nor must it be forgotten, that, already, one among the proximate causes of revolution has been the idle vanity or levity of aristocratic exclusiveness, attaching more value to empty peculiarities of accomplishment, than to solid acquirements or virtuous qualifications.

We had intended to animadvert upon two or three novelties, or singularities—we hardly know what to call them—in the *punctuation* of Mr. Anderson's volume; but we have no space; and, perhaps, the printers were arbitrary.

Art. III.—*The Law of Moses viewed in connexion with the History and Character of the Jews, with a Defence of the Book of Joshua against Professor Leo of Berlin; being the Hulsean Lecture for* 1833. *To which is added an Appendix, containing Remarks on the Arrangement of the Historical Scriptures adopted by Gesenius, De Wette, and others.* By Henry John Rose, B. D., Fellow of St. John's College, Cambridge. London, Rivingtons: Cambridge, Deightons and Stevenson. 1834.

Honest old Fuller, in that very beautiful book, *The Holy State*,* speaking of the controversial divine, says that "he is Truth's champion, to defend her against all adversaries, atheists, hereticks, schismaticks, and erroneous persons whatsoever. His sufficiency appears in opposing, answering, moderating and writing." Under the head of answering, he goes on to observe—"*In taking away an objection, he not only puts by the thrust, but breaks the weapon.* Some rather escape than defeat an argument, and though by such an evasion they may shut the mouth of the opponent, yet may they open the difficulty wider in the hearts of the hearers. But *our answerer* either fairly resolves the doubt, or else shows the falseness of the argument, by beggaring the opponent to maintain such a fruitful generation of absurdities as his argument hath begotten; or, lastly, returns and retorts it back upon him again. The first way unties the knot; the second cuts it asunder; the third whips the opponent with the knot himself tied." Again—if *our answerer's* opponent be "a paradox-monger, loving to hold strange, yea dangerous opinions, he counts it charity to suffer such a one to be beaten without mercy, that he may be weaned from his wilfulness."

We were led to make this extract upon a consideration of the way in which Mr. Rose has dealt with the vain wisdom and the false philosophy of Messrs. Leo, Hartmann and Granberg, upholders all of the Rationalist or Neologistic school of interpretation, which for nearly a century, more or less, has been the scourge of Germany, and progressing like the *black death*† in the earlier history of the northern nations, has gradually eaten its way, as a cancer, into the philological discussions of the nations immediately adjoining—Denmark, Norway and Sweden—as well as into those not only of England, but of America likewise;—so great a matter does a little fire kindle! Happily, however, in our own country* the evil has been resisted, and the champions of truth which error has called forth have not been few, and these have resolutely contested every inch of ground, and have shown that there is no reason to depart from established views,—in short, they have shown, as clearly as anything can be shown, that "*the sword of the Spirit, which is the word of God,*" is on their side, and that those writers (those *Irrationalists*) who have deserted Holy Writ, and have gone after leasing, are like the Amakelites scattered of Saul—"*so that two of them are not left together.*"—(1 Sam. xi. 11.) Nothing, indeed, can be clearer than this, to any one who will take the trouble to examine those very useful Appendices (particularly Appendix A.) which Mr. Rose has, in our judgment, wisely affixed to the work before us. It may be seen there that De Wette and Granberg are *quite sure* that Judges is *far older* than Joshua—that Berthold is *quite sure* Judges was composed *after* Joshua; whilst Professor Leo asserts that they were composed *about the same time,* but not earlier than towards the end of the kingdom of Judah. Like contradictions may be seen between Professor Ewald and Gesenius relative to the book of Deuteronomy, and, indeed, between almost all those philologists who have *dared* to bring down the dates of the Pentateuch to an age suited to their own wayward and false (not to say impious) hypotheses. Now, as say the Germans themselves, so say we—*auf die blosse Anzeige verdammt man einen Menschen nicht;* but when these same learned Thebans are for overturning all previously constituted opinions,—when they choose to think that the ark of Scripture is a shaking, and, like Uzzah, go to right it with their own hands, which are full of contradictions, some crying one thing and some another,—then we cannot but take up our parable, and say of such iniquitous wrestings of the Bible, that

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* See book i. c. 4, "The Controversiall Divine," p. 54, ed. fol. 1648.

† What Mallet (*Histoire de Dannemarc*, liv. iv.) says of this scourge is true to this day. "Les glaces et les frimats de l'Islande, et de la Grænlande, n'en sauverent pas ces pays. La plus grande partie des habitans périt, et ils n'ont pu encore réparer les pertes qu'ils firent alors."—vol. iv. p. 190; ed. 1787, à Genève. *Is a moral plague less dangerous?*

> —— "*strength* from *truth* divided and from just
> Illaudable, nought merits but dispraise
> And ignominy."—*Par. Lost*, vi. 381.

Strength we fully admit—*strength of learning,* that is—in all, or almost all the divines of Germany, and no one is more ready to admit this than Mr. Rose; but then, there is in their works that which turns *awry* the heart—there is what Aristotle, in his "Politics,"† calls the *τὸ κομψὸν, καὶ τὸ καινοτόμον, καὶ το ζητητικὸν*—there is what Bishop Butler complained of amongst some of ourselves in his day, "*the notion of a reasonable religion, so very*

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* We may add in America likewise, as is evident from Professor Stuart's labours, of Andover. See especially his Introduction to the Commentary on the Hebrews.

† Lib. ii. c. iv. § 10; and Bishop Butler's Sermons, p. 227, ed. Clar.

reasonable as to have nothing to do with the heart and affections;" therefore, whenever, and wherever this is the case, *strength* is, in the language of Milton, from *truth* divided. With respect, then, to the contradictions above alluded to, each one the result of the *so called rational* opinions, let Mr. Rose speak for himself and for us.

> "I think that when the Christian world is required to change its belief on the bidding of these philologers, they are bound, in the first place, to settle these differences between themselves, because they are not only differences, but palpable contradictions and inconsistencies, *which affect the main source of all their arguments;* or the Christian will be justified (to use a parliamentary phrase) in moving the previous question, and refusing to consider the case at all."—*Appendix A*, p. 211.*

But it might be said, were we to stop here, that we were taking a one-sided and unjust view of the learning of Germany, and it might be said with truth. This, however, is far from our intention. The learning of Germany is, as we said above, very great, its research unwearied, its diligence unbounded,—its scholars, on all subjects, have been some of the best *pioneers* that the world ever produced; and we are most happy to bear testimony to this truth, that from the *very first* there have always been those who have not bowed the knee to the great Baal of the Rationalist system. All this is fully granted by Mr. Rose, (see pp. 56. 93, with note,) as well as by others who have written on the subject. But so it is, (for

"*Evil news rides post, while good news baits,*")—*Sam. Agon.*

this is not much known (except amongst German scholars) in England, and therefore we hold it to be absolutely necessary that the poison which the ephemeral literature of the age is continually spreading, should be counteracted by those who, like the author of these Lectures, have zeal, and learning, and patience, and perseverance, to go through so unpleasant a work. *Indispensably necessary it is to counteract that,* which, although not directly propagated as a *lie*, is yet a *lying wonder;* for should it gain credit but for a day, it will do an infinity of harm, as those, who do maliciously propagate what is untrue,† know full well. The scepticism which has *already* entered in amongst many of our students, and which (*after the evil that is in us*) may be traced to neologistic sources, whether "*trans*" or "*citrà mare natos*," may at least give us this warning—"*If thou beest cast into bad company, like Hercules thou must sleep with thy club in thine hand, and stand on thy guard.*"* Unless this abominable *sentina* be got under, the labour must increase upon us daily. As says Alcæus—

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* We beg to add to this extract from Mr. Rose, the following lines of Chaucer on the head "*antiqua probo.*"

"As soth is sayde, elde hatt great avantage,
In elde is bothe wisdom and usage;
Men may the old out-renne, but not *out-rede.*"—*The Knightes Tale.*

† "Words govern the generality of the world, who seldom go so deep as to look into things; and impostors well know how likely their cause is to succeed, *if their terms can but once be admitted.*"—*South's Sermons*, vol. iii. p. 218, old ed.

> "*τόδ᾽ αὖτε κῦμα τῷ προτέρῳ ὄμον*
> *στείχει· παρέξει δ᾽ ἄμμι πόνον πολὺν*
> *ἀντλῆν.*"

We know that it has been often asked with a degree of triumph, by those who are certainly not the best wishers to the pure and apostolic form of worship established in these realms—when will our clergy be imbued with that learning which characterizes their brethren in Germany? If by this it is meant, when will they be ready, as we could wish, to question (*πειράζειν*) what is now fully received amongst us, our answer is—we trust *never!* But if it be meant to lower the existing standard of learning in the eyes of captious disputants, we beg leave to say that learning (*religious* and *useful learning*) is not at that low ebb amongst us which they would insinuate. At the present moment, (if it be not *expedient* for us to boast, *doubtless* they who have forced us to do so, must, to use the words of St. Paul, *bear with* us *a little in* our *folly,*) though we deal not in what old Burton calls "absurd and vain questions, intricacies, froth of rancour, wit, and excrements of curiosity,"† yet, under the blessing of God, the dry places of the land are watered with the dew of heaven; and the ministers and stewards of God's mysteries—the ambassadors of Christ—instead of dwelling on vain questions, which rather minister unto strife, study to show themselves approved unto God, workmen that need not be ashamed of any abusive Shimei's, because, as far as in them lies, in simplicity and godly sincerity, not by fleshly wisdom, they strive to divide *rightly* the word of truth. Thus is it, we trust and believe, with the ministers of our Church; and we make bold to say, *from our own experience* (as far, that is, as it goes,) that neither Germany, nor Denmark, nor Sweden, nor Norway (where theological studies are rife) can boast of a more learned clergy than our own. The fact is, that many who speak on this subject speak at second-hand, and imagine that the works they hear so much talk about are the works of the clergy with cures of souls; whereas almost all of them are the works of men who are professors in some one of the twenty-three universities in Germany—

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* Fuller's Holy State, book iii. c. 5, p. 150—"Of Company."

† Anatomy of Melancholie, part ii. § ii. Mem. 3. "Disputation," says Jeremy Taylor, "cures no vice, but kindles against many, and makes passion evaporate into sin; and though men esteem it learning, yet it is the most useless learning in the world."—vol. vi. p. 374, ed. Heber.

condensed lectures, in short,—works of men who are planted as Fuller wished to be—"*so as to enjoy the benefit of walking and standing libraries.*" And thus it is that

"Diverse scholes maken parfit clerkes,
And diverse practyk in many sondry werkes
Maketh the *werkman* parfyt sekirly."

But here we must anticipate an objection, and we are sorry that we must, because it is one which shows the weakness and infirmity of our natures. What we allude to is this—it may be said we have eulogized the English clergy to the neglect of the German. Far, far is this from our intent! 'There is room enough in the world for thee and for me,' said my uncle Toby, when he turned the fly out of the window. Let us, then, hedge in this objection by the words following from the excellent Jeremy Taylor, whose heart seems to have had almost an ante-past of heaven on earth, so steeped was it in charity! "*Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen their report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth.*"* Far, far are we from undervaluing any one that is called a brother! On the contrary, we believe, that not only in Germany and England, but everywhere where Jesus Christ is preached in spirit and in truth, the *still soft voice* of thousands are earnest in doing their part to extend the word,—in *mending their own lives,* instead of *mending* (on false grounds) the *chronological arrangement* of Scripture. We believe that there are thousands abiding by the spirit conveyed in the line,

"*Rixarum* metuens tangere *gratia,*"

except where subjects of high importance are at stake,—we believe that there are thousands who fulfil the truth of what is expressed in that sweet sentence of Patrick in his Parable of the Pilgrim†—"*Though the dews of the Divine Grace fall everywhere, yet they lie longest in the shade.*" Well, on the same point, says our great favourite Jackson. "When every valley shall be exalted, and every hill and mountain made low, until the crooked become straight and the uneven places plain, the fruit which hath grown in the vale will appear both higher and better than the ordinary offspring of the mountains. O that men were so wise in heart as to consider, that the lower their place, so not exposed to floods of violence, the apter is it to suck in the dew of God's blessing in greatest plenty."[*]

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* Works, vol. iv. p. 90—"Holy Living."

† This is one of those excellent works which seems almost forgotten in the present day, but which, nevertheless, is full of the wisdom of our ancestors. The passage in the text will be found in p. 138 of the 4to. ed. 1687. It may not be known to all our readers that the germ of this work, and of Bunyan's Pilgrim's Progress, is to be found in the Hermotimus of Lucian. We may add, by the way, that the *Mensa Mystica,* and the *Aqua Genitalis* or *Treatise on Baptism,* by the same author, were works which in their day ranked high.

And now, having dwelt thus long on these points, we beg leave to say in the words of Hugh James Rose, the brother of our author, that it is fit time for divines in Germany, rooted to an hypothesis, to know that "there are other things in the world worth attention besides the theology of the German Rationalists."[†] This we have been long reminded of by perusing (so far as the labours of an extensive parish would admit of it) the works of our elder divines, certain quotations from whom have above been made. What *we* have done, what we *are* doing, what we *wish to do*, as well in this line as in what concerns the Fathers of the Church, we believe to be done by hundreds of our brethren, who, like ourselves, find rest, after the disquietudes of parochial visits, in the study of those works, which, having the Bible and everlasting truth for their foundation, are in accordance with our ordination vows. Now—and that in a great measure owing to the working of the Rationalist system, if system it may be called, which, in effect, is but "confusion worse confounded," which,

> ———————— "shape has none
> Distinguishable in member, joint, or limb,"

from this—call it what you may—the study of older authors in Germany is quite gone out; ephemeral literature, modern criticism, and embodied with it modern scepticism, seems to form a great body, at least, of the lectures in the several universities most resorted to, and from the attendants on these lectures are to go forth in due time those who are *not* in all probability (unless "*when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him,*" Isai. lix. 19) to *preach*, but καπηλεύειν—to adulterate with human glosses that Scripture of God, every word of which in itself is pure.[‡] "There is probably no people," says Professor Pusey, who speaks from experience, "among whom the mighty dead are so soon forgotten, or the great names of the present day so unduly exalted, as in Germany; none probably among whom the crude or faulty notions of individuals obtain for a time so extensive and pernicious a sway; and this because the knowledge of the mass of each generation is derived, for the most part, *exclusively* from living sources." *Who* is there amongst us that on reading such a passage as this, does not rejoice to think, as he lays down his Bible, that he has been taught to value, and does value, the works of a Jeremy Taylor, a Barrow, a Bull, a Hall, a Jackson, a Hooker, a South, a Waterland, a Hammond, a Lightfoot, a Mede, a Secker, a Sherlock, a Horsley, and all that other cloud of witnesses which a king * upon his throne rejoiced to call the giants of the olden time? Yet how different is the end to which the lectures of a Rationalist professor would lead! Let Professor Pusey again speak for us.

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[*] Vol. i. p. 615—Works, ed. fol. 1678.

[†] Letter to the Bishop of London, p. 2.

[‡] Remarks on Cathedral Institutions, p. 48, second edition.

"The questions in every branch of theology discussed in Germany, are strong meat for persons who require a less oppressive nourishment. Questions, as they would occur to the ripened divine, are propounded to those who scarcely know the first elements of theology. The momentous subjects of inspiration or revelation, the canon of Scripture, the relation of the Old Testament to the New, are presented with all the array of embarrassments with which human perverseness has invested them, to persons utterly incapable of forming a right judgment upon them, and more likely to pervert than to digest the instruction which the professor communicates. At the best, all which could be anticipated from the ordinary student is a subsequent and tardy digestion of subjects which, at the time, he cannot comprehend. The students, meanwhile, expect that the professor should declare to them his opinion upon each subject which has been agitated among the German theologians: by reserve upon any point, (it matters not whether it be fitted for their age or no,) he forfeits their confidence and his own reputation."†

In addition to all this, imagine Professor Leo of Berlin, *in cathedrâ*, unhinging the belief of all his auditors as to the time when Joshua and Judges were written, and, with others, bringing them down so low as in fact to make them of little authority, (for it amounts to neither more nor less than to this)—imagine others asserting that the Pentateuch is a series of *myths*,‡ (a word, no longer considered as a *counter*, but *current coin* amongst the theologists)—imagine all this, and then what harvest is to be expected? Let their own bard answer:—

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* Some how or other, when we think on George III. these lines of Virgil will bubble up like a clear spring amidst all the other troubles around us.

"Aurea quæ perhibent, illo sub rege fuerunt
Sæcula; sic placidâ populos in pace regebat!"—Æn. viii. 324.

It is a part of that *evil* that belongs to us that hinders the application being literal, and until "*the earth be full of the knowledge of the Lord as the waters cover the sea*," offences will needs come, with wars and rumours of wars. There can be peace only in the *holy mountain!*

† "Non humiles, et obscuri, neque eorum similes, ut apud Ennium est,

'Qui sui quæstus causâ, fictas suscitant sententias,'

sed clari, et præstantes viri."—*Cic. de Divinat.* lib. i. c. 40.

‡ See Mr. Rose's note, Introduction, p. x. "There is a remarkable similarity in the views which all the theologian writers take of the early Jewish history. It seems almost as if 'myths,' 'legendary tales,' 'national songs,' 'national hatred,' and a 'nomad people,' were all their 'curta supellex'—a sort of lay figure, which every artist dresses up according to his own fancy, and as it best suits his purpose. With these materials any second-rate writer may take up the Bible, and extemporise a new history of the Jews."

> "*Nicht hoffe, wer des Drachen Zähne sät,*
> *Erfreuliches zu ärnten.* Jede Unthat
> Trägt ihren eignen Rache-Engel schon
> Die böse Hoffnung, unter ihren Herzen."
> *Wallenstein's Tod.*

We shall conclude these remarks in the words of the Rev. Hugh James Rose, from his Letter to the Bishop of London.

> "We do not, perhaps, above once in a century deal with one of so *diabolical*[*] a temper as to have falsehood for his object; but the effect of idly starting doubts, of exerting ingenuity in maintaining them, and in suggesting them to others, to whom they would never have occurred, is as evil as if there were a direct intention to mislead; and he who produces those effects is as justly responsible for them. No terms of reprobation can, in my mind, be too strong to be applied to any man, who, in his idleness or his perverse ingenuity, suggests or embodies doubts which may shake the faith, and so, perhaps, destroy the souls of very many of his brethren."—p. 157.

It is time that we turned to the Lectures at the head of this article, but we have still a little to say with regard to the Rationalists in Germany, and the neighbouring kingdoms of Denmark and Sweden, for there also—*ὥσπερ ἑωλοκρασίαν τινα τῆς ἑαυτȣ̃ πονηρίας κατασκεδάσας*—it has fixed its *upas tooth.* With respect to Germany, there is no doubt but that religious and useful learning is again in its ascendancy. There are many, it is true, in all her universities, who are yet the advocates of neologistic notions; but then again, there are *more* (we believe the assertion to be correct) who have come to Hooker's conclusion,[†] "that the love of things ancient doth argue staidness; but levity and want of experience maketh apt unto innovations." *Rationalism is decidedly driven back*, and the authorities quoted by Mr. Rose (note, p. 94) will help to make good what is here said.

> "*Multa* dies variusque labor mutabilis ævi
> Rettulit *in melius.*"

May the good seed still go on to thrive! May the watchword delivered to the students *with the Bible,* on quitting their elementary career, be "*Tu vivendo bonos, scribendo sequare peritos.*" In that case, what has already been written, when winnowed of the chaff, will be of infinite advantage; the unwearied perseverance of writers in a bad cause will turn to the profit of those who write in a good one, and whatever they have written will serve as drudges and day-labourers (like George Herbert's varied knowledge) to theology.

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[*] These words suggest to us an expression from the drama of Schiller just quoted—

"*Verflucht, wer mit dem Teufel spielt!*"—Act I. Sc. II.

[†] Eccles. Pol. book v. § 7. Would that many of the late writers had referred to the standard works in their own land! for then Germany would not have been overrun, as it has been, with pestilent criticism. They would then probably have acceded to what Hooker has written in a paragraph preceding that quoted in the text. "Sharp and subtile discourses of wit procure many times very great applause; but being laid in the balance with that which the habit of sound experience plainly delivereth, they are overweighed. God may endue men extraordinarily with understanding, as it pleaseth him, but let no man presuming thereupon, neglect the instructions or despise the ordinances of his elders, sith he, whose gift wisdom is, hath said, '*Ask thy father, and he will show thee; thine ancients, and they shall tell thee.*'"—Deut. xxxii. 7.

Another point we would observe upon is this, and although we cannot state it so confidently as that Rationalism is on the wane, still we think (with exceptions) it will be found true. What we mean is this—we do not think that the parochial clergy have found neologistic preaching to answer—we do not think that such notions find anything like so much place in the pulpit as is supposed. In towns (and naturally in the larger ones) *that abomination iniquitously called fashionable preaching* is doubtless to be met with, and their itching ears may have their fill while the heart is untouched; but in the country it is not so. The clergy there, we believe, are, like our own, labouring in their calling, and zealous to *magnify* their *office*;* and the people, as they ought, instead of being πολλοὶ διδάσκαλοι, receive the word at their mouth, and are hard to believe, what *some good-intentioned* people, but *more canting hypocrites*, in *this country*, are ready to persuade the simpler brethren, that their minister is not a preacher of the Gospel; that his discourses may be *moral*, but they are not *religious*. And let not any one take offence that reads this simple avowal of a great evil, and what is likely (if it be not overruled of God's good spirit) to cause *a great forsaking in the land;* for they may rest assured that the moment they banish the morality of the Gospel from the pulpit, they will assuredly banish it from that *inner pulpitum,* the hearts of God's people. It is a most certain way to introduce immorality amongst us, and those *overflowings of ungodliness* which made the Psalmist so *horribly afraid.* But enough; we will only add, in the words of Jackson, who foresaw the evils, from like causes, coming on in his own day—"To lead a Christian life is more than to be a *mere moral man,* although it always *includes morality* with it; and whatsoever is required to a moral life is necessarily required to a Christian and godly life."—vol. iii. p. 521.

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* We have often thought that the care and preparation, previous to confirmation, amongst the Lutheran clergy, has been of infinite benefit to those over whom they were set in charge, and we have thought likewise that this (under God) has been one means of stopping those sceptical notions which have gone forth from the universities. We mention this merely in a *note*, because it is a supposition of our own—a point, nevertheless, to which we gave some attention when the opportunity was in our way. It is true that in many cases the day of confirmation is made to the young a high festival, and ends in the dance and revelry. All this may be (it is in our judgment) wrong. But then we are quite sure that *a solemn preparation* is not to be wiped off at once. In fact, we believe that confirmation in the Lutheran Church (since it was revived by Spener, who acted upon Arndt's True Christianity) has been conducted for *more benefit* than it has been for some centuries in England. On this subject we beg to refer our readers to the remarks at the end of Patrick's Aqua Genitalis, and we intreat them to weigh carefully these words of Jackson—"In the mean time I shall every day bless my Lord God, as for all others, so in particular for this great blessing bestowed upon me, that I was in a convenient age, in a happy time and place, presented by my sureties in baptism, to ratifie the VOW which they made for me, and to receive the *benediction* of the *bishop* of the *diocese*, being first instructed in the *Churche's Catechism* by the curate of the parish, from whose lips (though but a mere grammar-scholar, and one that knew better how to read an *homilie*, or to understand *Hemingius* or other Latine *postills*, than to make a *sermon in English*) I learned more good lessons than I did from many popular sermons, and to this day remember more than men at this time of greater years shall find in many late applauded *catechisms*."—vol. iii. book x. c. 50, p. 275, ed. fol. 1673. This extract, we think, will stand by us as an ἔφεδρος in what we have remarked on this point; and it must be borne in mind of all the clergy, that they are to be exemplary in catechising, instead of complaining that the Church-Catechism is not for babes. But of this we have lately spoken.

A few more words on Denmark and Sweden—for, as said above, ἕωλα καὶ ψυχρὰ τὰ τȣ́των ἀδικήματα ὡς ὑμᾶς ἀφικνεῖται—and we turn to Mr. Rose. In these two countries, then, (particularly in Denmark,) within these last seven years, Rationalism has gained ground amongst certain of the professors, and this because they look up with such respect to the literature of Germany, which they like ourselves may well do, provided we qualify our admiration with some such sentence (it is South's) as this—"When philosophy *seems* to contradict a divine truth, then it is to be reputed vain." But the fact is, that amongst certain of the professors above mentioned, *new opinions,* which have the *semblance of depth and originality,* are as idols; and when once these occupy the professor's chair, then "Truth is fled away, and leasing is hard at hand." Now,

> "Whoso that n'ill beware by other men,
> By him shall other men corrected be;"

therefore, if when they know, as they *must* know, the many and great scholars, who in Germany are opposed to *loose and vain criticisms,*—when they must, if they will open their eyes, see the endless contradictions into which men run when once they leave established truths—τὸ γὰρ κακὸν τȣ͂ ἀπείρȣ—this must make men think less of that *very great learning* to which they have the most undoubted title.* As yet, the evil has not (or scarcely) gone

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* Since the last number of our Review was published, *Denmark* has lost one of her choicest sons—the *world,* a Christian, a scholar and a gentleman—the excellent Bishop of Sjælland, Peter Erasmus Müller, is no more, "*Han er gaact forud!*" We cannot say how much kindness we received from him, and how much information. At the present moment his loss as bishop will, we trust, be provided for by the elevation of *Dr. Jens Möller,* whom we believe to be directly opposed to the Rationalist heresy. Would that we could think the same of his colleagues!

It will be said, perhaps, by some, that the late excellent bishop was too still and quiet, whilst opinions were gaining ground which he should have counteracted. We forth from the universities. May it be strangled at the birth, and never see the sun! We conclude by saying that these remarks, (seeing the evil spirit of Arianism among ourselves, and of Rationalism too, *if they can be separated*,) are made " more in sorrow than in anger;" for we never can forget the boundless hospitality, the continual tokens of kindness, the readiness to impart knowledge, added to the tact and ability in so doing, which we experienced during our whole sojourn in the North.

——————— " Mihi dulces
Ignoscent, si quid peccâro stultus, amici,
Inque vicem illorum patiar delicta libenter !"

After these lengthened remarks we turn gladly to Mr. Rose's work—a work, in our estimation, of great value, although, from the necessity of the case, it is almost throughout controversial. But here this work and that of the neologistic controversial divines widely differ. The latter write in a *speculative* and *disputatious spirit;* Mr. Rose's Lectures, on the contrary, are a dignified opposition of science, falsely so called. Every energy of a richly stored mind is resolutely put forward to resist the inroad of scepticism, whilst at the same time, the way in which the task (a bitter one!) is executed, shows clearly the great value of useful learning, sound criticism, and theological discussion, when properly balanced by sound judgment, and a heart open to the truth—that the points debated are " holy ground," from which the ancient landmarks are not lightly to be removed. This statement made, Mr. Rose shall speak for himself as to what is contained in the volume before us.

" The Lectures which are now offered to the public relate to two subjects, being occupied partly with the history contained in the Bible, and partly with the evidence on which we receive it. Their main purpose is to trace some of the effects which the existence of the Law of Moses appears to have produced upon the character of the Jews and the events of their history. I conceive the typical and prophetical character

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have no doubt but that he did counteract them, though the noise of axe and hammer, which some think all in all, was not heard. But his, like Cranmer's, was a peaceful spirit, and of what he did he made no boast. Let Cowper tell of him!

" The man whose virtues are more felt than seen,
Must drop indeed the hope of public praise;
But he may boast, what few who win it can,
That if his country stand not by his skill,
At least his follies have not wrought her fall."—*The Task*, book vi.

To those (and we know there are some) who feel interested in all that concerned him, we give the following extract from a letter we received shortly after his death from his son Ludvig Müller :—

" *En Brystsyge, som allerede for endeel Aar siden havde truet hans Dage og i forrige Vinter med fornyet Styrke hjemsögte ham, endte hans Lif i Begyndelsen af September Maaned.*" Hactenus indulsisse juvat!

of the Law in reference to the Messiah, to be the great and leading object of the institution, but I apprehend that we may find considerable profit from tracing its moral and political effects. Two distinct inquiries offer themselves to our notice when we enter on these considerations—the effects which the Law *was calculated* to produce had it been obeyed, and the effects which, in spite of man's disobedience, it actually did produce, as well as the punishment which befel the Israelites for that disobedience. The limits to which I am confined preclude anything but a rapid sketch of these points, and only allow me to point out a part which I feel convinced may be followed with advantage—to trace an outline, which if succeeding years shall not enable me to fill up myself, I shall be glad to resign into abler hands. The motive which more immediately urged me to select this subject, was a series of lectures delivered before the University of Berlin by Professor Henry Leo, and published in 1828. They contain a view of Jewish history, founded on the modern German school of philology; and the opinions maintained in them are so at variance with those which I believe ought to flow from a just and philosophical consideration of the Jewish history, that I have thought it worth while to bestow my labour chiefly on the points most represented by that writer. The belief of the writer appears to be, that the history of the Jews, contained in the Bible as it now stands, is in great part a fable, and that we are to seek for those fragments of truth that can be recovered from the darkness of antiquity, by a discriminating consideration of a variety of hints occasionally dropped in the most ancient books of the Bible, and a philosophical view of what *must have been the case*, judging the history of the Jews by that of other ancient nations."—*Introduction*, p. vii.—ix.

As Mr. Rose continues to observe, this may be a "*fashionable way at present of writing history*," but it is a most certain way of turning *truth* (we mean, of course, in men's writings) into *fable*, and of unhinging by pestilent doubts that *certain surety** which it does one's heart good to hear the poor talk of. In fact, it seems to

"*assume* at once that the hand of Providence has never interfered visibly in the conduct of human affairs, and that the development of man's nature having been due in all cases to the exertions and the circumstances of each nation, their early history may almost be deduced from a knowledge of their character and pursuits in later times, when the accounts of them are more authentic. Such considerations are, no doubt, both of value and assistance in a deficiency of clear and definite evidence; they serve, and justly serve, to modify our views of early history, when derived from scanty materials and later historians, but they are of little or no value *against other evidence;* and it is when they are used to this purpose that we are entitled to complain. An instance of this kind of prejudice may be found in the constant recurrence to the notion that the Israelites were entirely a nomad people. It is then immediately argued that parts of the Mosaic account cannot be true, because they are inconsistent with the habits of such a nation! My readers will find this charge seriously made against part of the Book of Deuteronomy by Dr. Hartmann. (See these Lectures, p. 77.) Again—because priestcraft has often been the source of widely-extended dominion over man, and has often appealed to fictitious miracles and revelations, &c., Professor Leo informs us that all the Levitical appointments must be derived from the same source. (*Leo*, p. 81.)"—*Lectures, Introduction*, pp. ix. x.

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* Schiller beautifully says what may well be applied here.

"Das Spiel des Lebens sieht sich heiter an
Wenn man den *sichern Schatz* im Hertzen trägt."

Piccolomini, act iii. sc. iv.

To all this precious nonsense Mr. Rose has made answer *virtually* in the volume before us; and for ourselves, we cannot help saying, with reference to Drs. Hartman and Leo, that " it would be as absurd a conceit as to imagine that the sun was made for no other purpose than to colour the cheeks of our apples, and to enlarge the sphere of our cabbages." Such is the value we set upon their disquisitions!*

The above extract from Mr. Rose's Introduction will show the *scope* of the work,—and we shall now make such remarks, and cull such of the flowers scattered up and down the book, as will be consistent with the length of this article. Let it be noted, however, in passing, that these Lectures by no means interfere with the ground taken up by Dr. Graves and Mr. Blunt,—both of whose works are a proof how our parish priests, when need calls, can buckle on the armour of controversy; and, although they make no boast,—although none *bearing a shield* goes before them, still the *downright matter-of-fact* of the one, and the *undesigned coincidences* of the other, have fought such a fight as to slay the Philistines, and to leave the victory in the hands of faith. The work of Dr. Graves is truly invaluable, and we cannot but strongly advise every student in divinity to *get it up* (as it is called) in preparing for his ordination. And, indeed, it may not be out of the way to remark here, that the late excellent Bishop

* It may seem curious to us in England, but still it is the fact, that very many of the great northern scholars believe in the authenticity of Ossian. The late Professor Rask (the most wonderful linguist of his day, and withal the kindest-hearted and most unassuming of men, whose corpse, alas! for us, we followed to the grave) believed the so-called poems genuine, as does the living great Islandic scholar Professor Fin-Magnuson, with many others whom we might name. The fact is, that the style of Ossian reminds them of their Ædda, and their judgment on the point of *evidence* is biassed. Unluckily we cannot lay our hands at present on our references, or we could give plenty,—many, if we recollect right, in the notes on the *Ædda Sæmundur hinns Fróda.* Neither Rask's nor Fin-Magnuson's writings are sceptical, nor, except occasionally, do they touch on theological subjects, (as far at least as we are read in them); but if *they* stand up for the authenticity of Ossian, we need not much wonder at the *credulity* of Dr. Hartmann, although we must and do wonder with Mr. Rose, at his being able to reject the Pentateuch, for the authenticity of which (besides the spirit in which it is written) there is a mass of evidence, as full if not fuller than any which can be produced to prove anything beyond the memory of man. See Introduction, p. xvi.

Lloyd made it, in his latter years, one of the text books of his *private* divinity lectures,—and we, who write this, can never forget the debt of gratitude we owe to him, for setting us in the *right way*, and for making us work through the above-named standard lectures on the four last books of the Pentateuch. We were, it is true, but one of many, and otherwise hardly known to the kind-hearted prelate, but we never look to Dr. Graves's work, or read the Epistles we read with him, without being thankful. Oh! there be many that can say, with Persius to Cornutus,—

> " His ego centenas ausim deposcere voces,
> Ut, quantum mihi te sinuoso in pectore fixi,
> Voce traham purâ; totumque hoc verba resignent
> Quod latet arcanâ, *non enarrabile*, fibrâ,"&c.—*Sat.* v. 24.

In the first part of the Lectures under consideration, the subject is, as it were, opened, and the lateness of the Gospel in being sent into the world is shown to contain no difficulty. In other words, (those of the excellent John Miller*), " the appeal made by the Almighty to his rational creatures, to bring them to the knowledge of himself, has been *progressive;* progressive, after an order of which the character cannot be more distinctly expressed than in the words of St. Paul, to describe the different stages of human existence; I mean in that passage, wherein he says, ' *There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*' " After this Mr. Rose proceeds to show in what sense the law is (in the original† γέγονεν) a schoolmaster to lead us, as well as it was to lead the Jews, unto Christ, and does away with a difficulty which has been raised, but which we long ago thought irrelevant to the subject, and needless to be mooted, though allowed to appear in the pages which we are writing. We give Mr. Rose's own words:—

" The Apostle is addressing men, who having embraced the Gospel, thought it incomplete unless they received the Law also, and he therefore sets before them the proper uses of that Law; but to those who lived under it, and to those who received the dispensation to which it was only preliminary, he refers to the advantage which the sense of sin, awakened in man's heart by spiritual meditation on the former law, brings to those Jews, who with him embrace the Gospel of life, and seek their salvation from the sacrifice of Christ, by faith in his blood, and obedience to his will, and not by compliance with the ceremonial commands of the Levitical ritual. He refers to the lesson which that ritual, with its types and sacrifices, was capable of teaching to multitudes of pure spirits who lived under its guidance, and looked to the promises afar off (though this is not *here* a part of the Apostle's arguments,) and of teaching to those *who saw and rejoiced in their completion!* It is to those who *had accepted* the salvation offered in the name of Christ that the Apostle addresses these words, and teaches them how to use the Scriptures which were written for their learning; and any reference to a *course of successive training* appears quite forced. Indeed, his reference to the Law is partly in disparagement of it, as compared with the Gospel. It was, he says, such a measure of grace as could then be bestowed on man before the fulness of time; it was not consistent with the purposes of God to bestow more. But to return now to that which was only given till better and brighter things were opened to the view of man, would be to seek a return from freedom to bondage, from the full light of matured age to the season of childhood, when we needed guardians and instructors. It would be to return from the full blaze of meridian day to the dim and faint twilight that ushers in the dawn."*—pp. 15—17.

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* See Bampton Lectures, ii. p. 27; a work which, like Davison's Discourses on Prophecy, will bear any eulogy. The verse afterwards mentioned (Gal. iii. 24.) forms the text to the Bampton Lecture alluded to.

† Mr. Rose, we think, is right as to the sense given to *γέγονεν*, *hath been*, and *is*. So in Latin, " Cœlo tonantem *credidimus* Jovem regnare," where " *credidimus*" evidently implies " we *have believed,* and *still do believe*."

The two next Lectures are purely of an historical character, and if they deal more in controversy than is meet, the fault (if fault it be) rests not upon Mr. Rose's shoulders, but upon those of the daring objectors to the plain and simple narrative of the Bible. The object of these Lectures, as a course, being to show the "effects which the Law of Moses produced among the Jews, at various times during the seasons of its acceptance or neglect;" and all the inferences being drawn from early Scripture as their *groundwork*; it was necessary to show that the plain and simple narrative written for our learning, was, as until the times of Aben Ezra and afterwards of Spinosa it was supposed to be, altogether the pure and undefiled word of God. Mr. Rose then remarks:—

"Before we proceed to the discussion itself, let me remind you, that, although the origin of the Law of Moses be a question which is here considered only on historical grounds, it is a question fraught with consequences of the deepest moment to the most vital doctrines of Christianity. The plain and simple statements of the Pentateuch are the foundation of a large portion of the reasoning of St. Paul; and if the Pentateuch be, as some would persuade us, the work of a later age than that of Moses, and if it be a collection of documents written at various times, by unknown authors, all our notions on these reasonings must be changed. Now, however this consideration might, in the first instance, bias my opinion, however it might dispose me to receive with the utmost possible caution any arguments which attempted to set aside the commonly received opinions on the subject, I think his logical arguments and historical evidence must always be attentively considered and fairly weighed. I have, therefore, in the examination of this question, endeavoured to ascertain the value of the arguments brought against us, entirely abstracting from all consideration (of) the consequences to which they may lead; and I confess, that the longer I dwell upon the new hypothesis, or rather the new hypotheses which have been proposed, the more strongly I feel convinced of the unsoundness of the grounds on which they are advanced, and of the truth of the one simple statement of Scripture."*—pp. 19, 20.

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* This last sentence so closely resembles the remark of Isodore of Pelusium that we subfix it. It is this, Ἀνατέλλοντος φωτὸς, ὁ ὄρθρος ὑποχωρεῖ· ἡλίου ἀνίσχοντος λαμπρῶς, τὰ τῶν ἀστέρων ἀμαυροῦται χορεύματα· ὅτε αἴθριος ἡμέρα ἐπιφανῇ, τὰ τῆς ἔσω ἀπολήγει σκιάσματα· ὅτε ἡ τοῦ εὐαγγελίου σοφία ἐξέλαμψεν, ἡ τοῦ νόμου παιδαγωγία ἐσχόλασε.—Lib. i. ep. 257. Being so situated as not to command the original work, we have been obliged to give the quotation from our adversaria, and do not *vouch* for verbal accuracy, though we believe it to be correct. We are of those who *feel* the truth of what Nelson says in his Life of Bull, p. 34, Works, Ed. Burton.

These are very plain remarks, and upon these Mr. Rose proceeds to his work fairly and resolutely. Leaving the discussions as to the authenticity of the Pentateuch in the hands of those who have so well performed their work as Iconoclasts of scepticism, he himself goes forth to fight the same battles in the plains of Canaan which they fought in the wilderness, and shows that the arguments drawn from the earlier historical books of the Old Testament, are equally vain and false with those brought against the Pentateuch. It is quite impossible for us to follow Mr. Rose through those well-written pages which destroy, nay, grind to powder and annihilate every position which Professor Leo has taken up. We must refer our readers to the second and third of of these Lectures. Suffice it to remark, that,—

"The sum and substance of the accusation against the genuineness of the Pentateuch is this, that these historical Scriptures do not recognize the existence of such a system as that which the Pentateuch professes to have established, and therefore, that the Pentateuch itself, or part of it, is of later date than these writings."—p. 29.

And then with especial reference to the Book of Joshua:—

"The system which Professor Leo adopts seems to be the following: that the Pentateuch was composed and compiled, in the first instance, by Hilkiah the Priest, and remodelled by Ezra. It is clear, that while the Book of Joshua stands as an ancient and a genuine book, all these arguments are unavailing, for this book recognizes so large a portion of the Levitical appointments, that our opponents themselves would give up the question, if the evidence of Joshua be admitted as a witness to the state of the Jews previous to the times of the Judges. The professor, therefore, engages to set aside the genuineness and the antiquity of this book from internal evidence. He has had the advantage of culling his arguments from the advocates of every different modification of the hypotheses of this new school of history, philosophy, and criticism, and we are entitled to conclude, that he has, as he professes, selected the weightiest arguments he can find."—pp. 31, 32.

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* In p. 21, Mr. Rose has occasion to make a remark on the difficulties of Scripture, which will include what comes under the head of *appearance of inconsistency*. On this point we beg to refer our readers to a few short remarks of Archdeacon Bather, in vol. ii. p. 95, of his very sound practical Sermons. We have seldom seen a more lucid discourse than that on Justification in the same volume, p. 248. Sermons like to these, and John Miller's ("*Agmen agens—magnique ipse agminis instar,*") are worth all the hot-pressed trumpery of an age.

Mr. Rose then tells us that the professor rests his case on four arguments only, and these he produces, and deals with them so roughly, that Thor with his hammer could not have dealt half such execution as he has done, on the *heathennesse* of Scandinavia. But we have said above, that we are not about to enter on the answers to the objections,—the whole subject is painful in the extreme. There is, nevertheless, a passage in p. 47 which, however unwilling we are to touch upon it, we shall yet quote to show the way in which *belief* and *unbelief* handle the same kind of subjects. The objection, in Mr. Rose's words, is this, Professor Leo asserts "without hesitation, that the origin attributed to Moab in the Book of Genesis is a mere tale invented to gratify the malignity of a national enmity with Moab." To which Mr. Rose remarks, "on this assertion I have only one observation to offer. Whether this writer believes the Book of Genesis prior or subsequent to the time of David, the Book of Ruth is clearly later than that time; and on what principle will Professor Leo explain the fact, that men, prepared to falsify any document, and to invent any falsehood, traced the descent of their favourite monarch from a hated and a despicable race?" On a par with this objection of the professor is another, which is referred to in the note,—we allude to the curse of Noah on Canaan,—and both, we cannot but say, savour of *unbelief*. But what on this point says *belief*? Let the answer be given in the words of John Miller, in his Bampton Lectures,—a work, we repeat, full of everything, like its author, that is good.

"*An early instance then, illustrative at once of all the considerations upon which our argument proceeds, is to be found (I think) in the case of Noah and his sons, as related in the end of the ninth chapter of the Book of Genesis. A melancholy specimen, indeed, of human frailty, consider it in what point of view we will! It is a narration altogether at variance with every notion which we entertain (speaking critically) of seemliness or dignity. It is an event which no historian, as such, would naturally have recorded, even though he recorded the consequences. It is a detail of twofold painfulness: the painfulness of infirmity in the patriarch; and that of guilt in his son. It is manifestly a tale from which the ear and the eye of refined female delicacy, at least, would involuntarily shrink. In what various and easy ways it stands exposed to the derision and scorn of infidelity, need not to be pointed out.

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* See Lect. v, p. 118. We trust that the length of the extract will be excused, as it is so much to our purpose, and so goodly a sample of Christian orthodoxy.

"But how does it appear to a Christian, looking at it only through the light of humility and faith? Is it human nature, or is it not? Is it striking, or is it not? What, if we glance in pity from the patriarch's infirmity to our Redeemer's solemn admonition, *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness;*[*] and from the curse pronounced upon Canaan, the son of the undutiful Ham, to the fearfully lively warning of the Wise Man, *The eye that mocketh at his father—the ravens of the valley shall pick it out, and the young eagles shall eat it!*[†] And then, for a double purpose, let us direct our thoughts to the patriarch's consequent prophecy; pondering, first, whether experience cannot find an echo to the curse of Canaan in the general fortune of undutiful children; and, secondly, whether the wonderful accomplishments of prophecy itself may not, at once, discover its true Author, and the special providence of the whole transaction.

"Now if there be absurdity in any of these views, or violence offered though but to language, or possibility of misleading either a soul to evil, or even a critical judgment into weakness, let them be rejected. But if not, there is at least an advantage on the side of faith and piety, in the contemplation of such a passage; and this advantage the satirist shall, unintentionally, express for us:—

——'E cælo descendit Γνῶθι σεαυτὸν,
Figendum et memori tractandum pectore.'[‡]—
Juv. Sat. xi. 27, 28.

Such are the different ways in which eyes and no eyes,—*belief* and *unbelief*,—look on the words of eternal life!

It is now necessary to turn to the end of the third Lecture, and to show the points on which Mr. Rose has declared the evidence of the German Rationalists defective. He says, *endeavoured to show*,—we say, *has declared, has shown;* in other respects the words are exactly his own.

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[*] Luke, xxi. 34.

[†] Prov. xxx. 17.

[‡] "It may be noted further," Miller adds in a note, "(with regard to our explanatory observation,) that here is, in this very first (and most distressing) example, an instance of *not unmixed* depravity. And what abundant reason have we ourselves, as the descendants of Japheth, to adore the mercy of an all-wise Lord, who hath surely annexed exceeding great reward, either present or to come, to the right performance of every duty."

"1st. That in the order in which the disciples of the modern school of criticism arrange the books of the Old Testament, while they decide with the utmost confidence, they are yet so devoid of any well-grounded and generally acknowledged principles, that they fall, not only into small differences, but into the most palpable contradictions of each other.—(*See Notes and Appendix A.*)

"2dly. That although the existence of the Book of Joshua, at a period at all contemporary with the composition of the Book of Judges, would destroy these hypotheses at once, they fail in their attempts to set aside its antiquity, as the strongest proof they give of its later origin is simply that it opposes their hypotheses.

"3dly. That so far from founding their system in respect to these parts of Scripture (the Pentateuch and Joshua) on any modern improvements in the criticism of the Hebrew language, that system rather tends to violate the laws their greatest authority has established.

"4thly. That they proceed on an assumption which they have not proved, viz. that the Pentateuch was of gradual growth; and that in their investigations on the subject they use this assumption to discredit some of the books of Scripture, and then argue from the supposed silence of the rest that their assumption is true.—(*See Notes, Appendix A. especially* § 2.)

"5thly. That they do not treat Scripture with that fairness which it would deserve were it merely an ancient book, and recommended by no strong evidence, and by no approval of the inspired writers of the New Testament.

"And lastly, That the silence of the earlier historical books as to the law is greatly exaggerated."

We have but to remark, in setting down these conclusions, that they are directed only to those of the Neologists,—because, as we remarked in the earlier pages of this Article, the sceptical opinions advocated by the οἱ περὶ Professor Leo, are opposed by a host of authors and divines in Germany, through whose influence (under God) we sincerely hope to find that religious and useful, not speculatively presumptuous and almost blasphemous, learning, will again flourish and abound. Nor need we doubt,—"*Quippe solo natura subest.*"

And now, having stated the scope of this work, we would willingly pursue what would suit our own inclinations far better than the rummaging and ransacking of German rationalism. We would willingly lay before our readers many thoughts which Mr. Rose's work has suggested *for good.* We hope and trust, however, that Mr. Rose himself will be enabled (for if life is spared he promises in the Introduction) on some future day to follow up and give to the world a work of which this may be considered as but a sketch or an outline. It would, in our opinion, give scope to a far more profitable train of thought than did the

Divine Legation of Moses demonstrated to its clever and ingenious author.

Having said this, we might conclude, but, in so doing, we think we should not deal justly with the Hulsean Lecturer. We should leave him merely in the light of a controversialist, which we are determined not to do, as he speaks also trumpet-tongued from a pulpit, where the majesty of Gospel truth must have its effect. We shall therefore quote two long passages, which will speak for themselves,—*Al buon vino non bisogna frasca.*—The first speaks of the living and lasting uses of the Law.

> "One triumph of the Law has now been fully considered; but, like all the agents of God in the world of nature, that Law was not destined for one set of functions alone. The other objects which were attained by its establishments will furnish matter for our thought on future occasions; but it would be a low and incompetent view of God's word (although some of its purposes were temporary) to believe that all its use has passed away.*
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> "The word of God is an everlasting possession for the sons of men! The combat it has once maintained with the weakness of man is obtained for ever, because it grapples with him in the very depths of his being; and the very commands which were first issued against practices from which we feel no fear at present, may find even among ourselves habits of thought which their voice rebukes, and to which their condemnation applies.
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> "'I, the Lord thy God, am a jealous God,' would be a sentence of no terror now, if that jealousy could be kindled only by our renouncing every claim to the character of reasonable beings, and bowing down to wood and stone! This is not the trial of our days; what trials may await us we presume not to determine; but among them the spirit of indifference to religion, combined with a zealous pursuit of knowledge, may perchance be one of the most† formidable, and to this spirit the jealousy of God addresses its most solemn warnings, its most awful denunciations! It proclaims that one way of safety is opened to the children of men, and that no other path can lead to the gates of heaven! However man may deceive himself into the belief, that knowledge alone can elevate his being, he is but building up in his heart an altar at which he offers up the brightest and best gifts which God has bestowed upon him. And he receives in return only perishable treasures.
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> "The one means of elevation to his nature, which is offered to his acceptance, is communion with the Father of Light and Truth, in the earnest prayers of a broken and a contrite heart—the one means of restoration to his lost holiness is the effusion of the Holy Spirit in answer to those prayers. The one way of safety is a life spent under

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* See two Sermons by Bishop van Mildert, vol. i. p. 223—270, especially p. 234.

† See Shuttleworth's second volume of Sermons, p. 314, &c. The Discourse here alluded to is on 1 Cor. xiii. 11—13, and on this head contains some excellent advice. How applicable must it have been to his audience at St. Mary's!

the sanctifying influence of prayer, thus offered up through that Redeemer by whose blood alone he feels that the kingdom of heaven has been opened to all believers!

"*We* bow not the knee to Baal, *we* make not a graven image. Whatever be the idolatry of which we are guilty, it is not that gross form of it in which the Jewish Church sinned, but *we may* be guilty of spiritual idolatry; and whenever we take the guide of life from any other source than God's own word, *we are!* We are guilty, and the jealousy of God will as surely visit our sins, as it did those of his chosen people! The provision against our spiritual temptation is as ample as that which God's Law offered against the grosser temptations of the days of old, and we are as strictly bound to use it. The word of God is destined to preserve his ark, the Church, through all its trials. Whatever wind shall beat against the Church, however wildly the stormy waters may lash its sides—whether fanaticism assail us from one quarter or indifference from another—the word of God hath power to calm the first, and to stir up the second. Though for a season they may disturb, they cannot destroy—the same protection which for centuries has maintained that Ark entire and unbroken by the waves, will maintain it to the end!"—p. 116—119.

The above extract is, in our eyes, powerful and true,—but whose heart can resist the power of the words that follow? "*Immortalia mortali sermone!*"

"If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling—of a home, to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country, where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where in early years, the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections which die not with the circumstances that gave them birth, which last long even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, nay commonly, recal it to hear again the voice of God, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common; and such the

Almighty had commanded every father of a family to make his house in the passage of the Law which has just been read. (Deut. vi. 7.)* How far this precept was complied with, how far it brought the accomplishment of its purpose with it, the scanty notices of domestic manners which the books of Scripture give, will not enable us to determine. It cannot, alas! have been acted up to in the spirit in which it was given, or no such national degeneracy would have disgraced the annals of the people as that of which we read in many seasons of their history."—p. 143—145.

Passages like these, and in their spirit, make a book to be a delight, though it be a book almost of controversy; nor are these passages few and far between,—

> " *Purpureus, late qui splendeat, unus et alter,*"

on the contrary, each Lecture abounds in them, and such is the character, such is the spirit of them all. As then we began with Fuller, so may we end. The passage occurs at the conclusion of his Controversiall Divine, of whom he says—

> " *He is resolute and stable in fundamentall points of Religion.* These are his fixed poles and axle-tree, about which he moves, whilst they stand unmoveable. Some sail so long on the sea of controversies, toss'd up and down, to and fro, *pro* and *con*, that the very ground to them seems to move, and their judgments grow scepticall and unstable, in the most settled points of divinity. When *he* (i. e. *our controversiall divine*) cometh to preach, especially if it be to a plain auditory, with the Paracelsians he extracts an oil out of the driest and hardest bodies, and knowing that knotty timber is unfit to build with, he edifies people with easie and profitable matter."

We had done, and had awarded our meed of praise, which is most justly due; but, on turning to our notes, we find some few words marked as hardly consistent with the general purity of Mr. Rose's style, which, if we can discern ought, like that of his brother, betrays an acquaintance with the goodly folios of our best divines. We mean such as "*ungainly,*" applied to man's temper, in p. 14, and "*scathe,*" in p. 6, with, perhaps, one or two more. By the way, is there not also an awkwardness of expression in the first sentence of p. 151? should not *rendered it* be erased? As to the words above mentioned, we do not mean to obelize them as absolutely faulty, but we think them out of place; and in the case of *scathe,* (though it *be* still used in the north,) it is now considered as belonging to poetic diction, and thus, finding it in prose, we miss the warmth of poetry, and are reminded of the 3d chap. of Aristotle's 3d book of Rhetoric—*περὶ ψυχρὰς λέξεως.*[*]

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* There are some excellent remarks to the same purpose in the Preface to Mr. Hind's Catechist's Manual, pp. xiii. xiv. " The practice" (i. *e.* of family worship) " is immensely important. This religious intercourse is not only, it should be remembered, the discharge of a duty which each individual owes to God, but a principle of domestic union, which Divine goodness has superadded to the ties of nature and of worldly pursuit; and has added, we may hope, for the express purpose of uniting a family *as such* for ever. When the ordinary course of society, not to mention the ruder mischance of fortune, has dispersed, after a few years of union, the party which assembled round the father's fire-side, what is the natural fate of early affection, kindred pursuits, and all that mingles in the spell of *home?* If as children of this world only we have been united, the bond of union may be more or less lasting, but it must yield to the world's decaying influence. Do we wish to rivet it for ever? Do we wish to carry it on to a period when we shall be 'as the angels which are in heaven?' We must begin in an earthly home the intercourse of angels; and, by exercising together a common faith and a common hope, prepare to enjoy together a common heaven."

ART. IV.—*Pantika: or, Traditions of the most Ancient Times.* By William Howitt. London: Whittaker & Co., Ave-Maria Lane. 1835. 2 vols.

OUR attention has been directed to this work, because it is one province of a Theological Review to discountenance the abuse of things sacred. Mr. Howitt has sinned flagrantly, by mixing up Scriptural associations with the crude and fantastic dreams, which he chooses to call "*Traditions:*" and he has gone far to show us what strange things may be done, or attempted, by *authorcraft* as well as by "*priestcraft.*"

In his Preface to these volumes, their ingenious author enunciates two Propositions which, whatever difference of opinion may exist regarding their precise application to his own labours, few will be inclined to dispute as General Canons of Criticism. 1st, That if a Work of Imagination be true to Nature it will excite Natural Sympathies, however remote may be the Times and Places in which the scene of action happens to be laid. 2dly. That a *good* Work will succeed in spite of these accidents of Time and Place; a *bad* one will fail even with them. Or, to employ Mr. Howitt's own words for the latter moiety of his position, that a bad Work will not succeed " beyond that short and contemptible moment which the hankerers after personalities devote to the hurried act of devouring them."

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[*] We by no means wish to be understood that this word has no claims upon prose, —Johnson's Dictionary would show the contrary,—but it is not *now* used in prose. The word itself might lead a man into the limbo of derivation, which is near akin to another limbo. Ἀσκηθὴς or *unscathed,* may be found in Homer (*e. g.* Il. κ. 212, π. 247), and in some shape or other in all the Gothic derivative languages. It may be seen in the Mæso-Gothic *Skaidan,* (Cf. Goth. Gloss.); the Anglo-Saxon ꞅcaðe; the German *Schade;* the Islandic *Skadd,* (vide *Gloss. in Nials-Saga*), from *at shá,* (vide *Gloss in Æd.*); the Danish *Skade;* the Swedish *Skada* (vide *Ihre's Gloss. Suicogott. in voc.*); and in the Scotch *Skaith.* The word has likewise found its way into the Sclavonic dialects,—*e. g.* in Polish *Szkodze.* In fact, it has descended with the confusion; and the particulars in the Islandic, Danish, and Swedish works before us, relative to this single word, would fill half a dozen such pages as these—

"Ohe! jam satis est, ohe! Libelle."

In order, perhaps, to escape the hazard of catering for any meal so crude and hasty as that which he has described above, Mr. Howitt has chosen to transport his readers to times before or not long after the Flood; and to select as his *dramatis personæ*, spiritual essences and primeval men and women. If we are right in conjecturing his object, he has doubtless attained it; for Angels, Devils, and Ante-diluvian Heroes and Heroines are little likely to whet this gobbling appetite for personalities: May-fair and Brighton will scarcely seem to be adumbrated under Jerusalem and Zidon: and the readers of fashion who may chance to recognize themselves or any of their associates in the characters of Pelham, of Granby, of Devereux, or of Tremaine, will not suspect masquerading in Azims, Moabites and Cushites, in Dalphon, Ahlab, and Talmai.

This avoidance of individual portraiture meets with our cordial approbation; and we should feel unmixed pleasure in escaping from the flood of libel, scandal, and caricature with which our contemporary lighter literature is so profusely deluged, if we were certain that the region into which we are invited to emerge, is void of offence equally, if not more repugnant to us, although altogether of a different kind. Unhappily, however, we have not any such assurance in the present instance; or we should rather say that having followed Mr. Howitt's steps, we recoil with a painful conviction that he has not been deterred by the sweeping condemnation expressed in a hemistich which we purposely avoid quoting, from the commission of that fault which the latter half of the same line denounces: in plain phrase that he has ventured to " rush in where Angels fear to tread."

As a matter simply of good taste, if we turn to any *professedly* historical Epic, Drama, or Romance, we shall find that its power of affecting us varies exactly in proportion to its adherence to Truth: or to explain our meaning less concisely, and we hope therefore with more perspicuity, that in whatever parts it deviates farthest from accredited fact, precisely in such parts does it most fail in giving pleasure. The Iliad, indeed, asserts peculiar advantages in this respect over every other Work of a similar kind; (*si quicquid simile?*) It is, if we may so speak, the voucher for itself; and the *History* of the Trojan War is identified with the *Epic* by which that War is commemorated. What knowledge, it may be asked, do we possess of Patroclus and of Diomede, of Paris and of Helen, what acquaintance with the fortunes of the ten years' siege, which is not vitally Homeric?

μάτην ἄρ' 'Αχιλλεῶς
ὀργὰς ἐθαμβοῦν, σοῖς μάτην ἀλγήδοσιν,
γύναι, συνηλγοῦν, "Εκτορος θανουμενου,
ἔι μῦθος ἔςι πάντα κ'ουκ ἀληθέα.

The Æneid is not cased in equally complete and invulnerable panoply, yet it possesses a similar protection in degree. No one, for instance, would relinquish Dido; or would willingly open his eyes upon the anachronisms which the ungrateful pains of perverse learning have taken so much trouble to develope. The contradictions of better known History in the Plays of Shakspeare greatly detract from their power of pleasing—we speak of *contradictions* not of *falsifications*, because there can be little doubt that the Poet implicitly believed and relied upon the Chronicles from which he mainly drew; and that he himself was deceived wherever he is most a deceiver of others. For the more recent sins of Sir Walter Scott, we fear that a like excuse is not to be pleaded. He was guilty prepensely and with aforethought; and who has not felt his enthusiasm diminish, and his glow of delight subside, when he has discovered, to his cost, that some action attributed by that splendid writer to real characters is totally negatived by undoubted authority; or that some incident fondly associated with flesh and blood is altogether fictitious?

We pass over the *didactic* Romances, those which profess to teach manners and costumes by an assumption of them. Sethos is so dull that we never waded beyond the opening pages; and gratefully as we remember Anacharsis for the store of learning which it contains; we consult it as a *Thesaurus Antiquitatum*, by no means as a Work of Imagination; carefully avoiding all contact with its *machinery*. But if such be the result of garbling *profane* historic facts, of injudiciously blending Truth with fiction, much more grievously does that writer offend who ingrafts legendary matter upon *sacred* stocks; who, taking Scripture as the ground-work of his web, interweaves upon it a gaudy pattern of many-coloured fancy-work. The immeasurable superiority of Milton over Klopstock is in some measure connected with the much closer adherence paid by the former Poet than by the latter to the divine sources from which both have borrowed. Milton, for the most part, *expands* Scripture; and never is the Paradise Lost so majestic and so sublime as when it narrates closely after the inspired volume. Klopstock on the contrary, after striking the key-note, rambles off into some variation of his own, in which the *Theme* is almost unremembered. But *ἄλις 'Ενθέου φλυάρου*—in spite of the eloquence of Herder, whom Mr. Howitt discreetly throws forward as an *avant-garde* in his title pages, we are convinced that, so far from there being any affinity, there is on the contrary a strong repulsion between the waters of Siloah and those of Helicon; and that if it were possible to divert the Ilyssus into the Jordan, they might flow indeed in one channe, but still with unmingled currents.

The volumes before us contain seven Tales written upon a system which we have thus endeavoured to show is fundamentally unsound; and, so far as our taste can form an estimate, they are not redeemed by superior powers of execution. We shall content ourselves with a rapid summary, as much as possible in the author's own words, and with a few specimens made at length.

In the prefatory story "the venerable Pantika of Mount Taurus," (from whom the Work derives its name, for no reason which we can perceive, unless that the old gentleman takes the lead in the table of precedence,) on his 120th birthday relates his pilgrimages. In the course of his life he had been a voluminous writer, having composed "forty-five large tomes of Travels; seven of the precious Maxims of the Wise of all Nations; twenty of the Laws; seventeen of compressed and Select Histories; nine of the Origin and Varieties of Religion, and five of the Philosophy of all these learned Works:" that is 104 in all—a number which must excite the envy and admiration of every Professor in Germany, and of every aspirant in New Burlington Street. Instead of embracing business, after the manner of his ancestors, as a merchant at Tarshish, at a fitting age, Pantika, sorely to the discomfiture of his Guardian, resolved upon foreign travels. His Grand Tour is as meagre and as devoid of interest as that of an English gentleman used to be when he rolled through France and Italy in a post-chaise, cheek by jowl with his Governor; but it furnished him with the "ancient Traditions," which he relates to Cydna, the grandchild of an early friend, and which he heard in an accidental rencontre with some Hebrews whom he found during their captivity singing a melancholy song about "weeping lilies," on the banks of the River Gozan in Media.

The Traditions commence with the History of one Nichar, an Angel, who, having been present at the Creation, had seen and heard all the wonders, which Mr. Howitt presumes took place at that epoch; and which may be included under revolving systems, kindling suns, gentler planets, mighty deeps, glittering mountains, rivers and cataracts with "thundering leaps and beneficent careers," "morning stars bursting into one wide triumphal Pæan," and the diapason ending full in—Woman. Nichar was surprised that this last Being should be formed less perfect than her mate; and "wrapped in this fascinating speculation," he resolved to provide a remedy for the defect. For that purpose "he turned aside into a desert place beyond the precincts of

Eden, he stooped to the earth, he moulded a form, he breathed into it his own breath, it was the work of a moment—and it arose a living, glowing, reasoning creature, the radiant reality of his thought." Nichar, it seems, had unwittingly created Lilith, and his act furnishes an explanation of the great riddle which has puzzled all the generations of the Wise, the Origin of Evil. Lilith is the Goddess of this World, the φρόνημα σαρκὸς, which, under various forms, deceives mankind: and Nichar, punished for his rashness by exclusion from Heaven, becomes in his repentance a second Abbadona. True it is that we are informed in a note, how "the Jews have preserved the name of this Being (Lilith) in their traditions, but *erroneously* attribute her creation to God and makes her the first wife of Adam." The fair-haired Lilith, if we recollect rightly, forms part of a group pointed out by Mephistopheles to Faust during the revels of the Walpurgis-night on the Brocken; and the Fiend especially warns his companion to escape entanglement in her tresses. We have always *erred* with the Jews and have hitherto believed the name to be an *alias* used by the Oriental Poets for Eve; but Pantika, who learned the tradition from the Jews themselves, cannot be mistaken.

Nichar having created Lilith and having been banished from the Angelic Host for his temerity, in a paroxysm of revenge determines to kill his handywork, and the remainder of the Tale is occupied by his adventures in that pursuit. He every where finds her idolized by Man and Devil, "a glittering but disastrous meteor"—"a radiant creature whom to behold was to worship, and whose worship was intoxication, discord, and death." Her chief abode was in Ukinim, the City of Bricks of Gold, in a gorgeous palace framed for her by Evil Spirits; and here one night, in a grotto of her garden, Nichar, believing that he had caught her asleep and alone, "darted towards her and grasped her throat with the energy of unutterable hate." Alas! the unhappy Angel had been suspected; Meldrec, the most cunning and malignant of the fiendish crew, had assumed Lilith's shape, in order to unmask her pursuer, whom he now menaced with destruction. Nichar had no resource but to leap the garden pales; "at one bound he cleared the adjoining wall, shot from the city and darted with all the velocity of his nature into the depths of space." The Devils in full cry "swept" after him; "the strife was keen," and how Nichar escaped from it we really do not understand.

The orb on which he first alighted "was a dreary and lifeless object, a globe covered with an universal sea." From it proceeded all manner of inharmonious noises; internal thunders, roars of wrath, astounding explosions, horrible uproars, howls of pain, hissings, shriekings, steamings, ragings, whirlings, and wailings. We are by no means surprised that the vagabond Angel did not prolong his residence on the "torn and slimy sides of the submarine rock," and accordingly "he wept, confessed his guilt, and went softly on his way." But his change was little for the better. He next approached a larger planet of the same system, teeming with life indeed, "but what life? That of vast and bestial nature." The soil here also was slimy and dreary; the vegetation was rapid and rampant; the inhabitants were "large and living." Among them are enumerated whales, wonderful creatures, and crocodiles; the mastodon, the megalonix, and the elephant, each possessing eyes "lit up with dreamy intelligence;" green, gold, and scarlet serpents; crimson-crested and winged dragons; ponderous hippopotami and tapirs; and jocund and wind-winged unicorns.

Once more Nichar took to his pinions, "like a mysterious comet," and after flying about for a few centuries, he returned to Earth. There he found Adam and Eve somewhat oldened; and he sought out Cain, whom he describes as solemn and sad, tall and tower-like, sinewed as if for invincible strength and fleetness, sanguine in hue, with grizzled hair, a crisped beard, and large eyes. After an unavailing attempt to comfort the fratricide, Nichar proceeded to the hill country of the Azims, "Giants and men of renown," of a hybrid breed, "the children of the Spirits of Heaven and the daughters of Earth." This was a very pleasant land, to which, as yet, it did not appear that the general curse had extended; and Nichar dwelled in it for a long time under the disguise of an old man. But the corrupt influence of Lilith was destined to prevail, even in this region; and one evening as Nichar and the Azim Chiefs sat in the mountain cave of the valley of Heph, by the mountain lake Zodarn, "in stalked Teleg, one of their number, who had been left at a league's distance," and warned them in a few hasty words, "The day is come! We must strike!" Thus encouraged, "the Azims gazed for a space on each other in awful amaze," and assisted by Nichar and their celestial Fathers, they determined to assault Ukinim by night. Notwithstanding the heroism of "the light-hearted Mochal—the happy Mochal—the dear good Mochal" and the firing of the palace, Lilith escapes, and the Powers of Hell prevail. The Azims are beaten back with slaughter, and Nichar is taken prisoner. When brought before Satan he is at first amicably received, but, having spurned the offers of the tempter, he is conveyed by "a long and spirit-winged rush through a profound immensity" to the *Tullianum* of the bottomless pit. Here, all description, but that of Mr. Howitt himself, must fail, and we extract the entire passage, which certainly is without parallel in Virgil, Dante, or Milton.

> "Above them, glowed a concave, apparently vast as our upper sky; below were seas of molten matter, which rolled their igneous waves with a chaos of soul-confounding sounds. The terrible roof broke into many vast and irregular concavities; for ever dropped melted matter, like rain; and covered with curling, dusk-red flame, flung down a heat tenfold hotter than the intensest furnace, which the fiery ocean below reverberated; and burning blasts, armed with torture even for the hardiest spirit, roared through the intermediate space. The heavy, molten seas, here rolled in huge swells—there leaped up furiously, and coiled in radiant rage against adamantine rocks; and a multitude of sounds rose from the dolorous abyss, full of varied and inconceivable horror. Cries, thrilling lamentations, as of feeble and tender souls; sudden shrieks, at which even the damned place, and all its uproar, seemed for a startled moment stilled; bestial barkings, and hoarse and bellowing yells, that seemed sent from iron lungs of vast and monstrous natures, that rose above the general din, multiplied their dismal echos in vaulted regions above, and died not but in the far-off distance.—i. p. 227-8.

Nichar still perseveres in resistance; and at the moment in which he is seized "by two strong Spirits," and "Satan, writhing on his throne," beams "too horrible for the eyes in the black deformity of rage," the captive Angel is delivered by a thunderbolt, which penetrates the dismal hall with "a hundred vivid and voracious streams of flame," disperses the assembly, and buoys Nichar "up and away with an impetuous rush, and an irresistible influence." He arrives on Earth, just before Noah's entrance to the Ark, and he feels a confident expectation that Lilith will perish in the succeeding Deluge. His hope, however, is disappointed; she is saved on the last dry rock; and after an interview with the Spirit of the Ages, who is sent down "to lodge the Book of the World in the archives of the Earth,"—"a stupendous volume," with "huge stony pages," and illustrated by a good many figures of "the strange and mighty creatures" which Nichar had beheld in the distant planet—the Exile from Heaven receives an announcement that he shall one day be restored. At this declaration of ultimate pardon,

> "A celestial red diffused itself over his features, and his tears fell like rain. Where they fell, there immediately sprang the healing Balm. It put forth leaves and flowers, and breathed its animating odours round them. As the Spirit of the Ages ceased, Nichar arose, and plucking a branch from the tree, placed it in his bosom, and went on his way.

All this sounds to us very much like the record of such a dream as a gourmand might encounter after saturating himself with a hot and indigestible supper. It is very bombastic, very foolish, and somewhat irreverent; what follows is *ejusdem farinæ*.

"Ithran the Demoniac" is a tall, slightly-built, wild, old madman, with long hair and beard, and a mantle of goat and camel's skin, whom a young hunter found in a glen on Mount Seir, while the Hebrews were in the course of their Exodus. The Recluse, who is on the eve of death, relates his history to the stranger. It seems that he had been employed on the Feast of Expiation to convey the scape-goat into the Desert, and that overcome by the pangs of hunger he killed, ate, and sucked the blood of the accursed animal; till, in his own person, he became impregnated with the sins of all Israel. He runs mad in consequence; but after a long abode in his retirement, he overhears two Angelic Beings, the Spirits of his Father and Mother, discoursing upon his crime and his forgiveness. The youth buries the Demoniac, and returns to his Tribe with a story destined "to carry *wonder*" (and who will deny this assertion?) "to countless generations."

"Beeltuthmia, the desolate and the faithful," is a wife of the Race of Ammon in search of her husband and father, who falls in with Joab, whom she unwittingly accompanies to the siege of a fortress defended by the very persons of whom she is in quest. After much fighting, a frustrated attempt at escape, the apparition of the ghost of Absalom, and mutual firmness exhibited by the three Ammonites when threatened with death, they are relieved by the intervention of a Prophet at the very moment at which their destruction by the merciless Joab appears to be inevitable.

"The Avenger of blood" is probably considered by Mr. Howitt to be his *chef d'œuvre*, and we are by no means inclined to dispute its claim to pre-eminence in the qualities by which his style is distinguished. Jathniel and Cutha, a respectable old couple living on the borders of the wilderness of Tekoah, had one son, Dalphon; two daughters, Hamutal and Iene. Dalphon had been accustomed from boyhood to beard the bear and the bison; to chase antelopes, hyenas, and lions; and to laugh, joke, labour, and dance with the peasants who worked in his father's corn-fields, vine-yards, and olive-hills. Moreover, he was fond of hearing stories about Gad and Joab; and was intimately acquainted with "every circumstance of David's fascinating life." Thus educated and qualified he entered the army of Solomon. His elder sister Hamutal, a full, lofty, grave, majestic, sedate, and affectionate beauty, had been betrothed from her earliest years to Ahlab, the nearest kinsman of the family; a graceful, gentle, and amiable youth. Iene, the younger sister, was Dalphon's favourite, on account of similarity of temper. She was enthusiastic, inquisitive, fervent, impetuous, sensitive, extravagant, and glowing. In an evil hour, Dalphon brought home from his quarters on a visit to his Father's house, a young brother-officer, named Talmai. He was handsome in person; unstudied, princely, and splendid in dress; frank, gay, and gallant in manner. His behaviour was free and easy; his circumstances were affluent; his soul was vigorous. Yet, notwithstanding these many external accomplishments, and that he had lived much in Courts and Camps, and had visited most Countries of the East in his travels, the latitudinarian principles in Religion which he occasionally betrayed excited some suspicion in Jathniel, and grievously alarmed Hamutal when she discovered how deeply he had interested her sister. Talmai and Iene are already engaged, when Hamutal's conjecture regarding the character of the suitor receives indisputable confirmation from statements made to her by Shallum, a faithful servant of her brother: and the lover, notwithstanding his dazzling exterior, is proved to be an unprincipled libertine and an Idolater. Ahlab, to whom Hamutal relates her discoveries, had formed a similar opinion of Talmai, whom, in a very pathetic speech, he stigmatizes as a 'gay and gilded cockatrice.'

In proof of the justice of his estimate, Ahlab relates to Hamutal some adventures into which he had been led by Talmai during a residence in Jerusalem. Talmai, as it seems, visited in all manner of *sets*, but Ahlab found but little pleasure in either the gay or the grave coteries to which he was introduced under his guardianship. At length Talmai promised to exhibit to him a society in which he should behold the human heart wholly free from disguise; and they repaired together by night to a wretched, ruinous-looking hovel in a poor and distant part of the city. The entrance was guarded with as much jealous precaution as that of a second-rate London gaming-house; but after passing through bolts, chains, iron-gates, and intricate corridors, and giving a watchword to two surly porters with drawn swords, they were admitted to a splendid banqueting-hall, in which, round a table profusely spread with luxuries, reclined guests of both sexes, with all of whom Talmai appeared to be familiar. Every art by which sense can be intoxicated mingles in the voluptuous scenes which follow; and at the moment at which music is supposed to have produced the fitting degree of excitement,

> "a vivid light glared through the whole hall, like the livid brightness of sheeted lightning, and I saw, with wondering eyes, figures spring up, as it were, from the solid marble floor. They stood along the front of the whole semicircular board—the gods of the heathen! In the same moment every arm was raised, and the splash of wine from a hundred beakers was heard on the floor. I heard, 'Honour to Chemosh!—honour to Semel!—honour for ever to Baal!—to Ashtaroth!'

—resound on every side from the lips of men and women; and I leaped up, thrilled with a terrible amaze."—vol. ii. p. 103.

Ahlab escapes by a dark passage, in which he hears a tale of seduction from a damsel named Abital, removing all doubts of the villainies of Talmai; and he hastens to Tekoah, in order, if possible, to save Iene.

With the assistance of Shallum and Hamutal, Ahlab succeeds in chasing Talmai from Tekoah, not, however, without much struggle. A pale gleam passes over the countenance of the detected hypocrite, his features become fixed, his lips firmly pressed together were livid as those of death, his eyes rolled to and fro, and he took a bound like an Indian tiger; but the production of a letter from a noble lady whom he has deceived under promise of marriage overwhelms him with confusion, and, springing on horseback, he gallops off furiously to Bethlehem.

Dalphon, having heard these incidents, resolves to avenge his sister, and, accompanied by Shallum, he sets out in quest of the Hebrew Lothario. And here we must move rapidly, for in the brief outline of the main story for which we can afford room it is evident that mere description cannot find place. We hasten, therefore, through all the spots of the Holy Land, which are illustrated by appropriate comments, and we pass at once to a duel fought between Talmai and Dalphon in the neighbourhood of Zidon; in which the former, after losing his second, is obliged to fly to the city for life. Thence, having strengthened himself with friends and with a pack of blood-hounds, he returns to follow his enemies, who are driven into a cave, and save themselves by swimming through a subterraneous water, which the dogs refuse to cross, although "at their heels came a troop of eager men with arms and torches in their hands, and at their head Talmai himself, *all on fire with the hotness of pursuit.*" Dalphon and his comrade return to daylight by another aperture, and seek an asylum in Kedesh, one of the cities of refuge.

In Kedesh they are accused before the Shophetim and Soterim, the Judges and their Recorders; and the charge preferred by Talmai is, that they have conspired against his own life, and have absolutely taken that of one of his kinsmen. The chief magistrate is a member of Talmai's Idolatrous Club, and he dooms the prisoners to death. Execution, however, is suspended by the appearance of Solomon, who mounts the judgment-seat, and by a dexterous cross-examination shows that the witnesses for the prosecution are perjured. Not Macheath himself has more fair ones interested in his fate than appeal to the King in behalf of Talmai after he has been accused in turn, and is convicted of idolatry; but their solicitation is useless, and he is stoned to death. Iene's heart is broken by the loss of her perfidious lover; she becomes a beautiful but lifeless thing, and is placed on a bier drawn by four milk-white heifers, and preceded by minstrels playing on "long, lugubrious pipes, which breathe into the soul of sorrow yet deeper sadness, and into the coldest stander-by a tender spirit of sympathy." In the end, she is buried by a train of "young damsels with red and weeping eyes," who scatter almonds on her grave, and chant, "in thrilling tones," a monody, the burden of which is, "She is dead! She is dead!"

Ahlab marries Hamutal, and Dalphon, who is appointed a Judge, receives the hand of the daughter of the Levite with whom he lodged at Kedesh, who, having "a soul all love and tenderness, and serene delight," soon becomes, much to her husband's content, "the mother of all that district."

Of the two remaining Tales, "The Soothsayer of No" concerns a cream-coloured mule which had been stolen from the Prophet Harosheth, of Ziklag. The Seer is very angry at this loss, till he is warned in a vision by "a lion which came and stood on a rock in the midst of a stormy sea, and said, 'Arise and get thee down to the ancient and populous No—No in the midst of the waters!'" Thereupon Harosheth, although No was a far city, half a moon's journey distant, and himself counted threescore years and ten, saddled his ass and set forward. On his arrival, he is directed to Noph the Soothsayer, who bids him ask what he will in the name of his false gods. The Hebrew Prophet indignantly declines, and leaves behind him a curse upon the idols: "Let them be thy punishment till I return!" Mr. Howitt himself shall relate the consequences:—

> "The self-gratulating soothsayer bolted his door, and retook himself to his bed; but what was his astonishment as he awoke in the morning, to behold the congregation of his imaged divinities assembled round him. For a moment he lay in a silent amazement, but in the next instant a terrible idea flashed across his mind, 'Thieves! thieves!' he cried; 'alas, my gold! my gold!' He sprung (sprang) up to ascertain the extent of the mischief done by the wicked ones, who, he surmised, had in their wantonness thus drawn his statues round his bed; but as he arose, astounding was his horror and astonishment as he felt the huge hand of Baal fling him back upon his bed. He lay like a man in the paws of a lion, whom he expects every moment to crush his bones;—helpless he lies in power, but turning his staring eyes wildly on his terrible enemy. The images stood silent and motionless as before, and he began to imagine that in his haste he had rushed against the image, and had been repelled by his own impetus. Once more, therefore, he rose, but slowly; and keeping a curious eye on Baal, to his horror, as he himself rose up, he beheld the arm of wood move with a motion

proportioned to his own, and prepare to strike him down; at the same time, glancing round the awful circle, he beheld the eyes of the whole group glow with a ghastly and malicious joy. He fell in his benumbing fear upon his bed, and groaned as he called to mind the words of the prophet, and felt that his curse was upon him. Long lay the miserable Noph in paralyzing horror, praying to his long serviceable servants, but now dreadful lords—praying to the God of Israel, but in vain; all was silence around—motionless silence, except that the repeated knocking at his door announced the call of applicants for aid; and his wonder was not small, as he observed a little crouching figure, a lar, brought from a distant country, act as janitor, open the door, and send the visitors away, wondering at the creature's round staring features and erect ears.

"All day Noph lay, the captive of these strange sentinels. At night he looked round, and beheld Ashtaroth cast a moony gleam through the apartment, and the bulk of Moloch glow with a sullen red, invisible by day. In the morning, Noph, whose hunger was become ravenous, would fain have persuaded himself that the movement of Baal was but a dream or a delusion of his brain. With a desperate spring he leaped up, and fell stunned, not only by a blow from the same huge hand, but also from a thrust with the trident of Siva, who sate cross-legged on his lotus-flower at the feet of the bed. A horrible din of mingled sounds assailed him: Apis bellowed; Anubis barked; Mahadeo twanged his bow-strings; Cali menaced him with shrill cries; the infernal Dian waved her torch and brandished her poniard with a rushing sound; and the clamour of deified dogs, cats, and crocodiles was intolerable. Cneph, the winged serpent, flew hissing above his head; the sacred Scarabæus boomed vengefully in his face, and the eyes of the gentlest shapes gleamed fiery around him. Noph lay expecting some immediate destruction; but his miseries were not so soon to be ended. The din ceased, and he beheld the dwarfish Gemedin busily employed in making him a cake, which they kneaded with oil from his large jar, and baked at a fire which they kindled in the air and blew into brightness with their igneous breath.

Days, weeks, months, lay the soothsayer in this weary thraldom, in the power of these strange and inexorable shapes; but what tormented his heart more than all besides, was, to see the still, gliding, close-veiled Isis, day by day, fill her modius from his coffers with his gold, and bear it away. He heard her say, in accents sweet and musical, and far different to the harsh, stony, or metallic tones of the rest, 'This has the deceiver drawn from my people—to them will I restore it.'

"Thus it went on, month after month. There he lay in still endurance—still also were his keepers; except that the Gemedin became every day more lively, and full of sport and antics, and amused themselves with rolling about the largest coins or riding on the shaggy backs of the Shoirim, galloping round and round with ringing laughter. Over and over the bed, without regard to the body, limbs, eyes, or skull of Noph—over the bed, up the walls, and along the ceilings they went;

heads upward or heads downward, it mattered not; and every day their sport became more boisterous, and their laughter more loud and hideous."—vol. ii. pp. 257—261.

Twelve months are passed in this deplorable captivity, during which period the Soothsayer is fed once a day by "a solitary Gemid," with a few drops of burning, gnawing, scalding, pestiferous, life-retaining, and death-prolonging oil, dribbled into his parched mouth from a lamp. Frogs hop flabbily over his floor; death-beetles tick and drum in the timber of his bed; spiders walk with crooked legs, and trail their tickling threads across his face; lizards peep from crevices in the wall; rats and mice run thickly below; and bats come down the chimney to utter shrill, harsh whistles. At the end of the year, a new and curious disease rages in the city, and the inhabitants, smitten by superstitious terror, attribute the malady to the existence of Noph's deserted house, and resolve to pull it down. While they are proceeding to this work of destruction, Harosheth returns and strikes the furious rabble with sudden blindness. He then releases Noph from his confinement, and leads him through a series of adventures very much resembling those which afterwards befell Parnell's *Hermit*, and which end in the heathen's conversion. Harosheth, on returning to Ziklag, finds that his mule, instead of having been stolen, has been borrowed by his brother, and consoles himself by the reflection that he had lost his mule only for a time, but that, since he had undertaken its pursuit, he had been experimentally taught wisdom through what he had lost, "a temper more mulish than that of any beast."

"The Valley of Angels" relates to Antediluvians, and the Heroine's name is Zea. We read in it of merry bands, beautiful and blessed creatures, who clap their hands and are gone, flapping banners, fierce kings with smiles of incredulous scorn, and mighty Pygargs; but the story itself defies abridgment, and demands a *patient* perusal.

In the remarks which we have hazarded upon Mr. Howitt's compositions we are very far from wishing to discourage him from the future use of pen and ink. We frequently see his name in Bibliopolist advertisements; and if he will but rub his eyes, swallow half a dozen doses of carbonate of soda, (we believe that hellebore is exploded from the modern Literary Pharmacopœia,) and, above all, get rid of an ugly habit of taking God's name in vain at the commencement of sentences intended to be especially impassioned, it is probable that he may obtain a lucrative engagement in some *Souvenir* of writings designed to be forgotten, or may even become the Coryphæus, conductor, and chief contributor to some Pantikakistical Annual.

ART. V.—*Sermons.* By Thomas Arnold, D.D., Head Master of Rugby School, &c. London, 1834.

WE have occasionally heard it observed, in conversation, that Dr. Arnold is the most candid of human beings. It is true, that he is somewhat "stiff in opinion,"—(we certainly will not add, "always in the wrong,")—that, when a notion fairly gets possession of his brain, the fear of man, *which bringeth a snare,* is never before his eyes,—and, further, that his abhorrence of *prejudice* is such, that he appears, at times, himself to bristle all over, most fretfully, with *prejudices,* whose points are directed, in fierce insurrection, against the vulgar prepossessions of mankind: just as some persons are said to have a *superstitious* aversion for every thing that savours of *superstition.* But still,—only once convince him that he is wrong, and nothing can be more edifying than the simplicity of heart with which he is ready to confess his error. Now, all this would be extremely consolatory, but for one consideration; and that one consideration is this,—that, in the interval between the adoption and promulgation of the opinion, and the period of discovering and confessing that such opinion is questionable or groundless, a vast deal of irreparable mischief may be done. The opinion has gone forth; it has travelled abroad, armed with the sanction of a very considerable name; it has challenged attention, as the deliberate sentence of a man to whom none can deny the distinction of much cleverness, of highly respectable attainments, of great energy of character, of undoubted virtue and piety, and, (what, in the opinion of many, will be worth all these put together,) of most gallant and liberal principles. So that, if perchance the season of candour and recantation should arrive, it will arrive altogether too late to restore to their steadiness and equilibrium, the minds which may have been shaken by the onset of such formidable authority. The bags have been untied; the winds have got loose—(shall we say, "to fight against our churches"?); and where is the mortal power which shall call them back to their confinement? Which things being considered, we cannot suppress a vehement desire, that Dr. Arnold would condescend to fashion himself more after the example of a man, whom it can be no dishonour for any human being to imitate—namely, John Hales, *the ever memorable!* John Hales, it is well known, in one respect at least, resembled Dr. Arnold; for he, too, was once infected with certain notions which tended to the undue disparagement of Church authority. And to these notions he firmly adhered, until, (to use his own expression,) he was "*ferreted*" out of them by Archbishop Laud. But when once that "nimble disputant" had driven him "out of one hole into "another, till there was none left to afford him shelter, he resolved "to be orthodox, and to declare himself a true son of the Church, "both for doctrine and discipline." In another respect, however, there is, unfortunately, no resemblance whatever between him and Dr. Arnold; for, up to the time of his conversion, he thought it no impeachment of his integrity to keep his misgivings, for the most part, to himself; lest, peradventure, they should shake the peace and faith of other men. We here produce, once more, his own words,* as reported by Clarendon: "He would often say, "that his opinions, he was sure, did him no harm; but he was far "from confident that they might not do others harm, who enter-"tained them, and might entertain other results from them than "he did; and, therefore, he was very reserved in communicating "what he thought, in those points in which he differed from what "was received." Now we cannot but consider this as a remarkable instance of meritorious self-command, in a man who must have been conscious of great intellectual power and accomplishment; the more especially, as there was abundance of *liberality* floating about the world in those critical times: enough, most certainly, to *bring out* into action whatever elements of the same kind might be lurking in the temperament of any individual thinker. Since those days, however, the strides of Intellect have been prodigious; and the Spirit of the Age, (like a certain other adventurous Spirit,) has "spread his sail-broad vans," and has rushed into the abyss of ruinous elemental strife. And, in the midst of the wild commotion, it is not altogether wonderful that even the learned and the good should, sometimes, be whirled, as it were, out of all remembrance of the cautious wisdom which distinguished many of our ancient worthies, and, among them, the ever-memorable Hales. That Dr. Arnold has pretty well forgotten all such slow-paced moderation, is tolerably evident from his present volume; for he speaks upon certain very solemn, very important, and much disputed matters, like a man who has a fire shut up in his bones, that makes him weary of forbearing, and will not suffer him to rest.

The publication before us consists, chiefly, of a Collection of Sermons, preached, as we understand, to the pupils of Rugby School. And the Sermons, for the most part, are exceedingly good Sermons. We are quite ready to assign to them the praise which is, (somewhat confidently, indeed,) claimed for them by the author himself; the praise of "setting forth the Christian virtues with no qualifying or hesitating spirit." But there is one Sermon among them, the 11th, which, (for reasons that we shall presently state,) has, to our apprehension, much the same sort of effect as the dead fly in the box of precious ointment; it nearly spoils the fragrance of the whole compound. In saying this, we shall, in all probability, expose ourselves to the hard fate of being numbered among those, who are described by Dr. Arnold as "the followers of a party;" and, consequently, of being ranked with those ill-starred bigots to whom "he cannot wish to write acceptably." To this unhappy doom, however, we must reconcile ourselves as we best may. And, truly, when we look at the Introduction which precedes these Discourses, and to the Appendix which follows them, we cannot feel particularly anxious to be exempted from the imputation of belonging to those, whom the writer is pleased to stigmatise as *party-men*.

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* They were cited in our last No., p. 137.

The *Introduction* need not detain us long. Its principal object appears to be, to shew that much of that which goes under the name of *Divinity* is almost, if not altogether, worthless. Now, to this, as a mere general proposition, we are by no means tempted to offer any very ferocious resistance. For, in the first place, we, (in common, perhaps, with some others,) find something inexpressibly convenient and comfortable in the persuasion, that a vast proportion of what is yet unknown to us, is well-nigh unprofitable, and would ill repay the labour of acquisition. In the second place, we do honestly believe, that there has been, at various times, a stupendous waste of mere intellect bestowed upon the most barren tracts within the empire of the Queen of Sciences. And in this belief we are confirmed, whenever we think upon the labours of the schoolmen,—monuments as gigantic as the Pyramids, and, we apprehend, not much more useful. Nevertheless, when we are told, as Dr. Arnold tells us, that the student of Theology may "be well content to be ignorant even of Pearson and of Bull, if he is thus enabled to become more intimately familiar with Bacon and Aristotle,"—we can only say, that, without the slightest want of veneration for Bacon and Aristotle, we would much rather see their admirer, where he now is, at the head of Rugby School, than occupying the Divinity chair at either of our Universities. He really talks, however, as if he were actually in the chair already! He tells us of a great many things which *he would have done* by the student of divinity: "*I would have him* do this,—and, *I would have him* do that,—&c. &c. &c." And, lastly, (as if there were something profound and original in the advice,) "*I would have him* never lay aside the greatest works of human "genius; some of which, whether philosophers, poets, or histo-"rians, should be always on his table, and daily in his hand,—"&c. &c. &c." And who, on earth, *would have* a man do otherwise than is here prescribed?—provided always, that the philosophers, and the poets, and the historians, are not suffered to invade the hours which belong, by a sacred engagement, to higher objects and pursuits. We cannot, for the life of us, imagine what salutary counsel, or even what distinct impressions, a young man is likely to derive from these oracular sentences. He can derive nothing from them, so far as we can see, but a vague indefinite feeling of disrespect, or distrust, for a large proportion of that whole *cloud of witnesses*, who usually *encompass* the devoted student of theology. And, surely, it cannot be said that the caution here administered is very "necessary for these times." We can perceive no symptoms, in the present generation, of an unhealthily voracious appetite for *Divinity*—nothing like a rabid theological *bulimia*, requiring mitigation from the skill and care of heathen Philosophy! Besides, although it may be very true that "the works of the greatest minds will be most useful" to the student, we had hitherto imagined, that many of "the greatest minds" had been proud to deposit their treasures at the foot of the Cross. For instance,—we have, of late, been very properly reminded, that, in the estimation of Bentley, the very dust of Pearson was gold; and yet, Bentley was not a man to despise the philosophers, or the poets, or the historians. But now, it seems, Pearson is to be numbered among those who may be fitly cast to the moles and the bats, if thereby we may win a more profound acquaintance with Bacon and with Aristotle!

Among other means of Christian edification, Dr. A. is half inclined to recommend a selection from the Lives of the Saints. Our acquaintance with that department of biography is hardly sufficient to qualify us for the office of pronouncing upon the merits of this suggestion. We so far agree with Dr. A., as to feel how desirable it would be, in some measure "to fill up that wide chasm in our Christian sympathies, which extends, with many, almost from the Apostles to Luther." There can be no question whatever, that, even in the very darkest periods of that long interval, there were, in the bosom of the Church, a goodly company of witnesses to the essential and saving truths of the Gospel—men of whom the world was not worthy, and who took up their cross in the true spirit of sojourners and pilgrims that seek a better country. And, if so, it is deeply to be lamented that *a great gulf should be fixed*, to separate Reformed Christendom from the influence and power of their blessed example. But then, what is to be done with the legendary matter, which deforms so much of the Romish hagiography; and which tends to people the brain with images of lunatic enthusiasm, or of pious imposture? Dr. A. thinks that a good deal of this pernicious ingredient might properly enough be left out; but that the least objectionable portions might be retained, and their evil qualities intercepted, or neutralized, by an explanatory preface. We repeat, that we are in no condition to offer any decided opinion upon this proposal. Dr. A. himself professes to know only a few specimens of the Collection in question; and we know no more. We can, therefore, only express our hope, that, if the experiment should ever be resolved upon, the execution of it may be entrusted to a skilful hand, as well as to a holy and devoted heart. If so conducted, we certainly cannot perceive why such narratives should not, *to say the very least,* be quite as edifying as many of the biographies which swarm in certain of the religious periodicals of our own day.

But we must now come to Sermon XI., and the Scholium thereto appended. We have said of this Discourse, above, that it almost spoils the goodly savour of the rest. But now, let us not be mistaken! Let it not be supposed that we are to be *offended* by a faithful Sermon, on the Intercession of Christ, which sets him forth unto us as our *Only Priest.*—"Christ is our only "Priest; and all others who do in any way pretend *to be Priests* "*like him,* are thieves and robbers; from hearing whom may he, "by his Spirit of truth, save his true sheep for evermore!" Thus says Dr. Arnold; and even so say we, with all our soul, and with all our strength. This, therefore, is not the matter that *offends* us. If we are *offended,* it is, because the preacher has thought it right and fit to seize this occasion of putting forth to his youthful disciples his own peculiar notions relative to the position, (the false position, as he deems it,) in which the ordained and consecrated ministers of the Church of England stand forth before their people. He is pleased to confess, indeed, that it is "a "reverent ordinance of our Church, and all other Christian "Churches, that the ordinary ministration of the Communion is "committed to Christ's ministers; that it is most fit, most ex"cellent, *as a rule of order and decency,* that they who minister "should wait on their ministry, in the very holiest act of our "Christian brotherhood." But, then, he warns his hearers against the superstitious error of "making Christ's ministers *Priests;* of "putting them between God and the people, as if they were to "be, in some sort, *Mediators* between God and their brethren, "so that he could not be approached but through their ministry." And then he roundly ascribes the vice and profaneness which disfigure Christian societies, chiefly to the general prevalence of this baneful superstition. And he intimates, pretty plainly, that things are never likely to be much better, until it is clearly understood by all, that they who hold the sacred office "minister, not

as distinct from their brethren, but as being of their number."
Now what is the effect of a statement, such as the foregoing? Obviously, neither more nor less than this,—that if any one presumes to claim, for the Christian ministry, any higher authority than that which has been assigned to it by human law or custom, and purely for the sake of *decency* and *order*,—that person must instantly be set down as contending for a *Priesthood*, invested with all the highest prerogatives which were ever supposed to belong to the sacerdotal office! And then—only think of the abomination! Christ, we know, is our only Priest; and yet, here is a set of men who pretend to be "Priests like him." And what can such men be, but thieves and robbers? from hearing whom, may the Spirit of Truth defend the flock of Christ!

We conceive it to be highly probable that all this miserable confusion and mistatement might never have arisen, had it not so happened, that the word *Presbyter* has, in our language, been crushed, as it were, into the word *Priest;* a word which is sure to throw some persons into fits of almost frantic agitation. If the Clergy had, at all times, been designated by the titles of Bishops, *Presbyters,* and Deacons, instead of Bishops, *Priests,* and Deacons, we might have heard much less than we now do, about the lofty and intolerable pretensions of the Christian *Priesthood!* The term *priestcraft* would then, perhaps, have come much less readily to the lips of those, who look with evil eye upon all privileges and honours conceded to the Sacred Order.

Such, either for evil or good, is the magic of a name! We are, therefore, under the necessity of reminding all Christian people, learned and unlearned,—from the Archididascalus of Rugby School, down to them, (if any such there be,) who, like the hermit of Prague, never saw pen and ink,—that the Clergy of our Church glorify not themselves to be made "*Priests* like unto Christ." If they did, no name of blasphemy could be too bad to be written on their garments. Neither do they take unto themselves a function similar to that, which, in former times, was typical of the Messiah's Priesthood. They claim, it is true, to perform certain ministrations, and to exercise a certain authority, independently of mere human appointment or arbitrary usage; but this they do, solely because they are persuaded (whether erroneously or not, is another question,) that, in so doing, they act in obedience to the will of Christ, as manifested in the ordinances of His Apostles, and in the earliest practice of His Church. And even if the office, which they believe themselves to hold by Christ's commission, should, at any time, be designated by the title of a Priesthood, we are unable to discern that there would be any intolerable abuse in such an application of the phrase. The word Priest, considered as a translation of *ἱερὸς*, really means no more than one who ministers in *sacred things*, be those *sacred things* what they may. And, accordingly, St. Paul scruples not to speak of himself as a sacred minister of the Gospel of God; and this, too, in terms precisely equivalent to that hated and suspected word,* *Priest*. And, surely, they who declaim with such tragic emphasis against the notion of a Priesthood, even in this qualified form, would only act consistently, if they were to lift up their righteous testimony against the introduction of a Liturgy into the Christian Church; seeing that in the Epistle to the Hebrews, the sacerdotal and mediatorial work of Christ is described by precisely that same expression.† The sum of the whole matter, therefore, is simply this: the Clergy, at this day, are *Priests*, (*Πρεσβύτεροι*,) as being the representatives of the *Presbyters* (Bishops included) of the primitive days. They are, moreover, *Priests*, (*ἱερεῖς*,) as they are devoted to the administration of *sacred things*,—such sacred things, that is, as are required under the Christian dispensation. They are *Priests*, much in the same sense that the *Liturgy* is a sacrifice or an offering; and if any one should, therefore, affirm that, in claiming this sort of Priesthood, they are thrusting themselves into the office of *mediators* between God and man,—such person, for aught we know, may speak very conscientiously; but we should take leave to say, that his conscience must probably have been disciplined in a very unhappy school,—even the school of contentiousness (*φιλονεικία*); that very school against which Bullinger warned the Puritans of England, when they were pouring out the phials of their wrath against square caps, and white surplices, and the decent solemnities of public worship.

We will, here, venture to propound one question. Let us suppose, for a moment, that the Saviour had been pleased to leave behind him the most express and articulate directions for the future administration of his Church, and had ordained, in terms too clear to be misunderstood, that there should be a separate order of men, perpetuated by regular succession, whose office it should be to do precisely those things which are now done by the Clergy of the Church of England; can it be believed that any Christian conscience would then have been perplexed or confounded by such appointment, *as seeming to invest human ministers with the incommunicable powers and prerogatives of the Messiah?* Would any human being *then* have stumbled at this commandment of Christ, on the ground that it, virtually, gave Christ's glory to another? And yet, be it observed, the office of the Clergy would, even in that case, have been, in its own nature and extent, precisely what it is now held to be,—neither more nor less. It is needless to say, that our Clergy presume not to rest the validity of their commission on grounds of such *absolute* certainty, as we have above imagined, for the sake of illustration. But they *do* rest it on the grounds of strong, circumstantial, and cumulative evidence; and, if so, the main question is, whether or not the evidence be substantial enough to support, and to sanctify, their conscientious persuasion. If it be not, there is an end of the matter. The Clergy, then, are neither Presbyters nor Priests, but by the mere ordinance of man. If it be,—then all this declamation about their intrusion into the mediatorial office is totally beside the matter.

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* —— *εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριςοῦ, εἰς τὰ ἔθνη,* ΙΕΡΟΥΡΓΟΥΝΤΑ *τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, κ. τ. λ.*—Rom. xv. 16.

† —— *νυνὶ δὲ, διαφορωτέρας τέτευχε* ΛΕΙΤΟΥΡΓΙΑΣ, *ὅσῳ καὶ κρείττονός ἐςι διαθήκης* ΜΕΣΙΤΗΣ.

And this brings us to Dr. Arnold's Appendix, in which he insists, much more vehemently and more diffusely than in his sermon, upon the profaneness involved in the assumption of what he is pleased to call the *Priestly* office; and affirms, roundly, that the divine right of the Clergy, if grounded on their Apostolical succession, is, not only an erroneous assumption, but *a mischievous superstition* (p. 426). We confess that we approach this curious essay with unfeigned reluctance, on many accounts. In the first place, it forces us to contemplate the writer, as standing in a very strange position; a position in which he himself does not appear to be quite at his ease. "To ascertain the meaning of Christ's words," he says, "is to ascertain the truth: whereas, the *opinion* of the Church of England, *although it may conclude against the consistency of the individual, who, while belonging to that Church, were to dispute its authority,* is not competent to determine the real merits of a disputed question." For the "*opinion*" of the Church of England, in the above sentence, *we* think it would not be too much to substitute *the clear doctrine* of the Church of England: and, instead of saying merely, one "belonging to that Church," it surely would be as well to say, *one who has received his orders from the Church,* which holds this disputed doctrine or opinion. And, although neither the doctrine nor the opinion of the Church can furnish an infallible criterion of the truth, there is, after all, something inexpressibly repulsive in the spectacle of one of her own ministers lifting up the heel against her. However, let that pass. We very willingly leave the question of Dr. Arnold's *consistency* to a much more awful tribunal than ours. But, in the second place, it is by no means pleasant to be dragged into the dispute at all, whether by a minister of our Church, or by a champion of dissent.

We shall, doubtless, be told, that we ought to rejoice in the opportunity of standing up for the truth, which always comes out brighter from the furnace of controversy. But, to this we might reply, that a proprietor of broad and fruitful acres may feel the most entire confidence in the soundness of his title, and think, with vast complacency, on the stores of his muniment-chamber; and yet, we presume that his spirits would not be much refreshed by the prospect of a triennial chancery suit. Or, to use the illustration of Samuel Johnson, a man may be totally unconscious of a crime; but, nevertheless he would hardly be much gratified by being tried for his life, at every other session of the Old Bailey; more especially if the prosecutor should happen to be one whom he had hoped to find among the number of his friends. It is, in fact, a very harassing thing to be perpetually called upon for a vindication of our settled convictions; almost as harassing as to be repeatedly put upon the defence of our property or our lives. But, thirdly, we would gladly have been spared the necessity of noticing these speculations of Dr. Arnold, from a sense of the extreme difficulty of providing an answer to them, within the limited pages of a journal. How *is* a man to be answered, who does little more than re-produce the statements and the reasonings, which have been so repeatedly brought forward before, that weariness is connected with the very thought of any renewed discussion? How *is* a man to be answered, who virtually tells us that he can find no sufficient warrant for the claims of the Clergy, either in the Scripture, or in the earlier Christian writings, or in the immemorial discipline and practice of the Church; and who plainly insinuates that all who contend for those claims are "followers of a party," and abettors of "an unchristian superstition;" men, in short, "who strain at the gnat, while they find no difficulty in swallowing the camel?" We know not, in truth, how we should be able to answer an Infidel, who should tell us that he had patiently examined all the evidences of Christianity, without being able to satisfy himself that Christianity was anything better than one among the multitude of superstitions which had successively got possession of the world. In neither case should we have anything to offer, which might come with all the power of downright and rigorous demonstration. With regard to the commission of the Clergy, we might, indeed, *demonstrate* thus much,—first, that there is nothing in the institution of a divinely commissioned ministry, which *in its own nature* can be fairly chargeable with profaneness and superstition; seeing that such a ministry was once ordained by God himself. Secondly, we might *demonstrate*, that the Scriptures of the New Testament contain facts, and statements, and injunctions, all of them pointing to the immense importance of a ministry,—all of them manifesting intense solicitude about it,—and the whole of which, taken together, to say the least, are fairly capable of an interpretation favourable to the divine authority of the Christian ministry. And, lastly, we might *demonstrate* that this interpretation is borne out by the uniform current of opinion, of practice, and of discipline, throughout a period of full 1500 years. All this we might *demonstrate*. But our *demonstration* could go no further than this. And if any man chooses to tell us that all this does not, in his judgment, amount to a strict *demonstration* of the whole of our case, what can be alleged in reply to such a disputant? What can be done, but to implore that he would impartially, and dispassionately, reconsider all that has been said, (not by the small fry of theological writers; not by the men of "feeble and prejudiced minds, "whose writings are more worthless than the salt which has lost its "savour;"*) but all that has been said by the most illustrious and mighty advocates of the cause? We feel that this is pretty nearly all that we could do with such an adversary. We feel that, even if we were worthy to be numbered with the "great authorities," whom Dr. Arnold speaks of, we could do little more than this, within the limits of a fugitive publication. And if we were to be beset with youthful aspirants to the ministry, beseeching of us to point out some prophylactic, which, in a brief and convenient compass, might guard them against the licentious opinions of the day, touching this very matter,—we know not what we could do better, than refer them to Mr. Rose's admirable "Discourses on the Commission and consequent Duties of the Clergy;" together with their whole apparatus of notes, appendix, and references. Whether this writer will be numbered by Dr. Arnold, among the men of "feeble and prejudiced minds, whose salt is without savour," we cannot, of course, undertake to pronounce. But, be this as it may, we have only to request that all who may consult his exposition of the matter, will do so without admitting their souls to any discourse with that spirit of fear, which is perpetually whispering such terrible things about priestcraft and superstition. Let him not be afraid even of the face of our reformer, when he puts forth these evil-boding words, "I have no fear of *priest*-"*craft* in itself; but I dread it for its inevitable recoil. I dread "it as essentially destructive; destructive of the spirit of Christi-"anity during the period of its triumph; and threatening now to "destroy alike the spirit and profession of the Gospel, by declar-"ing that it cannot be put down itself without involving the holi-

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* Arnold, Introd. p. vii.

" est things in its ruin."* In short, let the inquirer always keep in mind, that the question before him is simply this,—is there, or is there not, sufficient evidence for believing that a commission to minister in holy things has been regularly transmitted, in conformity with the will of God, to a separate order of men in the Church of Christ. If it can be shown that there is no proof of this, then let the Church of England step down contentedly to the same level with every other Christian sect or community in the realm. If there *is* sufficient proof, surely we may listen, with unruffled composure, to the tremendous vaticinations of Dr. Arnold. Nay, more—even if the proof should amount only to a strong and cogent presumption, that presumption alone will lay a solemn and weighty obligation upon the souls of all who recognize it. A probability in favour of the truth of the Gospel will be sufficient to condemn those who wilfully or fearfully reject it. And, even so, a probability in favour of the Apostolic commission must impose, *at least*, the duty of pausing reverently, before we venture to pronounce it a profane and mischievous superstition.

But though our limits make it absolutely impossible for us to follow Dr. Arnold throughout the whole maze of his disquisition, there are certain matters in it which cannot be allowed to pass wholly *sub silentio.* In the first place, then, we beg the attention of our readers to the following words: " Christ commands us to " eat bread and drink wine in remembrance of his death. A " number of Christians assemble to fulfil this command, and to " refresh their remembrance of him by the means he has directed. " Can they not eat the bread and drink the wine? Can they not " remember, believe, love, exercise every moral and spiritual feel- " ing which the communion was designed to cherish, without the " repetition of a particular form of words by one particular indi- " vidual? Is it any thing less than a positive blasphemy to require " the mediation of an earthly priest, between the Christian and his " Divine Mediator?" (p. 410.) Much after the same liberal fashion as this, thought Faustus Socinus. Any assembly, he said, might form themselves into a Church. As to *succession,* and election after any particular mode, they are nothing. *As to the Lord's supper, any set of Christians may meet and break bread together.* And baptism may be changed into any other mode of admitting one's name *into the list* of Christians.† But, to return to Dr. Arnold. In the above passage we have another striking exhibition of that portentous fallacy which pervades the whole mass of this extraordinary composition. Here, again, the invidious and hateful terms *priest* and *mediation*, are called in, to warn the faithful against the profane and mischievous superstition which has crept in to beguile and corrupt us from the simplicity which is in Christ. We must therefore repeat, even though it be to weariness, that the whole question lies here;—is it the will of Christ, or is it not, that the sacrament of his body and blood should be given by the hand of a minister specially ordained for that purpose? This, indeed, is a question which we must decline to argue here, simply because it has been argued ten thousand times already; and because we can hope to add nothing which shall brighten the evidence in support of the affirmative. We shall therefore only say, that if this be *not* the will of Christ, then, beyond all dispute, the communicants may eat and drink to their soul's health and comfort, and may reasonably treat as an unhallowed intruder, any one who should dare to tell them that he must, first, lay his hand upon the elements, and pronounce the words of consecration, or of blessing. In that case, the presence of a minister, whether presbyter or priest, must, of course, be altogether needless. But if such *be* the will of Christ, what right has any human being to affirm that the person ordained to that office must, of necessity, be regarded either as priest or mediator, in the high and transcendent acceptation of those words? Cannot our Lord, if it so pleases him, direct that the waters of life shall flow in some appointed channel, but, straightway, it must be affirmed that they derive from that channel the healing virtue which He and He only has imparted to them? Cannot the omnipotent God say, wash in Jordan and be clean, but it must instantly be presumed that the waters of Jordan have *in themselves* a power to cleanse, which belong not to the waters of Abana and Pharpar? The presbyter of our Church, when he blesses and distributes the holy elements, does this, not because he is a priest or a mediator between God and his people, but, purely and solely, because this is the manner and the order in which, as the Church believes, she has the promise of the Saviour's presence. Should any one be unable conscientiously to satisfy himself that this manner and order has been enjoined and required by Jesus Christ, even let him administer the sacrament himself, or receive it at the hands of any pious neighbour. We cannot indeed communicate with him. We may even think that there is something very dangerous in his error. But we judge him not. To his own master he must stand or fall. One consideration, however, we would most respectfully suggest. It is contended by our adversaries that Christian communities have a right to appoint members of their own body to the religious ministry. And we cannot gainsay that this right would, naturally enough, belong to them, in the absence of any authoritative injunction to the contrary. But then, surely it will not be denied that, what societies of men, or human legislatures, have a natural right to do for themselves, the Divine Head and Sovereign Legislator of the Church has an immeasurably higher right to do for them, if it shall seem good to Him. And, if so, why should it be thought a thing incredible that He should appoint a succession of men for that very office and ministry, to be taken from among the members of his visible body? Whether He has done this or not, may indeed be matter of dispute. But, we aver once more, that this is the only thing to be debated; and that it is contrary alike to the rules of charity, and righteousness, and logic, to confound the debate by the eternal outcry of—*priestcraft* and *superstition!*

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* Arnold, App. p. 434.

† Hey, Art. xxiii. s. 5.

This, however, is what Dr. Arnold either cannot understand, or will not admit. He is not content to affirm that there is not "the faintest shadow of authority in the New Testament," for the position, that the presence of a minister is required "for the "true sacramental commemoration of Christ's death." He stoutly declares that this position "is manifestly absurd and profane, and "consistent only with the opinion, that the communion is a *literal* "*sacrifice* performed by the Church." Now this is what we, stupidly and obstinately, perhaps, but most positively deny. The Romanists, indeed, contend that the communion is not merely a commemoration of Christ's sacrifice, but a repetition of it. And this, Dr. Arnold tells us, they have done "for the very purposes of priestly ambition." In this, we are not at all prepared to contradict him; and we shall, accordingly, leave the Romanists to defend themselves. It is enough for us to say, that *we* do not consider the Eucharist as a literal sacrifice; and that, even they, among us, who have speculated most loftily upon this subject, when speaking of it as a sacrifice, use the expression only in a secondary and figurative sense. We must, therefore, vehemently protest against being condemned to bear the burden of Rome's ambitious perversions and abuses, or of her profane and superstitious vanities. Not that we have the least expectation of this measure of justice at the hands of Dr. Arnold. He has, evidently, made up his mind. He is inflexibly resolved that a Christian minister *shall* be one of only two manner of persons. He *must* be either an officer appointed by the will of man; or he *must* be neither more nor less than a *priest*. Yes,—if he is not contented to be the creature of human laws and usages,—whether he will or no, a *priest* he *must* be! He *must* be, in the strictest sense, a *sacrificus;* an unearthly, mystical, hierurgical sort of personage; a mediator between heaven and earth; and, consequently, an usurper of the office of Christ. In this, there *is* no mistake; there *can be* no mistake; there *shall be* no mistake. And so, we suppose that it is quite useless to debate the matter with him any further. We must, however, implore of all who may look into his volume, to consider whether this is not the πρῶτον ψεῦδος of his whole exercitation. Is not this strange equivocation at the beginning, the middle, and the end of his diatribe? Does it not meet us at every turn of his labyrinthine argument? Is it not true that he has made unto himself a man of straw—that he has arrayed the effigy in stately pontificals, and painted its countenance with features of scorn, and with eyes of Gorgon fierceness, and with a brow of loftiness and arrogance,—and then, has fallen to buffeting the same, with all his might; till, verily, he hath put himself into a great heat thereby?

When the heat shall have somewhat subsided, there are one or two matters which we would respectfully commend to the candid re-consideration of the combatant. He tells us that the "*succession* was *a device* to imitate the natural hereditary descent of the " old priesthoods by a succession of *adoptions;* an insufficient " expedient, and *intended* to effect a superstitious end." Now who would not be led to imagine, from these words, that the notion sprung up in those times, when the Romish usurpation was beginning to develope itself, and to change the *priesthood*—if we must call it so—from pastors of the flock into lords of the heritage? Well, then, having heard Dr. Arnold, let us now hear Dr. Hey, a writer who certainly cherished no violent prejudices in favour of the sacerdotal dignity of the clergy:—" the *Apostolic* " *Fathers*" (not the ambitious and worldly-minded advocates of a later age) " speak constantly as if those who ministered had " received a regular commission to minister. Clement of Rome, " in his first Epistle to the Corinthians, a work always held " to be genuine, is what I call *copious* on the subject of ministers; " not proving any thing formally about their commission, but " taking it for granted." And Clement of Rome, be it likewise remembered, in the 44th section of his Epistle, speaks of the succession as ordained by the Apostles themselves. " To which," continues Dr. Hey, " we may add, " that the distinction between clergy and laity (κλῆρος and λαϊκόι) was known in the time of Clemens Romanus, and expressed in the same words in which it has been expressed ever since."* That the notion was subsequently preserved and acted upon, is perfectly notorious: and this, in times when the Episcopal *succession* was often but a *succession* to a most bitter inheritance—an *adoption* to a pre-eminence in toil, and danger, and privation! Perhaps, therefore, when the phantoms of priestly pomp and pride have ceased to float before his eyes, the Reformer will see fit to review his assertion, that the succession was nothing more than an awkward mimicry of the ancient *priesthoods*,—a contrivance deliberately adopted for a superstitious end,—or, as he elsewhere affirms, an expedient framed for the purpose of exalting the importance, and advancing the interests of the clerical body. If he does not consent to review these notions—where can we possibly rank him, but among those brave, original, and independent spirits, to whom history is nothing better than a bygone almanac?—if indeed it be an authority by any means so respectable as an almanac!

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* Hey, art. xxiii. s. 2.

But, further, to go a little higher than Clement of Rome, is there nothing in the history of St. Paul to smite Dr. Arnold with some distrustful, not to say compunctious, visitings, when he is pouring contempt upon the *religious* solemnity of ordination, and loudly maintaining that nothing more is needed for a previous warrant to the Christian ministry, than the mere *legal* agency of man? Has he forgotten, that, after the Holy Ghost had said, separate me Barnabas and Saul for the work whereunto I have called them, men fasted and prayed over them, and laid their hands on them, and then sent them away? (Acts, xiii.) We know very well what Dr. Arnold will say to this. He will tell us, that this is no precedent for us. He will stoutly maintain that all this says nothing for the transmission of a ministry from one generation to another, by the imposition of consecrated hands. But, nevertheless, we confidently appeal to all, who can enter into the *spirit* of the Sacred Writings; and we ask of them to say, whether this passage does *not* plead trumpet-tongued, against the notion, that the separation of men to the holy stewardship, is nothing more than a matter of mere decency, and order, and convenience; *merely* an affair of human regulation; and that to make more of it than this, is to set up an unscriptural and superstitious fancy? They who can feel and reason after the same manner that Dr. Arnold has felt and reasoned, respecting the administration of the Sacrament, might be tempted to exclaim—"Had not St. Paul "seen his Saviour in the skies? Had he not been struck blind "by the supernatural power of God? Had not the design of "Providence, in teaching men a new religion, been expressly "communicated to him, by a voice from heaven? Had not "Ananias been sent to him as a chosen vessel unto God, to bear "his name before the Gentiles, and kings, and children of Israel? "Why, then, must men fast, and pray over him, and lay their "hands upon him, before he could become a legitimate preacher "of the holy Gospel? Why must that very person be commis-

" sioned by the instrumentality of men, who could say of himself " that he was an Apostle, not of man, or by man, but by Jesus " Christ, and God the Father, who raised him from the dead?"* Thus might men reason, who lean to their own understandings. Thus might men reason, who can ask why Christians may not meet, to commemorate the death of Christ, without the intermeddling of a human being like themselves, to consecrate, and to distribute the bread and wine? Many, we trust, there are, who will, rather, be disposed to ask, why it should be thought a strange, unhallowed, and superstitious thing, to believe it conformable to the will of Christ, that, in all succeeding times, a solemnity like to that recorded in the Acts, should be observed, when any of our brethren are separated for the service and ministry of his Gospel? Can it be affirmed that the proceeding above-mentioned, savours of nothing but the mere supremacy of human law and custom? Is there not much more in it than this? And can it be just or charitable to proclaim, that they, who, in primitive times, spake, and wrote, and acted, in the spirit of this transaction, were prompted to do so, purely for the promotion of a superstitious end,—or purely for the advancement and the dignity of their own order? Let it be understood, that we rely not on this occurrence, as if, standing by itself, it amounted to a proof of the validity of our orders, as dependent on Apostolical succession. But we do consider it as one material item in the collection of cumulative proof. We do consider it as harmonizing so well with the practice, and the doctrine, and the spirit of our own Church, relative to the conferring and perpetuating of the ministerial office, that we cannot but grieve when we see that there are certain of our brethren by whom it appears to be forgotten; or with whom it is altogether destitute of authority and weight. Among these, we suppose we must reckon Dr. Arnold: for he sees little but mere superstition in the *laying on of hands*, if the hands appear armed with any thing beyond the mere sanction of conventional propriety and human enactment.

We trust that he yet may come to better thoughts! In the mean time, however, there is one comfort by which he is supported, under the fearful commotion of spirit, now inflicted on him by the very thought of an *Apostolical succession;*—" the notion of it never can become prevalent:" though this comfort, after all, is but poor and meagre comfort,—seeing that this same dreadful notion " may destroy, for an indefinite time, and to an indefinite extent, " all likelihood of the triumph of *Apostolical Christianity!*"—(p. 434.) Fortunately for ourselves, we are strangers to the fears and agitations of our alarmist, and, consequently, have but little need of his comfort. If, indeed, the notion of a *succession* were indissolubly bound up with the notion of a *priesthood*, such as seems to be perpetually haunting his imagination, then should we be well nigh shaken to pieces with the same terrors which appear to have dictated his awful protest against it. But since we are persuaded that no system is better adapted to the purpose of extending and perpetuating Apostolical Christianity, than this very scheme of a succession, properly understood, and conscientiously administered and applied, we should be sorry indeed to touch the *anodyne* here presented to us. And to say the truth, we have not much faith in the virtue of it. If an unbeliever were to place before Dr. Arnold a map of the earth, and were to trace out with his finger the limits of Christendom, and were then to say,—" you see how comparatively small has been the progress of Christianity, in the course of 1800 years; it is quite clear that *it never can become prevalent;*" we have no doubt that the doctor would possess his soul in peace, in spite of these words of uncomfortable augury. We are much disposed to listen to *his* prophecy, with similar composure. What may be *the times and the seasons*, we seek not to know. We find the best sedative for all our feverish searchings of heart, in the persuasion that the heavenly King and Governor of the Church will, in his own good time, vindicate the ordinances which he hath seen fit to appoint; and, moreover, that they who, on either side, may, during the interval, have fallen into error respecting them,—through accident, or almost through necessity, and without wilfulness and presumption,—will find that, in His hand, judgment shall be most sweetly and abundantly tempered with mercy.

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* See Hey, Lect. art. xxiii. s. 22.

But then, we are told of the " anarchical and uncharitable" qualities of High-Churchmanship, and of its tendency " to multiply divisions, and to encourage the growth of Popery." And this, we presume, is offered as a sort of *reductio ad absurdum*, which is to expel High-Churchmanship for ever from the minds of reasoning men. We cannot help thinking that this sort of argument, *ex absurdo*, is, of all others that can be imagined, the most untractable and the most dangerous, in theology. It is a weapon which may be used, by unskilful and desperate hands, to hew down the stateliest cedars of Lebanon. It would be pitiable indeed, if those glorious giants of the forest were ever to fall beneath the blows of that " biting axe." But, to quit the region of metaphor, let us consider soberly and prosaically, whether this weapon has, in this instance, the formidable edge which is ascribed to it by our reformer. " It is said that Roman Catholic " priests are becoming more numerous among us, and the efforts "of their priests to make converts, more assiduous." This may be true enough; but yet it remains to be shown that High-Churchmanship is to be made answerable for these disastrous phenomena. That Dissent is rampant among us, we, unhappily, know too well. And we, further, know, (for Dissenters have told us as much), that the tendencies of that system are always towards interminable decomposition. And there is nothing, we are quite aware, which so elates the heart of the Romanist, as the spectacle of Protestant dissensions. But, we have still to learn how it can be made out, that the faithfulness of Churchmen to their own views of discipline, is fairly chargeable with the multiplication of sects. The state of religion in America seems to tell a very different story. It is pretty well known that, there, in matters of religion, every man does, or leaves undone, just that which is right in his own eyes. An Episcopal Church, undoubtedly, there is,—and a very glorious Episcopal Church: and, if we are not misinformed, a church, in which High-Churchmanship is higher than it is with us. But, in that country, High-Churchmanship is in no condition to exercise any potent influence, at all sufficient to frighten the community, or to arm their resentments against the tyranny of a *priesthood.* And what is the effect of all this magnanimous liberty? Why, that Popery is, there, advancing, with stealthy pace, it is true,—with a quiet rapidity which few people among us are aware of,—but nevertheless with a pace which is, in truth, comparatively, much more formidable, than its progress among ourselves. From all that we can learn, the cause of Romanism in these regions, though noiseless, and free from turbulence, is singularly prosperous. And the reason is, that the Papists act with an inflexible steadiness and unity of purpose, (which is the characteristic of their system), while all around them is like the disorderly conflict of "embryon atoms." They have a principle of concentration unknown to any other sect. This is the state of things in America, which has no Religious Establishment; no instalment of *Churchmanship* in high places; no position from which the *priesthood* can act with an overpowering, but repulsive influence. There is no reason, that we are aware of, for supposing, that, if the Episcopalian Protestant Church were swept away from the face of America to-morrow, the progress of Popery would be in the slightest degree retarded. On the contrary, it is reasonable to believe that, *pro tanto,* it would be materially aided: since just so much space would be left for the "multiplication of divisions;" which Dr. Arnold represents as one fruitful source of conversion to Popery. To all this, we may add the profound conviction of many pious and intelligent persons in this country, that if our Church, and her bigoted *priest-*

hood, were removed from their place, the only consequence would be, that the sects would soon begin to multiply still more rankly and abundantly, and, in the end, would tear each other to pieces. And this surmise is well borne out by the history of that heavy time, during which our throne and altar were laid in the dust. And the result of our meditations on these circumstances is, that Dr. Arnold must produce something more cogent than his own apprehensions and surmises, before he can reasonably call upon High-Churchmen to plead guilty to the charge of being instrumental to the advancement of Popery in this realm. Our own belief is, that the Papists are much more indebted, for their success, to the spirit of ultra-Protestantism, than to any excesses of the *sacerdotal* frenzy.

With regard to ordinations, the notions of Dr. Arnold are, of course, in harmony with the rest of his speculations. He acknowledges our ordinations to be valid, not by virtue of the authority conveyed to our bishops by apostolical descent, but only on two accounts,—first, because our ministers preach the Gospel; and secondly, because they are appointed to their work *by the Law* of our Church.—(p. 437.) The former of these two reasons is strongly insisted upon in the following passage: " The " notorious fact, that to a very great number of ministers so " (Episcopally) ordained, the blessing of the Holy Ghost is " clearly given, so that they save both themselves, and many of " those who hear them, is a clear proof that this is *a* lawful ordi" nation, and that ministers so ordained, are true ministers of " Christ. The equally notorious fact, that, to a very great num" ber so ordained, the spirit of wisdom and holiness has *not* been " given, and that it *has* been given to a great number of ministers " *not* so ordained, is no less a proof that it is not *the only* lawful " ordination, and that ministers ordained differently are true mi" nisters of Christ, as well as ours."—(pp. 423, 424). We apprehend that there is a good deal more in these conclusions, than could be extorted, by any legitimate process of reasoning, from an adversary who should be stiffly bent on opposition. For, so far as we can perceive, a similar line of argument might go near to prove that the effectiveness and loyalty of a military force would dispense with the necessity of any visible and producible commission from the king. There is many a guerilla which has displayed the essential perfections of the military character: and, doubtless, under certain circumstances, such forces may, for a time, be highly serviceable to the national cause. And yet it might be too much to say that such irregular troops are to be considered as equal, in usefulness and honour, with battalions of the line. But, (not to dwell too much upon this), it appears to us, that the same sort of reasoning might be resorted to, for the purpose of proving that Christianity cannot be the only true religion. For, as it is notorious, on the one hand, that many Christians exhibit, in their life and conversation, the virtues and the graces of the Gospel; so is it equally notorious, on the other hand, that Heathens and Mussulmans may be found who seek the face of God in sincerity of heart, and whose moral excellencies might well put many a professor of the Gospel to the blush. So that, if Dr. Arnold's line of reasoning be unimpeachable, the gainsayer might silence, or, at least, might sorely perplex the advocate of Christianity, by asking him,—" where is the proof of the inherent superiority " of your religion above every other system of faith in the world?" That it is the pleasure of God very frequently to bless the ministrations of many, who enter upon his service without the warrant which *we deem* needful, we have no inclination to dispute. On the contrary,—in this we do rejoice; yea, and we will rejoice. But we are unable to comprehend how this concession can involve us in the necessity of abandoning, as a thing indifferent, that mode of perpetuating the ministry, which we conceive to have been transmitted to us from the Apostolic times. The Almighty, we all know, is not tied down and enslaved even to his own ordinances. But the prerogative of dispensing with those ordinances rests with Him alone. They are, at all times, binding upon all, who are satisfied that they are His indeed. It is the clear duty of those who are under this persuasion, to adhere to such ordinances, and to contend for them. We can have no right to cast ourselves loose from what we believe to be His appointments, or to teach others so: and it would be gross unfaithfulness and presumption in us to venture upon such a course. And here we are brought round again to the point, which we have so often been compelled to urge, in the course of these remarks; namely, that the true matter in debate is, whether the ordinances in question be His or not: a thing to be determined purely by the historical evidences of the case,—not by the estimate which men may be pleased to form of their reasonableness, or of their apparent efficacy; much less by the clamour against priestcraft and superstition.

But further, our ordinations are valid, says Dr. Arnold, because our ministers are appointed by the law of our Church. And even so say we. The only matter in dispute between us, is, what is the law of our Church, and whence derived? In the judgment of Dr. Arnold (who is a mighty champion of human law) it has its origin solely in the sanction of the legislature. And if so, the legislature which enacted it, may abolish it to-morrow, and substitute another law in its place. They may sweep away the whole apparatus of bishops, presbyters and deacons, and may send into every district some sort of clerical officer, just as they now station a police magistrate, with such stipend as they conceive his services may be worth. This would then be the *law of our Church.* And they who conduct our devotions, under that law, would receive as valid an ordination at the hands of parliament, as they now receive by imposition of the hands of bishops and of *priests.* And, if our memory deceive us not, something of this sort was gravely proposed, some years since, by that enlightened friend of the human race, Jeremy Bentham. We cannot say that we are greatly enamoured of a theory which possibly might lead to consequences such as these. However, in the midst of our rueful musings upon it, we are glad to catch at whatever support and consolation we can get. And some consolation, such as it is, we find in the admission of Dr. Arnold, that " the whole constitution " of our Church will be utterly confounded, if Jews, or any other " avowed unbelievers in Christ, are admitted into the legislature: " the government of the Church will then be, *de jure,* extinct, and " its members will have to form a new one for themselves." Some heretics and infidels (we have heard it whispered) there may be found in our legislature already. And, truly, if Jews and Turks should likewise become Honourable Members, (a consummation by no means wholly improbable,) we should find some comfort and indemnification for this triumph of liberal notions and principles, in the consequence here suggested by Dr. Arnold. For when we consider what, within a few years, has passed before our eyes, we can hardly feel *quite* sure that the Church is placed in the best of all possible conditions, by being left at the mercy of the British legislature. And if the admission of a single Jew is to have the effect of at once separating the Church from the State, why then the Church would, at least, enjoy the privilege which belongs, in all its plenitude, to every society of Non-conformists. Its members would then be placed in a state of independence, as to all ecclesiastical matters, and neither Jew, nor Turk, nor heretic, nor Destructive, would have any right to meddle with their institutions. This, however, is a state of things which Dr. Arnold, it seems, would sorely deprecate. Having his head full of the abominations of a *priesthood,* he is, *now,* quite transported with the doctrine of the king's supremacy, the alliance of the Church with the State, and the sovereignty of law, seeing that these offer the best security against the evils of sacerdotal tyranny and ambition.—(pp. 427, 436, &c.) We say, *now,* because, at one time, be it remembered, he was in the habit of deploring the *national* profession of Christianity, as deeply as the author of " The Letters of an Episcopalian." Our readers may, perhaps, recollect the vehemence with which that writer denounced the unholy combination of secular with spiritual things—the slavery and degradation which the Church endured from the encroachments of the civil power—the conversion of Christ's kingdom from a spiritual institution into a worldly dominion—and the virtual interruption of the Church's pastoral *succession* by the profane intrusion of the royal hand! Whether he, too, has been harassed by the fierce vexation of dreams, like those which have agitated Dr. Arnold, and has been frighted by them from his old opinions, we are unable to declare. If not, here are two hardy and intrepid reformers, fairly at issue with each other upon one of the most important of all the numerous questions now connected with our ecclesiastical polity. We shall abstain from all attempts to arbitrate between them. Let them, if they are so pleased, settle their own differences. Let *Greek meet Greek.* We shall be content to look on, while the *tug of war* is raging. We suppose they cannot both be in the right. What, therefore, remains for us, miserable and superstitious bigots, but to live, as well as we can, upon the meagre diet of our own poor opinion, until the contest shall be brought to a decision?

In the mean time, there is one of Dr. Arnold's illustrations, touching the rights of the clergy, upon which (as connected with the subject of ordination) we have a humble word or two to say. He tells us, that " it is with the clergy as with kings. Kings reigning " by law, and with powers given and limited by law, have, indeed, " a divine right to govern; and the individual who resists the " power, does truly resist the ordinance of God. So the divine " right of the clergy, if grounded on apostolical succession, is a " mischievous superstition. Yet, as ministers appointed by law, " they are truly the ministers of Christ, and do their ministerial " work by divine authority."—p. 426. Now, under favour, we must contend that this illustration, with all imaginable coolness, takes the whole matter in question entirely for granted. We have never heard it contended for by the most insane advocate for the divine right of kings, that there is any thing in revelation, or in primitive antiquity, which points to royalty, or to any one particular form of government, or to the mode of its preservation, as things of divine appointment. Emperors, kings, consuls, doges, senates, all come, fairly and legitimately, under the description of the *powers that be.* And when those powers are lawfully and duly placed in the seat of authority, then it is that their divine right to the obedience of those that are subject to them, may properly be said to commence. But how does the case of any one of these resemble the case of the clergy, as contended for (whether rightly or wrongly) by those who maintain the doctrine of an apostolical commission or succession? In order to estimate the justness of this supposed analogy, we must be allowed to *imagine*, for a moment, a very different case from that which really exists. We must be permitted, for the sake of argument, to entertain a conjecture of what would have been the condition, and what the duty, of Christendom, if Scripture had contained (or were believed to contain) some intelligible and positive directions relative to the institution of the civil authority, (whether royal or otherwise,) and its perpetuation from one generation to another. And further, we must conceive that these supposed directions had been actually observed throughout the Christian world, for a long series of centuries. Nothing like this, we know, is actually the fact. But, if it had been the fact, what would have been the duty of those who happened to be persuaded that commandments to this effect had either issued directly from the Supreme Intelligence, or had been subsequently sanctioned by His approbation? Would they have been at liberty to say, that it could matter little what might be the form of government, whether republic, or oligarchy, or monarchy,—or what might be the peculiar mode of continuing that form from age to age? And if any one should have pointed to certain states, all, to appearance, equally prosperous, and yet, with some exceptions, wholly disregardful of the divinely instituted regimen, should we have been thereby justified for setting at nought what we believed to be the injunctions of the Almighty? Now what we have *supposed* to be the case, above, with regard to civil government, is essentially similar to the case contended for by the *incorrigible* High-Churchmen, as relating to ecclesiastical government. They say that the right of the clergy, as ministers of God and stewards of His holy mysteries, is a right which is grounded upon an especial ordinance; just as the rights of kings *would* be, if Scripture, interpreted by the uniform practice of antiquity, had furnished express directions relative to *their* appointment and succession. We maintain, therefore, again, that this illustration of Dr. Arnold takes the whole matter for granted; for it takes for granted that the Christian ministry are vilely superstitious, and have nothing more to show for their commission, than kings, or princes, or magistrates, or constables. Dr. Arnold may, perhaps, feel confident in his ability to prove, from Scripture and antiquity, that parsons, and princes, and constables, are herein upon the same footing. But assuredly, until this is proved, he can take but little benefit by an illustration which assumes it.

One word more on the subject of succession, and we have done. Dr. Arnold suggests that the Romanists are now "reviving the old story of the Nag's Head Consecration, in order "to impugn the validity of our ordinations." For the sake of human nature, we are very sorry to hear it. It is always intolerably distressing to see any body of men attempting to glorify themselves, or to debase their adversaries, by help of what they know, or ought to know, to be a most hateful and ridiculous falsehood. On any other account but this, we are profoundly indifferent about the matter. The Romanists might just as well attempt to impugn the due accession of William IV. to the throne of England, as to impeach the regular ordination of Queen Elizabeth's bishops; as every one is fully satisfied, who has any acquaintance with the subject. Dr. Arnold, it appears, is quite as much at his ease as we, though upon somewhat different grounds. "It "seems to me," he says, "that any man who believes that the "validity of our ordinations would be shaken if that story could "be proved to be true, so far from being able to answer Roman "Catholic arguments, is quite fit to be a Roman Catholic him-"self." This is just what might be expected. "*Equo* ne credite Teucri," is no warning of Dr. Arnold. Whether the oracle of the Nag's Head speak false or true, it touches not him. Our *legal* ordinations to the office of preaching the Gospel, he assures us, are valid, because we *do* preach the Gospel. For our own part, we do not feel ourselves called upon to speculate very deeply as to what might be the consequence, even if it could be shown that the oracle had spoken true. It surely is very possible for men to maintain consistently, that a certain mode has been prescribed for perpetuating the ministry, without binding themselves to expound and declare what must be the precise effect of any imaginable interruption of it. Let it be shown that an interruption has actually taken place, and then we must deal with the question that would arise, in the best manner we are able. Some, we know, have gone so far as to assert, that, in such a case, the Church would collapse and fall to ruins, and that, without a new revelation, it could not be restored. We see no necessity whatever for committing ourselves to any such statement. We greatly prefer the caution and humility which abstains from these dangerous excursions into the limbo of mere shadowy possibilities. God can doubtless protect and watch over His own institutions. But, we repeat, it would be little less than impious to affirm that He is absolutely tied and bound even by His own general ordinances and appointments. If, therefore, in the course of human events, those ordinances should appear to fail, and to suffer an eclipse, we would willingly and humbly leave it to His wisdom and mercy to provide for such emergency, in the manner which may seem best to Him. Our own view of the matter, therefore, may be comprehended in a few short words. We see quite enough to make it our duty to adhere, faithfully and stedfastly, to the succession, and even earnestly to contend for it. But we do *not* see enough to warrant our plunging into a labyrinth of conjecture and disputation, as to what might be our condition and our duty, if it should so chance that the succession should be broken or rendered doubtful. Still less do we see any thing to justify us in despairing, lest, in the very worst event that can be imagined, God should be wanting to His Church. Our hearts may be fretful, and our understanding proud and impatient; and our sagacity and foresight, heaven knows, is short. But the arm of the Lord is not shortened, that He cannot save. It is in His power to adjust, in some way or other, the most perplexing anomalies that may be feared or anticipated by those whose faith in God is feeble and nervous, and who are, therefore, tempted to seek counsel of their more confident and self-sufficient brethren. And this is the *anodyne* which we cordially recommend to the weak-hearted, against the feverish excitement which is apt to be produced by the outcry of superstition and priestcraft! Never let us flinch and quail before the face of any man living, who may be pleased to tell us that we are "quite fit to become Roman Catholics." The spirit of *true* and *genuine* Protestantism is not to be shaken by such counterfeit thunder as this!

And now let us finish this long, and, we fear, somewhat wearisome discussion, with the words of one who is, it must be confessed, a most incurable High Churchman, but whom every one who knows him at all, knows to be devoted, with all his faculties, to the work of the ministry which has been *committed* unto him. And these words, be it remembered, we produce, not so much for the purpose of strengthening the arguments in support of what are called High Church doctrines, as for the purpose of showing that those doctrines are not fairly chargeable with "hatred, and malice, and all uncharitableness," any more than they are chargeable with the mischiefs of a profane superstition. In speaking of the claims of the Church, the writer says—

> "In this respect, as in every other, we may look for our guidance to the conduct of our blessed Lord himself. When conversing with the woman of Samaria, he did not compromise the truth, at a time when the Jewish mode of worship was divinely appointed and established, by letting her suppose that it was a thing indifferent whether men worshipped at Mount Gerizim or on Mount Moriah. But when implying that men, at that period, ought to have worshipped at Jerusalem, he, nevertheless, did not treat as a heathen one who acknowledged Jehovah for her God, or censure as a schismatic one who continued to worship, through want of better information, where her fathers had worshipped before her. And thus it is possible for us to maintain that the Church is the only Christian community in these realms which can *prove* that it

possesses the promise of Christ's presence in her services and sacraments, and yet we may hope and believe that the blessing of his presence, though *unpromised,* may still be vouchsafed to all those who devoutly worship him in sincerity, though they hold not, as we conceive, the whole truth, as it is in Jesus. It is in Sion only that God appears in perfect beauty, though we admit he may manifest himself elsewhere. Ours is the only path that can be *proved* to be the right one; but there are many by-paths, through which, though with greater difficulty, the traveller may arrive at the same destination, where, blessed be the name of our Lord, Jesus Christ, *we shall all speak the same thing, and, there being no divisions among us, we shall be perfectly joined together, in the same mind and the same judgment.*

"There is, indeed, such a sin as schism. Yet, as the Church has never attached the notion of heresy to error, not factiously and pertinaciously maintained, so we may believe that the conscientious Dissenter is not guilty of schism when he does not act with a schismatic intent.

"But although it seemed well to me to offer these explanations, I wish to remind you that with the judging of others we have nothing to do. God is their judge, not we. Our business is, as regards ourselves, to prove all things, and to cleave to that which is good. At a period when the principles of toleration were little understood, and when the Puritan condemned the Papist, in language not less strong than that which the Papist employed when dealing out his anathemas against the Protestant, it was asked of a distinguished individual, 'whether a Papist could be saved.' And very wise was his answer:—'*You* may be saved without knowing that—look to yourself!'[*] *What is that to thee?* says our Saviour; *follow thou me.*"[†]

We now close this volume; some parts of which, we frankly own, have forcibly recalled to our recollection the following opinion expressed by Alexander Knox,[‡] respecting a certain Dr. A——, who published a volume of Sermons some years ago. "A—— seems a well-meaning, conscientious man, of some "strong talent, and with little dread of innovation. His most "dangerous tenet" (put forth in *that* volume) "seems to me to "be, the persuasion that the national profession of Christianity "has been its deepest injury. His theology too, with a pious "spirit, much practical justice of remark, and zealous ardour, "appears ill-systematized, and, I should think, in few instances, "competently digested. Still, I presume, he means well, though "I sometimes doubt whether he quite knows his own meaning; "not the meaning of his words, however, but of his principles."

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[*] Sir Henry Wotton. Wordsworth's Biog. p. 43.

[†] The Church and the Establishment. Two plain Sermons, by the Rev. W. F. Hook. 1834.

[‡] In his Correspondence with Bishop Jebb, vol. ii. p. 570.

Art. VI.—*Deux Discours sur l'Etat Religieux, les Maux et les Besoins de notre Epoche.* Par Antoine Vermeil, l'un des Pasteurs de l'Eglise Réformée de Bordeaux. Bordeaux et Paris, 1832. pp. 67.

Few things, we think, would be more profitable, in these eventful times, than to have accurately before us the religious and moral, as well as the political and economical, statistics of the globe. In pursuance of this end, although we are aware that our present efforts can go but a very little way towards its attainment, we are anxious to collect authentic accounts of the state of foreign churches and countries, that we may regard them, both by themselves, and in connection or contrast with our own position. For, if such a survey should teach us nothing else, it may surely admonish us not to fling away by our supineness, or cowardice, or folly, the transcendent advantages which, comparatively as positively, we now enjoy.

The little work, which we are about to introduce to our readers, consists of two discourses upon the religious state of the age, with an especial reference to France, by M. Vermeil, a minister of the Reformed Church at Bourdeaux. Of the compositions themselves we have only room to state, that they appear fair specimens of the present style of preaching among the Protestants of France,—calm in doctrine, without pretensions to depth of theology,—sincere in piety, without spiritual emotions of any remarkable strength,—and written with a clearness of statement, a neatness, and precision, and purity of diction, sometimes rising to the proper language of impassioned oratory. In dealing with sermons, which have so wide a subject, and are so limited in their space, we ought hardly, perhaps, to complain of expressions which wear a latitudinarian appearance, but which might admit of qualification and explanation, if it had been practicable to advance from generalities to details. At the same time, the following passages from the second discourse, will exhibit to many eyes only a softened type of the rationalism of Germany, blended with the dissenting principle which is advocated in England.

"Dans l'Eglise de Jésus-Christ, cette Eglise de tous les temps et de tous les lieux, et dont il est écrit que *les portes de l'infer ne prévaudront point contre elle, les cultes divers, expressions variables du Christianisme, ne sont que des formes extérieures qui vieillissent et tombent, quand le temps et le progrès ont usé leur influence; les confessions de foi, prospectus religieux de telle ou telle époque, bannières faites de main d'homme, où chaque secte inscrit à son tour ce qu'elle croit la traduction fidèle de la vérité, ne durent qu'un temps, et passent aussi avec les interprétations qu'elles formulent; enfin, l'autorité de tel ou tel sacerdoce, de* *telle ou telle Eglise particulière, quelles qu'aient été sa puissance et sa durée, n'est qu'une délégation volontaire des générations qui lui soumettent leur foi: mais les droits de cette délégation expirent du moment que la conscience réclame les siens. L'Evangile seul,* distinct de cet entourage terrestre de sacerdoce, de culte, de confession de foi, reste toujours *debout,—éternel et pur,* car s'il s'associe à ces choses et leur prête sa force pour un temps, il ne se confond jamais avec elles,—*immuable en lui-même* comme le Dieu qui l'a fait, car la vérité qu'il proclame est une et ne saurait varier,—et pourtant *changeant et progressif en apparence* comme l'homme qui l'interprète, car plus cet homme avance dans les profondeurs de la vérité religieuse, et plus il trouve en elle de nouveaux aspects, de nouveaux mystères, de nouvelles clartés, ne pouvant d'ailleurs l'embrasser qu'imparfaitement et en partie, selon son caractère et son éducation."—pp. 39, 40.

Our intention, however, is not to criticise the divinity, or the ecclesiastical polity, which M. Vermeil would approve; but to transfer to our pages the picture which he has drawn of the religious aspect of the country, with which, both as a pastor and a citizen, he must be supposed to have an intimate acquaintance. Some allowances, probably, must be made for rhetorical exaggeration, and some, again, for the partialities and prejudices of a man whose religious opinions differ from those of the majority; but, after these deductions, there must remain much, on the one side, which it is frightful to contemplate; and very little, we fear, on the other, to counteract and correct it.

Of the two discourses before us, the former goes to demonstrate, that *the want of religious faith is the real and profound evil which distempers and disorganises the whole social body of France: the latter proceeds to the inference, that the only remedy for the evil must be the reanimation of an efficacious faith in the Gospel of Jesus Christ.*

As to the want of faith, which actually exists, we subjoin some startling and emphatic assertions, of which we will not weaken the force by a needless translation. There are some rare exceptions, we are told, but

"*N'est-ce pas un fait incontestable, pour qui considère l'esprit et le caractère de notre époque, qu'en France le Christianisme est encore éteint, et, pour ainsi dire, mort dans les cœurs?*"—pp. 14, 15.

"*Il n'est aucun siècle depuis Jésus-Christ, où les doctrines de l'Evangile n'aient agi sur le cœur des hommes qui se disaient Chrétiens, plus puissamment que de nos jours.*"—p. 17.

"La foi se trouve refroidie et comme épuisée dans les ames! Le philosophisme en a desséché les sources. Les intérêts matériels en ont usurpé la place. Elle a abandonné les croyances chrétiennes, comme la sève s'échappe d'un arbre qu'on a mutilé en l'émondant; et parmi nous le Christianisme, flétri par le souffle de l'incrédulité, méconnu par ceux qui l'attaquent, confondu tantôt avec des formes usées, tantôt avec les abus trop long-temps abrités sous son ombre, chancèle et semble près de tomber au milieu des convulsions qui font vaciller notre corps social.

" Pauvre France! tes yeux se sont ouverts trop tard à la lumière. *Dans tes vieilles croyances mêlées de tant d'ignorance et de tant d'erreurs, trop long-temps tes prêtres ont vu un levier politique, tes maîtres un moyen de pouvoir, tes peuples un système d'oppression, tes sages un obstacle à tous les progrès, pour que ta foi n'ait pas été profondément ébranlée! Aussi, derrière tes temples et tes croix encore debout, au-delà de ces cultes sans influence sur les uns et sans idées pour les autres, au-dessous de cette teinte générale de Christianisme qui colore, comme un rayon de soleil qui se couche, tes habitudes et tes institutions, on chercherait en vain quelque religion dans les ames..... Encore quelques jours, et, si Dieu ne la ranime, ton antique foi aura péri.*"—pp. 20, 21.

The next brief quotation we recommend to the special notice of the Utilitarians of Great Britain:

" Notre âge est celui de l'individualisme. Tout s'apprécie, tout se pèse froidement à la balance de l'intérêt personnel. *On ne se passionne pour rien. On n'a foi à rien. On vit au jour le jour. Pour nous, Français du dix-neuvième siècle, rien n'est bon que ce qui est positif, rien n'est vrai que ce qui est évident, rien n'est beau que ce qui nous profite. Nous croyons à peine aux opinions et aux principes que nous professons ....nous répondrions en tremblant de nous-mêmes!*"—p. 25.

M. Vermeil is here showing the necessity of faith to man; because there must always be a religious fibre in the human heart, and because the individual mind is led to some positive belief both by its tendencies and its wants. He adds some striking remarks upon the different methods which have been attempted for the supply of their wants:—wants, nevertheless, which, until a reasonable and yet fervent Christianity is established and enthroned in the fulness of public and individual sovereignty, will be for ever craving, for ever unappeasable.

" Ce besoin, il se révèle enfin dans tout ce que tentent les divers partis religieux pour lui répondre et s'en emparer.—Ici c'est le Protestantisme, long-temps silencieux et comme inaperçu, qui, quoiqu'affaibli lui-même par le manque de foi de la plupart de ses enfants, se présente avec confiance pour recueillir l'héritage du Catholicisme qui meurt. Son espoir est fondé et ses droits sont incontestables, car il a pour lui ses principes de tolérance et de libre examen, et principalement l'accord de ses doctrines avec l'Evangile; mais peut-être, pour remplir sa mission, a-t-il besoin de renouveler et de vivifier quelques-unes de ses formes, et sur-tout d'éviter, tout en évangélisant de plus en plus ses croyances, l'esprit de rétrogradation, d'exagération et d'*exclusisme* qui se montre presque partout où la vie renait dans son sein.—Là, c'est le Catholicisme, qui, après avoir vainement appelé à son aide la rigueur des lois, la faveur des cours, la puissance des grands exemples, le fanatisme, la superstition, les faux miracles même, sentant son antique domination crouler de toutes parts, s'efforce de marcher avec le siècle qu'il ne peut arrêter. *Mais il est trop tard pour qu'il retrouve l'influence qu'il a perdue. C'est en vain qu'il affecte moins de prétentions à dominer, et que par une alliance inouie, inexplicable, en contradiction manifeste avec son histoire, ses dogmes et son esprit, ses organes les plus éloquents flattent les passions du siècle et se font en son nom les apôtres du progrès et de la liberté.* De telles concessions ne retarderaient de quelques jours sa ruine, que pour la rendre à la fois plus éclatante et plus complète.*—Plus loin, enfin, c'est le Saint-Simonisme, qui ne fera jamais aucun réel progrès, malgré la hardiesse de ses théories et le bruit que font ses adeptes, et qui n'a séduit de jeunes esprits, que parce qu'il offre à l'amour-propre quelque chose à propager et à défendre. Système insensé qui ne tient compte ni de la nature de l'homme, ni des lois de sa conscience, ni des besoins de son ame, ni des affections de son cœur; despotisme, monopole religieux, qui s'empare de tout, de l'industrie, des arts, de la science, de la législation, de la fortune, de la famille, de l'état... et à qui rien ne manque qu'une morale, qu'une vie à venir, qu'un Dieu! Paré de quelques lambeaux arrachés au Christianisme, et cachant mal sous les grands mots d'émancipation, de régénération, d'égalité, de bonheur, ses doctrines immorales et subversives, il aura bientôt dévoré sa courte existence, et replié les pompes ridicules du culte sans objet qu'il offre aux hommes, en échange de leur indépendance, de leurs affections les plus chères et de leurs espérances d'immortalité."—p. 28—30.

Since these discourses were delivered and published, St. Simonianism, here so forcibly depicted, is in its very death-throes, if not already dead. The indignant scorn with which its missionaries were met in England, has done good, we believe, by the reaction in France. At any rate its day is gone. *Fuit.* Not even its picturesque costume or its convenient licences could save it. All its religious impieties, all its sanctimonious profligacies, all its absurd marvels, by which it was to improve man and regenerate woman, are trodden in the dust. The new Christianity, which was first to consummate and then supplant the old, is thrown aside amidst the lumber of forgotten follies. And of its apostles, some are covered with the shades of a contemptuous neglect, and some have been undergoing the penalties of the law, as an expiation of their offences against society. Henceforward, the memoirs of the whole system will only stand forth as another monument of the superstitions and the frenzies to which mankind can have recourse, in order, as M. Vermeil remarks, to fill up the gaping void—the enormous chasm—which is dug and hollowed in the heart by the want of faith.

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* "Rome l'a compris; et la lettre encyclique du Pape (Août, 1832) vient de condamner les doctrines professées par l'*Avenir*."

The real struggle is, and will be, between *positive* religion and what is called *natural*, between *Christianity* and what is called *philosophical Deism*. It is to this question, therefore, that M. Vermeil particularly addresses himself, with equal power and success, in his second discourse; taking, as we before observed, for his general argument, that "*the disease is the absence of all faith, and the only possible remedy is a return to religious convictions.*" Here, his point is to prove that Christianity contains "*un élément de conservation et de progrès.*" He says,

> "En affirmant cet accord du Christianisme avec nos lumières et nos mœurs, je ne fais qu'appliquer à notre situation particulière une vérité que constate l'expérience de dix-huit siècles. Cette vérité, c'est que l'Evangile porte non-seulement en lui-même tous les éléments de la destinée de l'homme, mais aussi tous ceux de la destinée des sociétés humaines; et que dans ses lois et ses doctrines éternelles, dont le grand but est le salut des ames, sont aussi déposés les germes de la véritable civilisation, les conditions de son développement progressif, et les garanties morales qui doivent la sauver de ses propres excès."—pp. 52, 53.

After some other observations, the most eloquent, perhaps, of any in the two discourses, M. Vermeil follows up his proposition by a long extract, which we think it important to quote. There are some particular expressions which we might be glad to see altered; but, on the whole, we cordially admire and would adopt its spirit. It seems to us to convey a broader and juster notion than some of our own clergy are apt to entertain, of one great province of the Gospel;—of its wonderful adaptation to the progressive stages of human society—of that plastic and expansive power which is made compatible with its sublime immutability.

> "De nos jours comme autrefois, loin de la retarder, le Christianisme preside à la marche du monde. Mieux que nos codes et nos chartes, il nous aplanira le chemin de l'avenir que nous cherchons, et satisfera les exigences de notre époque, sans compromettre le repos et le bonheur de la société.
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> "C'est là ce qu'il importe sur-tout de prouver. C'est pourquoi, mes frères, demandons-nous d'abord quels sont les caractères de notre temps, afin de bien comprendre et ses besoins et ses dangers.
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> "Notre siècle conteste tous les genres d'autorité; il remet tout en question, il analyse, il refait toutes choses: il veut *le droit d'examen*. Notre siècle rejette tous les priviléges; il ne souffre qu'avec peine ceux-là même qui résultent de la nature des choses, ou que justifient la nécessité et la raison: il veut *l'égalité*. Notre siècle repousse tout joug, tout frein, toute entrave; il n'admet comme légitimes que les règles qui sont indispensables et que la loi établit et consacre dans l'intérêt général: il veut *la liberté*. Enfin, notre siècle répudie tout principe et toute institution d'où pourrait résulter l'immobilité, ou qui

même seulement entraveraient sa marche; il réclame en toutes choses la faculté d'innover: il veut *le progrès. Voilà son symbole. Là sont nos besoins, et là sont aussi nos dangers. Car à côté du progrès se rencontre l'esprit de bouleversement; à côté de la liberté, la licence et le mépris des règles; à côté de l'égalité, la haine de toute dépendance et la résistance au pouvoir; à côté du libre examen, l'éternelle agitation des esprits et le choc des opinions les plus contraires.*

"Apprécions maintenant le Christianisme sous ces divers rapports, et voyons en quoi il répond à ces besoins, et comment il prévient ces dangers.

"Et d'abord, mes frères, il est la religion de *l'examen*. Seul entre toutes les religions, *il n'en a rien à craindre*, tant ses preuves sont nombreuses et claires, tant sa morale et ses dogmes même sont justifiables par la raison. Ce qu'il redoute seulement, c'est l'ignorance qui le méconnaît, la mauvaise foi qui le calomnie, et la superstition qui le défigure. *Aussi provoque-t-il l'examen; que dis-je? il en fait un devoir à ceux qu'il appelle à lui.* Avant que nos réformateurs eussent rendu ce droit aux fidèles, l'Evangile disait: *Sondez les Ecritures; examinez toutes choses et retenez ce qui est bon;* et saint Paul: *Je vous parle comme à des personnes intelligentes; jugez vous-mêmes de ce que je vous dis.* Et ce droit d'examen, octroyé de Dieu sur sa parole même, se trouve ainsi permis, provoqué, consacré en quelque sorte, sur tous les autres objets.

"Le Christianisme est aussi la religion de *l'égalité*. En appelant au nom du Fils de Dieu le riche et le pauvre, le faible et le puissant, le mendiant et le monarque aux mêmes devoirs, aux mêmes espérances et au même salut, il est devenu le principe et le promoteur de toute égalité légitime. Si l'Europe, tombée sous le joug des barbares qui l'envahirent, ne s'est pas constituée comme l'Orient en castes immuables: si malgré les droits de la conquête et la différence d'origine entre les vainqueurs et les vaincus, la féodalité, riche, puissante et redoutée, s'y est usée en quelques siècles; si la noblesse elle-même, avec l'éclat de ses services et la puissance de ses souvenirs, n'a conservé de ses priviléges que l'obligation plus étroite d'honorer un grand nom par de grandes vertus, c'est que l'Evangile a ruiné d'avance toute distinction arbitraire, lorsqu'il a déclaré que *Dieu n'a point d'égard à l'apparence des personnes,* et que tous les enfants d'Adam sont égaux devant lui.

"Le Christianisme est également la religion de *la liberté.* Il n'en existe de véritable que depuis son apparition, et qu'aux lieux où s'est fait sentir son influence. Les vieux peuples de l'Orient ne la connaissent pas même de nom; et dans Athènes comme dans Rome elle ne fut *qu'un privilége.* Ce n'est pas seulement parce qu'il délivre les ames du joug de l'erreur et du péché, que l'Evangile mérite le beau nom qu'un apôtre lui donne de *loi parfaite de la liberté;* c'est aussi parce qu'en arrachant ainsi les hommes à la tyrannie des intérêts matériels, des passions et des préjugés du monde, pour les soumettre à Dieu seul, il les rend vraiment dignes d'être libres; c'est aussi parce qu'à mesure qu'il multiplie les vrais Chrétiens au sein des peuples où pénètrent ses principes et son esprit, il y rend également impossibles et les tyrans et les esclaves; enfin, c'est parce qu'à lui seul appartient de fonder sur la terre une liberté sainte, pure et paisible, en lui donnant pour base dans les ames la vérité, la charité, la modération, la vertu: *Où est l'esprit de Dieu,* dit saint Paul, *là est la liberté.* Longtemps sans doute, en dénaturant le Christianisme, en abusant des garanties qu'il offre aux pouvoirs existant, on a pu l'exploiter au profit du despotisme; mais alors même, il accomplissait irrésistiblement son œuvre, modifiant et minant à la fois la servitude de l'homme et l'esclavage de la pensée, jusqu'au jour où rendu par la réformation à sa pureté primitive, il a fait luire dans la liberté religieuse l'aurore de toutes les libertés.

" Enfin, le Christianisme est essentiellement la religion *du progrès.* La simple diffusion de ses doctrines ouvre une mine inépuisable de notions nouvelles et de méditations sublimes à notre intelligence, tandis qu'en nous appelant à l'œuvre de la sanctification, il nous fait un devoir et un besoin d'avancer sans cesse: *Tendez à la perfection,* nous dit-il; *marchez de foi en foi et de vertu en vertu*; *soyez parfaits comme votre Père qui est au Ciel est parfait.* Et dès-lors, comment l'Evangile, poussant ainsi les hommes dans la voie du progrès comme êtres intellectuels et moraux, les laisserait-il stationnaires comme êtres sociables? Peut-il perfectionner les mœurs et les lumières, sans hâter l'œuvre de la civilisation, où elles se reflètent sans cesse? sans améliorer les institutions et les lois qui n'en sont que l'expression? L'Evangile n'est pas descendu jusqu'aux questions purement sociales; il n'a pas dû le faire. Mais au-dessus d'elles il a posé quelques principes qui les dominent toutes; et puis il a laissé à l'homme d'en déduire et d'en appliquer peu à peu, et souvent même à son insçu, les inévitables conséquences. De là, depuis dix-huit siècles, chez les nations chrétiennes, et non autre part, cette continuelle amélioration dans les relations de famille, dans l'organisation sociale, dans les mœurs publiques et les institutions politiques. De là, pour notre société, cet accroissement sans terme d'instruction, de bien-être, de liberté, d'égalité de droits; fonds commun, au partage duquel l'Evangile a fait successivement admettre et la femme, et le pauvre, et l'esclave, et le serf, et le mercenaire, et dont il peut seul rendre, quand il le faudra, la répartition et plus équitable et plus générale encore. De nos jours, comme par le passé, il domine les besoins qu'il fait naître, et n'est pas moins puissant à les satisfaire qu'à les modérer; car l'un de ses caractères essentiels consiste à se proportionner toujours si exactement à la civilisation, qu'à mesure qu'elle se développe sous son influence, il semble se perfectionner avec elle. Dispensation toute divine qui explique pourquoi le Christianisme est une religion et non un culte, et ne se lie irrévocablement à aucune forme; et comment il s'adapte parfaitement, et toujours pour les soumettre à la loi du progrès, à toutes les transformations de l'état social.

" C'est ainsi que le Christianisme répond aux besoins de notre époque. Mais, voici, tandis que dans les mains des partis, impatients de les exploiter pour eux-mêmes, toutes ces choses, *progrès, égalité, liberté, droit d'examen*, deviennent des ferments de trouble et de discorde, lui seul, après avoir préparé leur triomphe par la marche lente, mais continue et irrésistible des principes qu'il porte dans son sein, consolide ce triomphe en l'isolant des passions et l'épurant de tout excès. Il consacre *le droit d'examen*; mais il commande l'humilité et la défiance de soi-même; il prêche le support et la tolérance de toutes les opinions; il réprime le zèle amer, les contestations, les disputes, et n'approuve, comme moyens de propager la vérité, que la persuasion et le bon exemple.—Il proclame *l'égalité*; mais il la place d'abord dans une même dépendance et une commune misère, brisant ainsi dans l'homme cet orgueil qui lui fait chercher toujours son niveau au-dessus et non au-dessous de lui. D'ailleurs avant l'égalité des droits, il fonde l'égalité des devoirs. Il met sur le premier plan l'abnégation de soi-même, la soumission aux puissances établies, et par conséquent le respect de toutes les distinctions, fondées ou sur la nature des choses, ou sur les dispensations de la providence, ou sur les conventions et les lois de la société.—Il sert *la liberté*, mais il en modère le désir; il en prévient l'abus; il en dirige l'emploi. *Soyez contents*, dit saint Paul, *de l'état où Dieu vous a placés; ne vous faites pas de peine de la servitude; toutefois si vous pouvez recouvrer la liberté, profitez-en. Seulement prenez garde que cette liberté ne vous soit une occasion de vivre selon la chair, mais soumettez-vous par charité les uns aux autres.* Ce même apôtre renvoie Onésime à son maître, sans lui prescrire, mais en le priant de le traiter comme un frère, et non comme un esclave. Ainsi fait l'Evangile; il use les chaînes de la servitude, et ne les brise pas. Il a mis dix-huit siècles pour accomplir chez les Chrétiens l'œuvre d'affranchissement qu'il commença sur les esclaves de Rome païenne, et qu'il achève de nos jours par l'abolition de la traite des noirs.—Enfin, il favorise *le progrès*, mais il prévient les révolutions et les commotions violentes. Il pose pour base du progrès social le progrès individuel. Dans la carrière de perfectionnement qu'il ouvre aux sociétés humaines, le développement des intérêts matériels ne vient qu'après l'amélioration des mœurs par la propagation de la vérité et la diffusion des lumières. C'est par là qu'il commence; c'est là qu'il cherche son point d'appui pour mouvoir et pousser le monde, ne donnant jamais aux hommes de nouveaux droits qu'en leur en enseignant l'usage, proportionnant toujours les moyens de bonheur qu'il leur dispense à leurs progrès dans la vertu.

"A ces garanties spéciales de paix et de stabilité, le Christianisme en ajoute une enfin qui complète et renforce toutes les autres, et qui ne se trouve aussi qu'en lui. Cette garantie, c'est l'esprit général de ses doctrines; c'est leur influence sanctifiante sur les idées, les penchants et les habitudes de tout homme qui croit; c'est la puissance, qui est en elles seules, d'inspirer à chacun les vertus de sa position, au pauvre l'amour du travail, au riche la bienfaisance, au malheureux la résignation, au magistrat l'intégrité, à l'homme public le dévoûment et le zèle, à tous les citoyens en un mot le patriotisme, l'amour de l'ordre

et la soumission aux lois, fondant en eux ces divers sentiments sur l'amour de Dieu et du prochain, l'espérance d'une autre vie, et la pensée d'une sage providence qui dirige tout elle-même."—pp. 54—64.

How painful—how inexpressibly painful it is, that immediately after this glowing description we have the following sentences:

"Oh! comment se sont-elles éteintes, comment se sont-elles retirées du milieu de nous, toutes ces vertus, toutes ces convictions consolantes et protectrices? et la pensée de la Providence, et la crainte de Dieu, et l'oubli de soi-même, et la résignation, et la charité? C'est que nous nous sommes éloignés de toi, ô Jésus, de toi le consolateur, le rédempteur, la lumière des ames! Nous avons cru à notre propre sagesse; nous avons adoré notre propre justice. Nos oreilles se sont fermées à tes leçons, nos yeux se sont détournés de tes exemples, nous avons eu honte de ta croix. . . . Et voilà, nous errons dans les ténèbres et dans le trouble, sans repos, sans espérance, sans avenir, sans désir de salut; déshérités de tout ce qui fait, pour les individus et pour les peuples, la paix, la sécurité, le bonheur."—pp. 64, 65.

The deplorable fact appears to be, that the literature of France—the stage—the philosophy—the science—the tone of society,—are all becoming, for the most part, unchristian, if not anti-christian. One main cause of this lamentable defection is the long prevalence of a corrupted form of Christianity, true neither to the Bible, nor to reason; neither to the deductions of man, nor to the revelations of the Deity. God only grant, that similar evils may never be brought upon ourselves by a kind of bastard Popery, which, while fiercely opposed to the Romish tenets, shall yet itself be not less inimical to freedom of thought and comprehensiveness of knowledge; and which would crush the mind of man by a spiritual despotism of a new and peculiar kind;—a despotism, which, if it can be fastened upon one age, the next will shake off with a disdainful abhorrence, to rush into the opposite extreme of incredulity and profaneness.

We end as we began. It is a matter of regret that we are now unable, from the press of other matters, to bring before our readers the state of the Church at Geneva,—a subject which must have a deep and solemn interest for every reflecting Christian. We hope, however, very soon to exhibit its position and prospects, as well as those of other churches on the continent; so as to form part of that great cumulative argument, which, we verily believe, may be gathered from all periods of history, and all quarters of the globe, in support of the doctrines and discipline of our own establishment, and in illustration of their excellence.

ART. VII.—*A Charge delivered in the Autumn of* 1834, *at the Visitation in Hampshire.* By W. Dealtry, D.D. F.R.S. Chancellor of the Diocese. London: J. Hatchard and Son. 1835. pp. 142.

WE have heard so much, of late, about the *Voluntary System*, that our readers may possibly be almost sick of the question. We earnestly hope, nevertheless, that their remnant of patience may serve them for the perusal of this charge of Dr. Dealtry, together with its apparatus of invaluable Notes. His reasons for compiling this Appendix have been stated by him in his preface. He has been prompted to undertake the labour, "by the desire expressed by some of his friends, that he would release them, as much as possible, from the necessity of having recourse to many other works; especially as, in country places, there is not always an opportunity of following out the references." And he has executed the task thus imposed upon him, in a manner so complete and satisfactory, that we can safely promise the weariest man, among those who are complaining of the tediousness of the discussion, that, if he will but procure this one pamphlet, it will be almost needless for him to peruse another syllable upon the subject.

Any person who will take the trouble of consulting Bingham,* will find that in the *primitive* times the *Voluntary System* did actually prevail. And, in those days, the system was found sufficiently productive; for neither faith nor love had then waxed cold enough to stint the bounty of Christian men towards those who ministered to them in sacred and spiritual things. In process of time, however, endowments were substituted for arbitrary contributions; and the change was bitterly deplored by certain of the Fathers. They complained that they were thus involved in secular distractions; and that, after all, the provision of the church was, on the whole, less ample, than when she relied, as it were from day to day, upon the spontaneous liberality of the faithful. For instance, the people of Antioch were urgently, but in vain, exhorted by Chrysostom to return to the ancient practice; and so to relieve the clergy from the obloquy attendant upon secular possessions, and to restore to the church her former means of making sufficient provision, both for her own ministers, and for the multitudes of poor who were then almost dependent upon her resources. In like manner, Augustine protested to the laity that he was ready and anxious to part with the fixed revenues of the church, provided all the servants of God might return to the original state of things, when they who served at the altar were made partakers of the altar. But he spoke to no purpose! The laity had no passion whatever for the revival of a system, which would tax each individual according to his ability, and would bring his faithfulness and sincerity to a perpetual and very disagreeable test.

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* Orig. Eccles., vol. i. b. v. c. iv.

The increase of ecclesiastical property, in the centuries that followed, is well known. The remorseless dilapidation of it in many parts of Europe, during the sixteenth century, is equally notorious. At the period of the Reformation, the cry of that strenuous and somewhat *destructive* reformer, John Wicliff, was vigorously revived,—the cry, that venom was poured into the church, in that day, which witnessed the first introduction of endowments. And many a minister of the Gospel was then willing, in the integrity and simplicity of his heart, *to eat bread and to drink water,* at the discretion of his faithful and devoted followers. The result was, that, in many instances, the ministers of the Gospel were well nigh left to starve! The people were by no means unwilling spectators of the demolition of the Church's property. But it too often happened that they *were* extremely unwilling indeed to provide any adequate substitute for what had been taken away. On this matter they were frequently as deaf to all expostulation, as Chrysostom found the good people of Antioch, or Augustine the laity of Hippo. A notable instance of this has recently been brought to our remembrance by Mr. Smedley's History of the Reformation in France. We have there seen, that, in 1594, a Protestant Synod was under the necessity of threatening with exclusion from the sacraments those "*ungrateful wretches*" who refused to contribute to the maintenance of their pastors; and that the same Synod professed to apprehend neither more nor less than *the total dissipation of the Church* from the miserable and grudging spirit of her children. In the present times, nevertheless, the same clamour in support of the *Voluntary System* is more loud and fierce than ever. It is actually the war-cry among certain champions of liberty of conscience; and to such a degree does it prevail, that one might almost imagine that some people kept their consciences in their strong-box, or in their breeches pocket; so that any attempt upon the one would necessarily imply an invasion of the other. And what renders the whole affair so strange, is this,—that, all this while, the very same class of persons who are most vehement and persevering in this clamour, are they who have furnished us with the most masterly and irresistible expositions of the manifold evils which arise, at this hour, out of the *Voluntary System!* If any Churchman were to venture, upon his own authority, to say one tenth part of what has been said, and very forcibly said, by the Dissenters themselves, touching this very matter, one universal shout of indignation and scorn would instantly be heard from all the regions of non-conformity, and would echo from one end of the kingdom to the other. We speak not here of that poor and, we must add, not very creditable publication—"The Autobiography of a Dissenting Minister." We speak not of this nor of any other publication (if any such there be) which has the smallest resemblance to it, either in spirit or in execution. We speak of the statements and the opinions repeatedly put forth, of late, in several of those periodical writings which are known to be the organs of the various Dissenting bodies in this realm. And we do gravely aver, that if the most decided adversary of the Voluntary System were desirous of preparing himself for the controversy against it, it would be altogether needless for him to look into a single page that was ever written by Clergyman or Churchman upon the subject. He might safely and, as it appears to us, triumphantly, go forth upon his warfare, armed with no other weapons than those which have been forged upon the anvil of Dissent itself.

In one respect, we are, ourselves, inflexible advocates for the *Voluntary* System. We contend, stoutly, for the right of individuals to make a *voluntary* assignment of any portion of their wealth, for the endowment of Churches and of Colleges. And we do suspect that few will be found, among the *Voluntarians*, who would be greatly solicitous for excluding this exhibition of *free will* from their own scheme. If they are, there be some among them whose conduct strangely belies their professions. In testimony whereof, we appeal to a certain edifying suit, at this moment pending in the Court of Chancery; the object of which suit is, to ascertain what class of persons may be embraced in the description of "godly preachers of the Gospel," under the trust-settlement of a pious and benevolent *foundress*. And we further suspect that if, at this time, it should be the pleasure of any opulent dissenter to endow either *Seminary* or *Chapel* with a fair extent of goodly and fruitful acres, the stoutest *Voluntarian* would experience but little insurrection of the moral sense against any such permanent provision. Nay, even if it should seem good to the donor, to dedicate, for all time to come, one tenth part of the produce of his estates to charitable and religious purposes, connected with his own peculiar opinions, we really doubt whether this display of Christian liberality might not be found to throw a wonderfully mild and advantageous light over the whole doctrine of *tithes!* And (if this surmise of ours be at all well-founded) we must confess that we are so incurably stupid, as to be quite disabled for detecting one grain or atom of justice, consistency, or common sense, in the drugs which are now so prodigally administered to the public, for the purpose of making them "cast the gorge" at the very thought of a tithe-eating and stall-fed Church!

We could dilate upon this, and similar topics, almost "till our eyelids could no longer wag." But if we were to do so, we feel that it would be quite impossible to write or think upon the subject *out of* Dr. Dealtry's Charge and its Appendix. And this very circumstance it is which renders it so difficult for a Review to do his publication justice. Abridge it we cannot. It is itself an epitomé, which contains, within a trifling compass, so to speak, the whole *essential oil* and spirit of the case. Quote from it we cannot, with any good effect. His notes are themselves quotations from a vast variety of authorities, which place the cause of the Church, considered as a national establishment, on ground so firm, that the question *ought* to be set at rest for ever. And we cannot help thinking that the question would be, well nigh, set at rest by him, if it were not that Dissent is now in a condition, which goes near to show that the Centaur is not altogether fabulous. Its voice is the voice of a man; its spiritual weapons are wielded by the arms of a man; while, below, there are four solid and ponderous hoofs, which thunder along the ground, and threaten to crumble it beneath them:

> "Quadrupedante putrem sonitu quatit ungula campum."

To speak without a figure, Dissent, taken as a whole, appears at present, in a sort of portentous shape. We have Religious Dissent, and we have Political Dissent; and the two are so often seen united, that one would imagine they had grown into each other, so as to form between them a sort of monster,—and a very dangerous monster too; by whose unnatural strength, argument, and law, and justice, and history, and fact, seem in imminent danger of being trampled down. When we say this, however, let us be likewise patiently heard, when we express (which we do with entire sincerity and good faith) our firm persuasion, that there are numbers of truly *religious* Dissenters, who look upon this vile transformation of the general Body, with as much dismay and aversion as ourselves. And, that this is so, we gladly collect from an address which has been récently put forth by one of the most honoured of their ministers; and in which this prodigious union is deprecated and condemned, in language which breathes the very spirit of Christian righteousness and wisdom*.

But, to resume our notice of Dr. Dealtry. There is not, that we are aware, a single point in the whole length and breadth of the argument, relative to the usefulness and the necessity of a

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* The letter of Mr. John Clayton, Junior, which appeared in the Times about the middle of February, 1835.

Christian establishment, in Christian lands, which he has left untouched; not a single objection which he has left unanswered. Among other things, he has triumphantly exposed the odiously selfish principle, "no contribution, if I derive no benefit;" a principle which, if admitted, would sweep away, not only every endowment, but almost every public charge or impost that can be named or thought of: a principle, too, which is as short-sighted and purblind as it is stupidly false. The benefits derived from an establishment by men of every religious denomination, may indeed be indirect; so that it may require some exercise of candour and patience to trace and ascertain them. But, even so, the benefit derived from half the institutions of civilized communities are likewise indirect. What *direct* benefit does any peaceful, honest, uncontentious man, derive from the administration of justice? When we walk the streets, we see at almost every corner, a blue-coated man, with letters and numbers upon his collar: and each of us may ask, what advantage accrues to me from these swarms of idle loungers? And, in this manner, we may go throughout the whole range of civil society, treading down, at every step, some public establishment or other. The poor laws, the excise laws, the customs, the army, the navy,—all would, one by one, vanish away, like guilty things, before the face of this most sage and potent aphorism. But, not to insist longer upon this,—the benefits actually, though indirectly derived by Dissenters themselves, from the influences of an establishment, are great and manifold; as Dr. Dealtry has shown, beyond all possibility of reasonable contradiction.

With regard to church-rates, Dr. Dealtry insists, as every man not wilfully blind must insist, that they have no more resemblance to a tax, than tithes or rent-charges. They are, in fact, neither more nor less than a charge upon property. Let us put an hypothetical case. Let us suppose a Christian to be allowed to purchase certain premises in a Mahometan country. He is told that the price is so much. He is also informed that there are certain dues, payable by the holder of the property, towards the maintenance and repair of a neighbouring *Mosque.* The bargain is concluded. The dues are regularly paid for a series of years,—perhaps for a series of generations: till, at length, some descendant, or representative, of the original purchaser, begins to discover that these yearly *exactions* are iniquitous and intolerable; that they are, in truth, no better than forced offerings to the house of Rimmon; and that no Christian man ought, on any account, to submit to so shameful a *tax.* We can easily imagine how the beards of all the Mollahs would stand on end, at such a complaint as this. And every one can guess what sort of relief would speedily be administered to the afflicted *conscience* of the recusant. Now, for a Mahomedan mosque, substitute a Christian church,—and we have at once the case of church rates before us. And we are quite unable to discern how this illustration of the matter can be refused by any one, unless he is prepared to say, doggedly, that, whether it be Church or Mosque, Steeple or Minaret, it matters not to him. In spite of ancient usages, or musty contracts, not one piastre, or one shilling, should go out of his pocket, towards the maintenance of any one place of worship, with the exception of the four walls within which he and his family assemble together!—So much for the *principle* of church rates. As to the expediency of some legislative measure for their regulation,—that is a totally distinct question.

But let us turn from the consideration of mere right, and consider Religious Establishments with reference to nothing but their own inherent merits or demerits. Let us follow Dr. Dealtry to the very ground, on which, of all others, our adversaries desire that the question should be brought to its decision. Let us go with him to America; and here we shall find that the negative proof in favour of Establishments, is absolutely overpowering. One passage we must extract for the purpose of determining whether the absence of Establishments is propitious, or otherwise, to the growth of Popery: "In the year 1791, the first "Roman Catholic bishopric was established in the United States. "In 1831 there were *twelve*. In 1789, the number of Roman "Catholics appears to have been 18,000. In 1827, it was 300,000, "In 1833, it was 800,000!! Here is an increase of *forty-five* "*times* in *forty-four years*. This can be explained only by the "supposition of extensive proselytism. The Roman Catholics "are now among the most numerous sects in that part of "America; and they are by far the most *united*." (p. 25.) "And "what," asks Dr. D. "what will be the tale twenty years hence? "If Popery should advance, as it has done for the last few "years, it will nearly have engulphed all the other religious "denominations." (p. 27). And he adds, very justly, in his note, "among the reasons which may be assigned for this astonishing "growth of Popery, (such as the want of a National Church, "the means of building churches, drawn, it is said, from the "revenues of Rome, the imposing splendour of its worship, &c.) "one of the chief, unquestionably, is, *the multitude of conflicting* "*Sects*; men are thus carried away with every wind of doctrine; "they know not whom to trust, or what to believe; and they are "but too happy, at last, if they can possibly bring their minds to "acquiesce in any scheme, to take refuge in any Church, which, "on the ground of *Infallibility*, can relieve them from all further "doubt and apprehension. It was with a correct knowledge of "human nature, that Hammond wrote, '*Would but the Scriptures* "*permit me that kind of Idolatry*, the bending my faith to any one "*Visible Infallible Judge, or Prince*, were it the Pope, or Mufti, "or the grand Tartar, were it but reconcilable with my Creed, "it certainly would with my interests, to get presently into that "posture of obedience. I should learn so much of the Barbarian "Ambassadors in Appian, which came on purpose to the Romans, "to negociate for leave to be their servants. 'Twould be my "*policy*, if not my *piety*, and may now be my *wish*, though not "my *faith*, that I might never have the trouble to deliberate, to "dispute, to doubt, to choose, (those so many profitless uncertainnesses), but only the favour to receive commands, and the "meekness to obey them."* (Note C c. p. 120.)

We respectfully, but most urgently, recommend the above statement to the attention of Dr. Arnold of Rugby. We have recently heard him reminding us, that "Roman Catholics are daily "becoming more numerous among us, and the efforts of the "Priests to make converts, more assiduous." And he plainly insinuates that our High Church Doctrine of Apostolical Succession, is admirably fitted to assist them, while they are compassing sea and land to make proselytes. But now, let him dispassionately contemplate the stupendous growth of Romanism in the United States, that Paradise of Religious Liberty. Let him think of an advance from 18,000 to 800,000, in four and forty years. And then let him ask himself, whether our own country exhibits anything which at all approaches to this gigantic progress? And let him further tell us, how we are to account for the result of the comparison? He cannot say that the High Church doctrines are responsible for it, or, in any measure or degree, auxiliary to it; for the High Church doctrines are, of course, confined to the Episcopal Church. And the Episcopal Church there is a comparatively small, though increasing, community of Christians, and destitute of all external aids, which can give it any commanding influence. Rather, to what can we so reasonably ascribe this phenomenon, as to the *want* of High Church Doctrines,—to the absence of all unity,—to the weakness naturally resulting from that endless decomposition, which must be perpetually at work, when society is not pervaded by some principle of concord? To what can we ascribe it, but to the weariness and the distraction of spirit, which drives men from a troubled sea into a quiet and land-locked bay?

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* Hammond's Works, vol. iv. p. 481.

Otium Divos rogat, in patenti
Prensus Aegeo, simul atra nubes
Condidit lunam, neque certa fulgent
Sidera nautis.

We have already touched upon this subject, in the course of our notice of Dr. Arnold's Sermons, in this very Number. But the numerical exposition of Dr. Dealtry has forced the matter back upon our thoughts; and for this reason we have spoken once more.

It is greatly to be regretted that the title page of Dr. Dealtry's publication does not inform the reader of the whole of its contents. For this reason we beg to apprise the public, that the pamphlet consists of 142 pages, of which only the first 37 are occupied by the Charge itself; the remainder exhibits an inestimable collection of all the latest facts and arguments which bear on the question of National Religious Establishments. And the whole is rendered more valuable by a complete and copious table of contents, which gives easy access to any portion of the evidence. He has made ample use of the pamphlets of the Rev. Mr. Lorimer, of Glasgow. This gentleman has most laboriously examined the working of Translantic Voluntarianism, in his publication "On the past and present condition of Religion and Morality, in the United States of America." The period reviewed by him is the last twenty years. The information is wholly founded upon *facts;* and these are drawn from the most unexceptionable quarters, being chiefly furnished by Christian Ministers, and Christian Societies, labouring in that country (Dealt. p. 112, 113). And evil indeed is the report which he has produced, touching that land of promise! Another of Dr. Dealtry's authorities is the Rev. James Gibson of Glasgow; also one of that band of excellent and able men in the north of the island, who have rendered to the great National Establishment of our country, in this hour of their peril, a service, as seasonable as it is important.

There are some persons, perhaps, who may be rather surprised to find among the witnesses called by Dr. Dealtry, William Cobbett, Esq., M.P.! To be sure, the testimony of that gentleman would be considerably more valuable, if his opinions had been somewhat more uniform and steady. With respect to some questions, it is true, he seems to have given himself successively to nearly all the winds which blow from the various points of the compass. It is to be hoped, that he has, at last, found his way into regions, where the gales set in, more constantly, in one direction. We are not, ourselves, sufficiently acquainted with the history of his mind, to declare whether his notions of a Church Establishment were, at all times, of the same type, as that in which they have recently appeared. But, be this as it may, we are quite unable to perceive, why the latest sentiments of a man, distinguished, certainly, by a very robust and athletic frame of understanding, should be excluded from the mass of testimony, relative to the benefits of the Parochial System; more especially, as no one will suspect the Honourable Member of any undue propensity to exalt and glorify the Ecclesiastical Order. And, accordingly, we shall not scruple to print once more the words of that acute and powerful writer upon this important topic. We must premise, however, that the last of the following extracts presents a picture, somewhat more crowded than we could wish with agricultural objects. The huge farm-yard—the barns—the stables—the threshers—the carters—the grooms—the corn-market; all these are accompaniments which harmonize but ill with our conceptions of the Spiritual guide and Pastor of a rural district. And, whether they are fit accompaniments or not, they are, we apprehend, but very seldom realized in any part of the country.

"I was a sincere churchman, because experience had convinced me, that an uniformity in the religion of a country was a most desirable thing; because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and who performed all its useful labours, should have a church, a churchyard, a minister of religion, and all religious services performed for them, at the expense of those who did possess the houses and the land. In a word, in the Church and its possessions I saw the patrimony of the working people who had neither house nor land of their own private property. For these reasons I was a friend, and a very sincere friend, and able to be a very powerful friend of the Church Establishment. An established Church, a Church Establishment upon Christian principles, is this,—that it provides an edifice sufficiently spacious for the assembling of the people in every parish; that it provides a spot for the interment of the dead; that it provides a priest, or teacher of religion, to officiate in the edifice, to go to the houses of the inhabitants, to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country, (hence our parish schools!) to perform the duties of marrying, baptizing, and burying, and particularly to initiate children in the first principles of religion and morality, and to cause them to communicate—that is to say, by an outward mark, to become members of the spiritual Church of Christ: all which things are to be provided for by those who are the proprietors of the houses and the lands of a parish; and when so provided, are to be deemed the property or the uses, belonging to the poorest man in the parish, as well as to the richest." (Br. Mag. v. 206.)

"The county of Suffolk," says Mr. Cobbett, "is the crack county of England; it is the best cultivated, most ably, most carefully, most skilfully, of any piece of land of the same size in the whole world: its labourers are the most active and most clever; its farmers' wives and women, employed in agriculture, the most frugal, adroit, and cleanly, of any in the whole world: it is a county of most frank, industrious, and virtuous people, its towns are all cleanliness, neatness, and good order."—But, say the Voluntaries, why attribute these benefits as resulting from the Established Church? We will allow Mr. Cobbett to reply:—"In the county of Suffolk, there is a parish-church in every three square miles, or less; and it is thus divided into parishes so numerous, as for the people every where to be almost immediately and constantly under the eye of a resident parochial Minister." (Br. Mag. April, 1834, p. 476.)

"Get upon a hill if you can find one in Suffolk or Norfolk,—and you may find plenty in Hampshire, and Wiltshire, and Devonshire, —look at the steeples—one in every four square miles, at the most, on the average. Imagine a man of some learning, at the least, to be living in a commodious house, by the side of one of these steeples, almost always with a wife and family; always with servants, natives of the parish, gardener, groom, and all other servants. A huge farm-yard; barns, stables, threshers, a carter or two, more or less of glebe, and of farming. Imagine this gentleman, having an interest in the productiveness of every field in his parish, being, probably, the largest corn-seller in the parish, and the largest rate-payer; more deeply interested than any other man can possibly be, in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness; his immense power in preventing the strong from the oppression of the weak; his salutary influence, coming between the hard farmer, if there be one in his parish, and the feeble or simple-minded labourer. Imagine all this to exist, close alongside of every one of these steeples, and you will say at once to yourself.—'Hurricanes and earthquakes must destroy this island, before that Church can be overset.' And when you add to all this,—that this gentleman, besides the example of good manners, of mildness, and of justice, that his life and conversation are constantly keeping before the eyes of his parishioners;—when you add to all this, that one day in every week, he has them assembled together, to sit in silence, to receive his advice, his admonitions, his interpretations of the will of God, as applicable to their conduct and their affairs,—and that, too, in an edifice rendered sacred in their eyes, from their knowing that their forefathers assembled there in ages long passed, and from its being surrounded by the graves of their kindred;—when this is added, and when it is also recollected, that the children pass through his hands at their baptism; that it is he who celebrates their marriages, and performs the last and sad service over the graves of the dead: when you think of all this, it is too much to believe it possible that such a Church can fall." (Cobbett, Saturday Mag. Aug. 1834.)

We cannot conclude, without expressing our cordial acknowledgments for the service which Dr. Dealtry has rendered to the cause of the Establishment, by this most seasonable publication.

It really is a sort of Pocket Magazine; and he who possesses it need never be at a loss for resources of defence, whenever he may be called upon to vindicate the Church, considered as a great National Institution. We, therefore, cordially hope that no Minister, or *Layman*, of the Church of England, will long delay to provide himself with it. Nay, further, we do not hesitate to invite even Dissenters and Voluntarians to the perusal of the work: for it is composed throughout in a tone of unostentatious, though vigorous, simplicity; and moreover, in a spirit of Christian candour, which ought at least to conciliate good will, even where it cannot subdue inveterate prepossession.

ART. VIII.—*Dissent not Schism.—A Discourse, delivered in the Poultry Chapel, December* 12, 1834, *at the Monthly Meeting of the Associated Ministers and Churches of the London Congregational Union, and printed at their request.* By T. Binney. London: Robinson, 1835. pp. 98.

THE question between Churchmen and Dissenters—between the Voluntary Principle and the principle of an Ecclesiastical Establishment—has been lately argued among us upon many grounds, and placed in an almost infinite variety of aspects.

Upon one point only both parties, where they are honest and conscientious, may be said to agree:—namely, that the standard, or measure, by which any Ecclesiastical constitution is to be tried, is the amount of spiritual good which it is calculated to confer:—that all else is subsidiary and subordinate to the salvation of individual souls; and must be considered simply as means to an end, as an instrumentality to be judged with reference to the attainment of a paramount result. We are perfectly willing that the Church of England, in its doctrines, its discipline, and its whole machinery, should be submitted to this test.

At the same time, it will not be denied, that, the main object being equally secured, that form of Christianity is the best, which is attended by the longest train of political and temporal advantages; which ministers in the highest degree to social order and the stability of secular government; and which, as it marches onward to Heaven with unimpeded footsteps, scatters the largest abundance of earthly blessings on its path. To this criterion also we would cheerfully appeal, on behalf of the Church of England.

Others again would go to statistical tables for an argument—to the census of the population of the kingdom, and the relative proportions of its inhabitants as attached to Church-of-Englandism or Dissent. Here, it becomes every day more evident, our case might be strengthened; for the returns are eminently favourable to the Church, if we look either to the number, or the property, or the intelligence, or the Christian liberality, of its supporters. But we waive this matter for the present; because we are of opinion that still weightier considerations are to be taken into the account, than any which rest upon the basis of numerical computation.

A different class of reasoners would open the sacred volume, and profess to bow with implicit deference to its award. We might be well content to take them at their word, assured that the Bible contains not one single sentence adverse to the pretensions of our Church. Others, yet again, would unroll the ecclesiastical annals of the past, and inquire into the records and usages of earlier times, even to the primitive antiquity of our religion. Gladly would we consult this oracle, if our adversaries would consent to abide by its answer.

In short, we are not afraid to meet our antagonists upon any field to which they may invite us; or to join issue with them in any controversy, which it is their pleasure to begin. On the history of the matter, or on the philosophy; on the scriptural truth, or on the social expediency, we are ready to take our stand. We shrink not—for we have no cause for shrinking—from the fullest and fairest investigation of any one branch of the subject; although we should much prefer, as the right method of coming to a just and sound conclusion, that all the branches should be taken together; and that the whole question should be examined, not partially, or bit by bit, but in one ample, and generous, and comprehensive scrutiny.

Mr. Binney—whose name will not be quite unfamiliar to our readers, and who stands foremost, perhaps, among the champions of the Dissenting interest,—summons us to an encounter, distinct from either of those which we have hitherto specified. His argument is, in its own proper essence, verbal or philological; although he manages to introduce other elements of debate, partly historical, and partly metaphysical. The extraordinary position which he assumes is "*Dissent not Schism.*" When we first read the announcement of his publication, our impression was unqualified wonder, that a man of Mr. Binney's shrewdness and perspicacity should have addressed himself to such a task. It seemed strange to us, that any person should have thrown down the gauntlet upon a ground so idle, and yet so untenable: and still more astonishing, that Mr. Binney should be the Quixote to undertake the strange adventure. We were at a loss to conceive, by what ingenuity he would prove his point; or what he would gain, even if he proved it. "*Dissent not Schism!*" we said to ourselves:—very well:—but then *what is it?* It is merely the eruption from the mouth of the crater, instead of the rumbling within the bowels of the volcano. Our surprise, however, was considerably diminished, as we turned to the first page of the discourse itself. Mr. Binney commences by saying:—

> "It has been allotted to me to discuss, this morning, the following subject—"Dissent not Schism." I think it right to state that I was not aware of this appointment till I saw it in print. The notice convening the meeting at which the subjects for this year's course of lectures were fixed upon and appropriated did not reach me in time: had it done so, I certainly should not have selected for myself the theme of this day's discussion. Not that I think such subjects at any time improper, or at the present time unseasonable; but considerations of a personal nature would have prevented me—my dislike to controversy in general, and my knowledge and experience of the misrepresentation and injustice to which we become exposed by touching the ecclesiastical controversy in particular. The subject, however, having been appointed me by my fathers and brethren in the ministry, I did not consider myself at liberty to disturb that appointment."—pp. 3, 4.

As to "*misrepresentation and injustice,*" Mr. Binney knows, or ought to know, that he has little reason to complain. The cause of the Church is so righteous, and her weapons are so powerful, that she has no need to poison her arrows. But this is merely "*en parenthèse*:"—we proceed at once to the point.

Mr. Binney, then, it appears would not have selected for himself the present theme of discussion. There is internal evidence of the truth of this statement. He does not write upon it *con amore*. His mind seems to walk in fetters: there is for some time a manifest constraint upon its movements. The former part of his address has the effect upon us rather of a "*thesis,*" which a youth is appointed to maintain; or a declamation, which a debater or disputant makes for practice, like the old sophists of Greece, or the pleaders and rhetoricians under the Roman empire, than of an harangue delivered upon the impulses of a man's individual volition, when he feels his subject to be congenial with his sentiments. It is only towards the latter portion of his discourse, when he launches out into wider topics, that Mr. Binney recovers his freedom and animation of style, proving to us that he is at length engaged in matters, which he has deeply and warmly at heart.

But the better way will be, first to give the substance of Mr. Binney's argument, and then to point out how much of it may be very comfortably rebutted, and how much may be very safely left untouched. Only let this be borne in mind throughout. The argument, taken up by Mr. Binney, *in the name and on the behalf of his whole sect*—the argument, *given to him to support by his "fathers and brethren in the ministry,"* is, that *Dissent is not*

Schism: the propositions, which we would maintain against him, are, that Dissent and Schism have always *some* links which cannot be broken; and that Dissent, or Schism, must, either of them, as being a breach in the unity of the Church, contain *something* offensive to that "God who is the author of peace, and lover of concord."

After some "preliminary remarks," which have little to boast in the way of relevancy or congruity, Mr. Binney says—

"Our enquiry is after the scriptural meaning of the term and the scriptural description of the thing. We say not, therefore, at present, whether what men have called schism be schism or not; we say not whether their conceptions of its criminality have been imperfect or exaggerated; we say not whether the original import of the word be or be not the same with that which it has assumed in ecclesiastical history, or which is associated with it in modern usage;—at present, we give no opinion on these matters: but this we do say, that, in a scriptural enquiry, we have not, primarily, to regard what any at any time may have said or thought, or what any at the present moment are saying and thinking; but we have to do with what *they* have said "who spake as they were moved by the Holy Ghost," and in whose writings, and in whose writings alone, we have at once the conceptions and the 'sayings of God.'"—pp. 6, 7.

He proceeds to observe—

"The term 'schism' occurs only once in our English version of the New Testament. It is to be found in the 25th verse of the 12th chapter of the First Epistle of Saint Paul to the Corinthians. The apostle, in the context, institutes a comparison between the Christian church and the human body, and says, in relation to the latter, that God has connected and tempered the members together so 'that there should be no *schism* in the body.' This is the only place in which the word is to be found by the English reader. It is here untranslated. The term 'schism' is, in fact, Greek, and, to an English ear not previously instructed, it can convey no meaning till it be translated or explained. In the other passages in which it occurs in the original scriptures it *is* translated in our version. The number and arrangement of the whole may be thus given:—to have the entire case before us, we shall refer, not only to the passages in which the word itself is to be found, but to those also where the verb from which it is derived is employed.

"The noun rendered 'schism' in the passage just quoted occurs seven other times in the New Testament—that is, eight times in all. Six times it is in the singular, 'schism,' twice in the plural, 'schisms.' Of these eight instances, five are in the gospels, and three in one of the epistles. Of the five in the gospels, one is in Matthew, one in Mark, and three in John; the other three are all in the first epistle to the Corinthians. The whole may be thus classed:—the two in Matthew and Mark are *literal applications of the term to a material substance:* the three in John are all *figurative applications of it to states of mind:* and the three in the Corinthians are applications of the same nature, of which one is a tropical illustration, the other two *specifically refer to* *what was existing in the church.* We may say perhaps, without impropriety, that the uses of the word divide themselves into the *literal*, the *figurative*, and the *ecclesiastical.*

"The noun 'schism,' then, it appears, occurs eight times in the New Testament; it is now further to be observed that the verb from which it is derived is to be met with ten times in one or other of its forms. Of these ten instances, eight are in the evangelists (two in each), and the remaining two are in the Acts of the Apostles. Of the eight in the evangelists, all of them are of the first class before mentioned, namely, *literal applications of the word to material substances:* the two in the Acts are of the second class, *figurative applications to states of mind:* of the third class, the ecclesiastical, or applications to what was existing in the church, *there are none.*"—pp. 7—9.

Now, that we may not dwell long upon the minutiæ of verbal criticism, or spread the discussion over a wider field than is necessary, we will take Mr. Binney's instances—we will take Mr. Binney's collocation—merely remarking, as we pass onward, that it is almost idle to talk of the original term as being untranslated into English in one passage, and translated in others; because the word "*schisms*" is, in point of fact, as much *English* as the word "*divisions;*" although the former happens to be derived from the Greek, and the latter from the Latin. We will not even display the cheap and easy erudition of consulting a concordance.

In Mr. Binney's arrangement, the passages of "the first class, consisting of *the literal application to material substances,* are, in all, ten." They clearly shew the real unmetaphorical signification of the term, and might, in every case, we conceive, be very fairly rendered by the noun, "*rent,*" or, by some part of the verb, "*rend.*" "The rent (σχίσμα) is made worse." "The veil of the temple was rent (ἐσχίσθη)." "The rocks were rent (ἐσχίσθησαν)." "He saw the heavens *opened,*" or rent (σχιζομένους). "In relation to the garment of Jesus, it was said, let us not rend it (μη σχίσωμεν)." "The *net* was not *broken*—or rent (οὐκ ἐσχίσθη)." Of these instances, Mr. Binney asserts, "The literal idea seems to be a rent, rupture, or division *in* a thing, *produced by some degree of force or violence.*"

Of the *second* class of passages, *the application of the words to states of mind,* "there are five, three in the Gospel by John, and two in the Acts of the Apostles." For example (for we cannot enumerate all the instances in detail)—"There was a *division* (σχίσμα) among the people, because of him." "The multitude of the city was *divided* (ἐσχίσθη)." Here, if we were disposed to cavil, we might object to the correctness of Mr. Binney's classification, when he speaks of a division in the multitude, as referring simply to a "*state of mind;*" for, without pretending that it implies an absolute physical separation into different knots, or aggregates, like a *division* in the house of commons, it surely means something more than a mere mental emotion; and at least suggests the idea of men gathering into distinct parties, and taking distinct sides. However, we are content to quote our author. In the second class of passages, he tells us—

> "The words are invariably rendered by '*division*' and '*divided*.' They refer, in every case, to a difference of judgment and opinion *among a number of persons considered collectively as constituting a whole;* and they include, in some instances, if not indeed in all, an allusion to *the warmth, temper, and violence*, with which that difference was accompanied or maintained."—pp. 12, 13.

He then proceeds:—

> "Of the third class of passages, *the application of the term to the church*, there are three, all of them instances of the use of the noun, and all in the first epistle to the Corinthians. Two of them refer to what actually existed in a particular society; the other is a figurative allusion to a general truth. They are as follows:—
>
> "1 Cor. i. 10, 'I beseech you, brethren, that there be no *divisions* (σχίσματα) among you.' xi. 18, 'When you come together into the church, I hear that there be *divisions* (σχίσματα) among you.' xii. 25, 'That there should be no *schism* (σχίσμα) in the body.' In these passages the word is rendered '*divisions*,' except in the last, where it is left untranslated. The two former are the only instances in which the term is employed in relation to ecclesiastical proceedings. It is here, therefore, if any where, that the 'sin of schism' must be found. Whatever that offence may be, *here* we may expect to meet with it. Let us carefully examine the passages, and collect from them, if we can, what it was that really constituted the object of the apostle's condemnation."—p. 13.

We much regret that we have not room for Mr. Binney's analysis and dissection of these several passages. We can only cite the sentences which are most important, and the points on which, as far as we can discern, Mr. Binney himself lays the greatest stress.

He takes the *third* passage first, and concludes his examination of it by saying—

> "A schism, therefore, in the body, according to the figure, would not be the fracture of a bone, or the amputation of a member, but the want of united action and reciprocal sympathy among the various members of the body itself—their *not* 'having the same care one for another,' so that if one member suffered all the members suffered with it, and if one was honoured all the others rejoiced with it. Such is the apostolical description of the matter in debate. Thus this passage evidently furnishes a key to the whole enquiry, and affords a principle of interpretation for the others. What is supposed in the figure may be

expected in the fact. What would be schism in the body will be schism in the church."—p. 15.

Of the first passage he observes, having quoted the verses 10—12,

"This passage, you perceive, is an exhortation addressed to a number of persons united together as a Church in the profession of the faith of Christ. They are addressed in their collective capacity, and in that capacity are regarded as one. As such, 'members one of another,' they ought to have been distinguished by reciprocal affection, and by unity of spirit and of purpose. Instead of this, they were torn and rent by intestine dissensions."—p. 16.

"These violations of love—these strifes and 'contentions,' are the schisms complained of. The Church, as such, continued; there was no departure or expulsion of a part from the rest; but it was *itself* broken and divided."—p. 17.

"If there had been among the Corinthians differences of opinion without the formation of parties,—or if there had been classical divisions of the members, as a mere matter of prudence or convenience,—and in neither case bitterness and controversy, there would have been no 'schisms among them,' because all this might have been without any rent in the spirit of love, or any real disunion in the body of the Church."—p. 18.

Of the second passage, which is examined the last, we are informed,—

"From this passage it is obvious that what the Apostle calls schisms, and condemns as such, were what took place among the Christians at Corinth when they came together to partake of the Lord's supper."—p. 19.

"Their conduct was a violation of Christian sympathy" and "unity of spirit."

"There sprang from it, doubtless, many unhappy and unhallowed altercations. There would be contempt and resentment, bitternesss and debate, boisterous censure and angry recrimination. Such was the state of things which the Apostle condemned. Hence strifes, 'contentions,' and breaches of charity, or, in other words, *schisms*, arising, not like the former from partiality to their teachers, but from their utter disregard and forgetfulness of each other."—p. 21, 22.

Mr. Binney has thus cited, he assures us, every passage in the New Testament, in which the word "schism" occurs. He now proceeds to some critical deductions and remarks.

"It may be remarked, in the first place, as a singular fact—on which, however, I lay no stress as a matter of argument, I merely notice it as curious,—it may be remarked, that we never read in scripture of "the sin of schism" at all; we have no description of a distinct ecclesiastical offence under this name; for, in the only two places in which the word is used in relation to church matters, it is in the plural form—*schisms* are spoken of, not schism."—p. 12.

"The second remark is, that the 'schisms' of the New Testament, whatever they were, were *among the Christians*, and among the Christians exclusively. They were in the Church, and they were confined to the Church. They had no relation to 'those that were without'—those that were not of the church—whether Jews, Gentiles, or apostate or excommunicated believers. The 'schisms' were not between these parties, any or all of them, *and* the Christians; but they were something between the Christians themselves; something '*in* the body;' something, therefore, to contract the guilt of which it was necessary for a man to be *of* the body."—pp. 22, 23.

"The third remark is, that the 'schisms' in question were confined to the Church *at Corinth*. That Church, so to speak, was in a state of schism; the whole of the members appear, more or less, to have been included in the apostolical reproof; the various parties into which it was divided were all, if not equally, schismatical. The Church might have been regarded by other Churches as in this schismatical state, and the members as governed by this schismatical temper; but they were not schismatics or schismatical *in relation to these other Churches themselves*, or at least to one more than another,—to the Church at Philippi *more* than to that at Ephesus, or to that at Jerusalem more than to that at Rome. Their schisms were among themselves, and were offences against each other; or, if regarded as extending beyond them, they were offences against their Christian profession in general and the Church of Christ at large, and not against any particular section or society.

"The fourth remark is, that this schismatical relation which the parties in the Church at Corinth bore to each other did not consist in the separation of some from the rest, and in the practice of separate Church communion."—pp. 23, 24.

"From the facts of the case, and the phraseology of the record, it would seem that the schisms of the Corinthian Church consisted in the indulgence of unchristian tempers, and in the violation of Christian sympathy—in heats and heartburnings—in strifes and turbulence—in acrimonious disputes—in factions and party feeling; in short, in such rents, breaches, ruptures, and divisions of the Christian body, as resulted from, or consisted in, the violation of that love by which, as members of Christ, they ought to have been connected together, and the strength and purity of which it should have been their constant study to preserve and to increase."—pp. 24, 25.

The following inference is then drawn by Mr. Binney from his whole investigation:

"We conclude—first, that, for men to be schismatics, they must of necessity be a part of the visible church. If they are not Christians, they cannot be schismatics. They may be something *worse*—they may be apostates or heretics, in the modern acceptation of that term; but schismatics they cannot be. Second, that, as Christians, whatever they may profess or believe, however accurate their views either of doctrine or discipline, if they are distinguished by a narrow, exclusive, and uncharitable spirit, they are distinguished by the elementary principle of the schismatical character. Third, that, for one class of Christians to be schismatics *in relation to another*, *more* than in relation to the whole Christian community, they must both be united in the same Church—be visibly comprehended in the same body, and constitute together one whole. If they do not, then *what* they are to each other is a question to be taken up by itself, and disposed of on its own grounds, and is altogether distinct from what strictly comes before us in this first stage of our discussion and enquiry."—p. 25.

The main point, at which Mr. Binney is aiming, is, of course, as he avows, "*According to these plain Scriptural conclusions, dissenters and dissenting Churches are not, as such, schismatics, or schismatical, in relation to the Church of England.*" As he ends the first division of his argument with an enforcement of this *dictum*, we will here pause to make a few observations upon the matter, as far as it has gone.

It does, then, appear to us, that as to the general proposition, "*dissent not schism,*" not one pertinent remark has so far been made by Mr. Binney—not one word which fairly bears upon the question at issue. Nothing is proved by this laboured array of texts, this abortive attempt at biblical criticism. The identity, or want of identity, between dissent and schism, cannot be determined by a direct appeal to particular passages of scripture. The New Testament gives no express testimony upon the subject; and for this simple reason, that, while schism is censured, neither the term dissent, nor any term which corresponds to *the full extent* with the modern acceptation of the word dissent, is to be found, precisely because the *thing* was not yet in existence. In the time of the Apostle there had been no open, visible, avowed secession from the *one* Christian community. But *if there had been,* we see enough to know in what language it would have been reprobated by the Evangelists and St. Paul. All which we have a right to do is to collect the general tenor of the scriptures; to apply the spirit in which it treats the actual events of the primitive æra to similar transactions in succeeding periods; and, for the rest, if there must be a critical and philological discussion, to regard it by the light of etymology, and common sense, and universal usage.

But if we turn to etymology, what can be plainer or less liable to mistake than the case before us? The verb σχιζω means "to rend," "to split asunder," "to cleave," "to make a breach or division;" and often, we believe, not merely "to make a rupture or separation *in* a thing," but to "cut off one part of it from another." We know that the cognate and derivative term in Latin, "*scindo,*" has very often this force, as in the familiar phrases, "*scindere comas,*" "*scidit Atropos annos,*" and a hundred others. And, in fact, the latter signification arises out of the former, obviously, naturally, and from the necessity of the case. A body, which had been one, is disunited. A rent has been made in it. And it is worthy of remark, that by the very form and termination of the substantive σχισμα, there must be, in order to constitute it, not merely a *rending*, but an actual *rent;* not merely a *separating*, but an actual separation;—just as when the garment has been torn by violence, or the cliff is divided by the force of the waves, or the rock is rent by some convulsion of nature. Is it not, then, a self-evident proposition—a truth "adapted to the meanest capacity,"—that the distinction, urged with infinite pains by Mr. Binney, is a distinction without a difference, a splendid instance of the "much ado about nothing:"—for that separation implies division, and is inconceivable without it; that separation *from* a body presupposes a rupture *in* the body, before it can take place; that dissent, or separation *from* a religious community, implies a previous schism, or division *in* the community; and therefore that the one term is equivalent to the other; or, at least, that, if there may be schism without dissent, there cannot be dissent without schism. Dissent implies schism, as the consequent implies the antecedent.

According, then, to the etymology, according to the manifest sense and clear definition of terms—for we have advanced no farther at present, and Mr. Binney has himself called us into this philological and grammatical arena—dissent is identical with schism, just as the individual being, who has arrived at the maturity of manhood, has a personal identity with the boy, that he was in former years, and that has now at length shot up to the stature of a man. Schism is the origin and infancy of dissent; dissent is schism expanded and full-grown. To assert that dissent, inasmuch as it *signifies separation*, is not schism, is an absurdity in terms.

But Mr. Binney may, perhaps, reject the tribunal before which we are trying the matter, and declare that he has referred to the arbitration, not of etymology, but of Scripture. Then we might answer, that our observations are applicable, for the most part, to the *literal* and *material* instances, or instances of the first class, which he has himself adduced from the New Testament: that avowed separations from the Apostolical Church would have been neither more nor less than completions and aggravations of his instances of the second and third class; and that, as we have already hinted, the Gospels and Epistles, at the time when they were written, could not be more explicit on the subject, merely because there was yet no example of an internal breach, which had run the whole career of its natural progress, and broken out into an open rupture.

Mr. Binney, however, is too acute a man, and too well acquainted, we may add, with the weak parts of his own case, not to foresee these objections; and endeavours to refute them by anticipation.

> " It may be said," he states, " that though Dissenters may charitably be allowed to be Christians, yet they cannot be regarded as existing in a state so independent of a church to which they formerly belonged as the primitive churches were of each other, and that therefore, though there be no precedent in Scripture strictly analogous to such a case, yet the general principles of Scripture ought, in fairness, to be so modified in their application as to meet it. This places the subject in another light, and requires for itself a distinct discussion."—pp. 28, 29.

He embraces it, therefore, in the second division of his Discourse, and strenuously girds himself to an encounter, which he seems to feel will demand all his strength.

> " It may be put thus:—' Having acquired from Scripture a definite idea of the nature of schism, might not that idea be extended, as a general principle, to other cases besides those actually parallel to the primitive examples? Having found that ' schisms' signify in the New Testament rents and breaches *in* a church, differences of opinion and preference, leading to eruptions of temper and violations of affection; then, supposing such contentions to continue until there should ensue an actual separation of some part of the body from the rest, would not *that separation* also be schism? would it not be merely division of feeling, ripening into division of communion? would it not just be the giving of visibility and permanence to the rent and the rupture previously existing? Hence, would not separatist and schismatic—schism and separation—thus come to be identical? and then, on *this ground*, would not dissent be schism in relation to the establishment?' To these remarks, regarded either as a matter of inquiry or a matter of objection, we should offer the following reply:—
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> " First. We consent, for the sake of discussion, to the proposed extended application of the notion of schism. Let it be granted that the term may be carried from strifes and divisions *in* a church, to their results and consequences in the actual separation of a portion from it. Still,
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> " Secondly, It would be wrong on this account to identify schism and separation—separatist and schismatic; for it is obvious at a glance, that while in some cases the things and persons would be the same, in others they might be totally different. Had some of the factious Corinthians, for instance, seceded from the rest, (although such an act would probably have been regarded by the Apostle as a distinct offence, and have been distinguished by another name from schism, yet) we will admit that it would have partaken of the nature of their previous criminality—that the separation would have been schism, and that *they* would have been schismatics. Suppose, however, that instead of this, these same per-

sons, in the same spirit, had so acted as to *compel* the others to withdraw, then those others, separating under such circumstances, would have been free from the charge; the accusation and the epithet would have clung to the act and the character of those who remained, for to *them* would belong the guilt of the visible rupture. The two things, therefore, schism and separation, are clearly distinguishable. Schism, in fact, is a thing bad in itself—bad in its very nature; separation may be bad or good, according to circumstances. A schismatic is an epithet of criminality; it indicates the personal character of the individual, and it describes that character as bad; a separatist is merely a name of circumstance: in itself it is neither bad nor good—it indicates nothing as to the personal character of the individual, it merely describes his position in relation to others. Schism can exist, as we have seen, where there is no separation; and separation itself is not necessarily schism;—not necessarily so, for while it may be occasioned by crime, it may be occasioned by virtue; it may result in those who depart, from intolerance attempted or intolerance sustained,—from the pride of faction or the predominance of principle,—attachment to party or attachment to truth. A schismatic, in short, *must* be a sinner, on which ever side he stands; a separatist *may* be 'more sinned against than sinning.'

"Thirdly. Separation not being necessarily schism, it follows that it is a thing to be judged of in each case according to its merits. It may appear under many forms. It may be faithless departure from the Church *of Christ*, and then it is apostacy; or it may be factious departure from a *particular* church, and then we consent to call it schism; or it may be compelled departure *on account* of sin, and then it is excision and ignominy; or it may be unavoidable departure *from fear* of sin, and then it is virtue and praise. The circumstances connected with it, and the disposition and temper of the parties concerned, must determine in every case whether separation be schism or not; and if it be, whether the sin rests on one party, or neither, or on both. It is quite possible for separation to possess these three different characters:—It may exist without schism at all—it may be attended with schism on both sides—or it may be attended with it only upon one, and then, in this latter case, the question as to *which* of the parties is chargeable with the sin—those who remain or those who depart—that, as we have just seen, must be determined by the causes and circumstances of the separation itself. Hence,

"Fourthly, It does not follow that because dissent was separation from the establishment, *therefore* dissent is schism. Previous to inquiry, we can only say that there may, or may not, have been schism connected with it;—on one side or the other there probably was; but as to *who* were the schismatics, that is not to be inferred from the mere existence of separation, but must be determined entirely by the facts of the case."—pp. 29—32.

Mr. Binney will hardly complain, after this long extract, that we deal unfairly with his reasonings; that we will not suffer him to exhibit his own cause; or that, if we can expose a fallacy in his argument, it is merely because we have first taken the trouble to misrepresent it.

That a fallacy, however, pervades and permeates it from beginning to end, and that the very ground on which it stands, is rotten, we have not the smallest doubt. Of course, if a man is first to define his own terms, and then to argue from his own definitions, there is nothing upon earth which, if he is tolerably skilled in dialectics, he will be unable to prove. Still more, when a controversy turns upon the connection or distinction between two principles, if the terms are to be explained in very different senses, it is easy to infer that the *things* are not identical. But this—and here we speak generally, for we should be unjust to bring the charge in its full extent against Mr. Binney—is to take for granted the very point in dispute, and the whole discussion becomes from that moment sheer trifling and frivolous logomachy; for the opposite party must either yield the matter with the best grace at their command; or else, by using the same words in quite another signification, will never in reality come into contact or collision with an arbitrary definer of phrases; and thus a subtle disputant may for ever elude the most stalwart champion of a good cause, who, like the hero of old, may be even withdrawn from the battle, as he pursues the phantom of an adversary.

But how stand the facts in the case before us? The thesis is "dissent not schism." In proof of it, Mr. Binney assumes that schism is a word always to be used in a bad sense, inasmuch as it is a thing which always wears upon its brow the stain of moral turpitude; but that dissent is a word of neutral signification, inasmuch as it is a thing which is good or bad, a crime or a virtue, according to the variation of circumstances. An essential element of evil is studiously introduced in the one case, and as studiously kept out in the other; or, at least, in the one case it is represented as a necessity, in the other as an accident. The character of schism is to be vitiated by its own inherent and uneradicable qualities; the character of dissent is to be determined by the character of that from which the dissent is declared.

This argument, it is obvious, if pushed to its extreme limits, either proves too much, or proves nothing. If there is always a black dye, a "*succus loliginis,*" in the ingredients of schism, while the fairest and brightest hues beam upon the features of dissent, then, "*causa dicta est,*" dissent is *not* schism. But this is a short cut to the settlement of the question, with which no man can hope that his opponents will be satisfied. The truth, however, may lie mid-way. Dissent and schism, it may be urged, cannot be convertible terms; because schism may not go the length of dissent, and dissent may not possess the evil qualities of schism. Dissent, in short, may, or may not, be schismatic, as it varies with the spirit of particular dissenters. Dissent is rather an outward nonconformity: schism is a moral offence—a criminal principle—an unchristian state of mind. An identity may occur; but there is no abstract, intrinsic, indispensable identity. This, we believe, is a brief, but not inaccurate, statement of the form in which Mr. Binney would put the question; and he will moreover contend, that his definitions are derived, not from himself, but from the Bible—that supreme and holy judicature, from which there can be no appeal.

Here the pith of the matter is to be considered. Here, then, in addition to the answer as to Scriptural witness which we have already given, we would ask Mr. Binney, upon his own showing, and his own interpretation, how comes it that these elements of moral evil, these superinduced ideas of faction, and turbulence, and moroseness, and bitterness, have insinuated themselves into the apostolical usage of a word, which it is indisputable, in its etymological and literal meaning, merely signifies a rent or division? Is it not from the frequency, the universality of the *fact*, that the men who introduced the schisms were persons of factious and unruly tempers, of intellectual and moral obliquity; or that the effect of division is to bring such feelings and propensities along with it, or after it? Even thus, therefore, we should arrive at a very close connection between schism, as merely a "breach" in the Church, and schism as a perversion of moral principle; while there is a still closer between a division *in* a church and a separation from its communion.

But is it credible, we ask further,—is it credible that the language of inspiration should be so strangely loose and obscure? Is it credible that St. Paul, in using the word σχίσμα, meant to reprobate merely the accessory qualities connected with the schism—merely the temper of mind in which the schism was made, and not the schism or division itself? Is such an interpretation grammatically correct? is it reasonable? is it consistent with Christian history? is it borne out by the instances as Mr. Binney brings them forward? We confidently answer in the negative. In a passage of St. John, Doddridge, it seems, translates the word "σχίσμα," "*angry debate*;" but this translation, or explanation, can no more prove that the only, or the chief mischief of schism, or division, is the "angry debate," by which it may be accompanied, than a fair or rational inference can be drawn for the identity of schism and dissent from our English version of the passage in the Acts—"There arose a *dissension* between the Pharisees and the Sadducees, and the multitude were *divided* (ἐσχίσθη)."

Our argument is this.—Schism has many shades, and gradations of *evil*. The evil, not to say the guilt—may be infinitely heightened by the captious bitterness—"the contentious spirit," with which it comes attended. But, take away all the aggravating circumstances, and there is a *residuum* of evil at the best. There is still a noxious ingredient, a baneful essence. And that essence is no other than the rent, the division, the schism itself. Does Mr. Binney admit this position, or deny it? If he denies it, we refer him—we refer any man, who is capable of thought, and competent to the task of critical inquiry,—to the cases which he quotes. If he admits it, the whole edifice of his argument, as far as it is based on Scripture, falls shattered to the ground.

Schism, then, we contend, as *being division,* is represented in the Scriptures as an evil *in se.* But if Schism, as being division, is an evil *in se, a fortiori,* Dissent, *as being separation,* is an evil *in se:* for, when considered in this single point of view, if Dissent be not Schism, then ice is not water, because it has acquired consistency; clouds are not vapour, because they are gathered into shape; treason is not disaffection; direct rebellion is not sedition or mutiny. Considered under this point of view, Schism and Dissent are different states of the same disorder; but Schism is the milder, and Dissent is the more virulent type. Schism is the incipient stage: Dissent is the confirmed and visible eruption.

And, so far, what etymology indicates, Scripture corroborates; and what the philosophy of language suggests, common and popular usage abundantly confirms. We quite allow that much ambiguity exists, much vagueness in the employment of terms. Let us take for instance, "*Dissent*" and its cognate expressions. By Dissent itself we mean a separation from the religious establishment of a country. A Dissenter is one, who refuses conformity to its ordinances. A *Dissentient,* in parliamentary speech, is simply a man, who declares his disagreement in opinion with the majority. With "*Dissension,*" again, we ally something of contentious quarrelsomeness and a spirit of discord. So also as to Schism. We find it defined by Johnson, as "*a separation or division in the Church of God:*" but, according to the same authority, to schismatize "is to *commit the crime of schism;* to make a breach in the communion of the Church:" and to a "schismatic" men certainly apply, for the most part, not merely a difference of sentiment, but a disposition of acrimonious and malignant hostility. It is true, moreover, that, in consequence of this unsettled state, and equivocal usage, of the words, we find sometimes an identity asserted, and sometimes a distinction drawn, between Dissenters and Schismatics, Dissent and Schism. We might be exposed to misrepresentation, if we appealed to Churchmen in order to establish the identity. But what says Swift? "When a schism is once spread, there grows at length a dispute, which are the schismatics: in the sense of the law, *the schism lies on that side, which opposes* *itself to the religion of the state.*" What says Lord Bacon? "Surely, there is no better way to stop the rising of *new sects and schisms*, than to reform abuses:"—a sentiment, which we quote on other accounts besides the affinity which it assumes between "*sects and schisms;*" as we may cite the famous prayer ascribed to King Charles, for higher reasons than a wish to show the acceptation of a word, "Set bounds to our passions by reason, to our errours by truth, and to our schisms by charity."

In this last passage, we acknowledge, schism may be said to mean *uncharitable* disagreement: and the Divines of the English Church at the present day, if a fair specimen be taken, now often put this construction on the term. "There is, indeed," says Mr. Hook,—to *repeat* a quotation from a former article—"such a sin as schism. Yet, as the Church has never attached the notion of heresy to error, not factiously or pertinaciously maintained, so we may believe that the conscientious Dissenter is not guilty of Schism, when he does not act with a schismatic intent."

We might say of this passage,—the most favourable to Mr. Binney of any with which we are acquainted, that, while we admire its spirit, we cannot think it happy in the selection of its phrases. But we are quite ready to give him all the advantage which he can derive from these ambiguities. We do not affirm that Dissent in the *mildest sense* is identical with Schism in the *worst signification*. Who has ever dreamt of so atrocious an absurdity? And who, on the other side, will pretend that the mildest kind of Dissent is identical with the worst kind of Dissent? or the mildest kind of Schism with the worst kind of Schism? We do not ascribe to every Dissenter all the base and odious qualities, which are attached to the vilest description of Schismatics. God forbid. We pray, in our Litany, to be delivered "from false doctrine, heresy, and schism:"—from "false doctrine," although we believe that many men may hold it in purity of heart:—from "heresy," although we believe that there may be honest heretics: from "schism," although we believe, that some who have made, or abetted, schisms, may have acted from concientious motives. And the case is parallel as to any secession from our religious establishment. We direct no hatred against the persons of Dissenters: but we oppose the principle of Dissent. We do not say that "*Dissenters are not Christians*," we do not devote them "to the malediction of heaven." We will not even inquire—for we would, as far as possible, avoid invidious topics,—how far, and how often,—even if there be no essential and necessary identity between Dissent and Schism, Dissenters are *in fact* schismatics;—schismatics in the bad sense of the term:—that is, how far, and how often, and in what proportion of instances, their dislike of the

Church arises, not from careful investigation, and conscientious conviction, but from a factious and jaundiced mind—from a troublesome spirit, which, itself disquieted, has no wish to see repose and harmony around it;—from the ignorance, that loves to carp rather than examine, and the peevish pride, that cannot endure subordination, or stoop to authority. No: although the result of such a scrutiny might be, that, even if Dissent be not Schism in the abstract, Dissent and Schism are too often amalgamated in the concrete, we abstain from considerations always unpleasant, and now not lying in the path of our argument. We cannot lay open the secret and complicated folds of the human heart: we have no right, and no desire, to condemn individuals: but we may, and must, judge of the tendency of principles, and the effect of courses of action.—Most broadly, therefore, most cheerfully, most cordially, do we admit, that among the Dissenters have lived, and doubtless are yet living, many excellent, and pious, and high-minded men, who would be an honour and an ornament to any Church: but still Dissent may be Schism; and still our reasoning is altogether unshaken.

Dissent is so far identified with Schism, that it has the *common property* of separation, or division. We contend for nothing more: and this point we now assume, because it would really be an insult to the understanding of our readers to insist longer upon the position, that there cannot be separation *from* a Church, without a " breach" of its unity, without a " rent" in the Church itself. Nay: there is a two-fold answer to Mr. Binney. We say of Dissent, as it actually exists, that it is Schism, *first*, because it is *separation from* a Church—or one apostolical branch of the Church at large: and, *secondly*, because it is *division in* the Church:—inasmuch as Dissenters will scarcely allow, that they are altogether aliens and outcasts—altogether to be excluded from the pale of Christianity. Dissent, in short, is Schism, both as it is separation from the Church of England, and as it is division in the Church of Christ.

So far, then, Dissent is Schism; and what, if such be the fact, what can it avail Mr. Binney to load schism with contumelious epithets, and attribute to it all black and offensive qualities? If Schism be always attended with those qualities, how strong a case is made out against the Dissenters; since it has been shown that the main property of Schism is a property, which it holds in common with Dissent. If it be not always attended with them, and yet schism is always reprobated in the Scriptures, then separation, or division, abstracted from these qualities, *itself* is reprobated. If, again, the synonyme for Schism be factious and disorderly opposition in the concerns of religion;—if men have slipped into the habit of describing Schism as a temper of disputatious acerbity, and unprincipled moroseness, may it not, we repeat, be said, that they have described but what they found;—that facts have given rise to phrases, and events to expressions; that the popular meaning of words is the index and criterion of popular experience; that language has only followed the course of thought, and thought has only followed the course of realities? And, in that case, what can more irrefragably prove the danger of separation, than the notions which have come to be included under the idea of *Schism?*"

The differences between Mr. Binney and ourselves must be now fully apparent. Mr. Binney would draw a line of demarcation between Schism and Dissent, by drawing a line of distinction between division *in* a Church, and separation *from* a Church. But we have shown that this ground is clearly untenable. His *next* train, then, of reasoning either asserts, or insinuates, that other and far more hateful ingredients must go to the composition of "Schism," than disagreement as to doctrine, or departure from a religious community. We doubt whether he can establish these premises; and whether, if he *could* establish them, the conclusions to be legitimately drawn, would not be rather prejudicial than serviceable to his cause. But Mr. Binney's *aim* is to deduce, that the whole gravamen of the charge against Schism, the sole element of its mischief, is a litigious and rancorous *mode* of introducing divisions: that

> "The very head and front of its offending
> Hath *this* extent, no more:"

for that separation, or mere secession, is in itself a matter of indifference. We quite admit, that the *mode* may heighten and embitter the evil of the *thing*; but we deny that it constitutes its essence. Our position is, that Dissent has that element of Schism, which places it fairly within the category of those principles, that Scripture marks with regret and censure. Our position is *not* that Dissent is always identical with the worst description of Schism, more than Schism itself is always Schism of the most malignant kind. We admit that there are sundry degrees of evil; but we maintain that *some* evil is inevitably, inherently, irremovably interwoven with the nature of separation from the Church. And this is the truth which we are most anxious to see enthroned upon the demolition of the antagonist sentiment; because it is precisely the pivot, on which the entire question, as to its practical consequences, altogether turns.

For it must be always remembered, that every religious establishment must have attached to it a scheme of discipline and church-government, as well as a scheme of articles and doctrines. The apostles founded and organized churches, as they delivered precepts and expositions. Dissent, therefore, is not, and cannot be, a matter of mere theory; it cannot begin and end with speculative opinion; it must come with actual innovation and disorder in its train. The things at stake are so vast and vital; they so touch the wishes and interests, and are therefore so calculated to arouse the passions of mankind; and, besides, so many existing arrangements must be disturbed; that the shock must be communicated and felt through every fibre of a religious and civil system; and positive tumults must, in general, be introduced through the entire circle of public and domestic life. In addition, therefore, to all other mischiefs, there is an evil analogous to the inconvenience which must arise, if a set of men should think themselves entitled to act upon republican principles in the midst of a monarchy, or monarchical principles in the midst of a republic. Yet more: "Factious religionism,"—says one, who will hardly be called a partial witness, in his 'History of Fanaticism,'—"how much soever it may have been tamed and curbed, will not fail to be encircled by wide spread impiety, and infidelity, as the *direct effects of the scandal of division.* Factions, moreover, benumb the expansive powers of Christianity, and prevent its spread; they create, too, an universal confusion, entanglement, and perversion of religious notions."

And here, if we had room, we should be disposed to argue at some length the two momentous questions, "what is the *magnitude* of the evil? and to *whom* is the evil attributable? Mr. Binney would probably agree with us upon neither the one nor the other.

Indeed, we are ourselves aware, that there is an *extreme,* even in estimating the evil of division; we believe that there are *worse* evils than division in a church; as there are certainly worse faults than Schism or dissent. Some men are to be found, who so exaggerate to their reason, or their apprehensions, the mischief of religious disagreements, that they would even sacrifice a large part of religion itself to the chance of preventing them. We have always said, and thought, that the nominal, treacherous and unstable unity, which could be thus obtained, would be purchased at far too dear a price. The high road to a real and permanent unity does not lie, we are convinced, in yielding such concessions to the persons who have made one Schism, that they, or men like them, will be encouraged to make more. In all such cases, the real touch-stone of the matter, which may afford a rule for Christian conduct, is simply this: which is the worse evil, *the contention,* or *the loss of the thing to be contended for?* It appears to us, that the loss of religious truth would be a more serious and irreparable evil, than even the existence of religious

Schisms: more especially as there is the hope on the one side, that, as men arrive at truth, they will desist from Schism, and almost a certainty on the other side, that, if they depart from truth, their Schisms will be interminable.

But division, or separation, or Schism, or Dissent—let men call it what they will—is an enormous evil, notwithstanding; and an evil which displays its hideousness, and inflicts its sting, and injects its venom, in a multiplicity of ways. Wherever it intrudes, Christian truth suffers, and is for the moment endangered; Christian order suffers, and is for a time destroyed; Christian charity suffers, and bleeds with an almost immedicable wound. Christian truth suffers; for the infidel pretends, that, since Christians are for ever disputing about it, truth can *nowhere* be found within the precincts of Christianity. Instead of that ancient exclamation, "see how these Christians love one another," he repeats his vapid jests about the *odium Theologicum;* and mixing up, in the absurdity of his unfairness, the points which are settled with the points on which there is a difference, he says of the Christians, with a sneer, "let them decide before they dogmatize, let them ascertain and fix their creed, before they pretend to teach it; and, before they presume to hurl the thunderbolts of Heaven against *us*, let them agree amongst themselves." Christian order suffers; for it is the genius and the triumph of Dissent to tread upon the necks of antiquity and usage; to break up the forms of pristine discipline; to dissolve the sacred charm of old prescriptive reverence; and, in the place of concord and harmony, to throw men back into a very chaos of revolution and distraction. Christian charity suffers; because the foul weeds of bitterness must be stirred up, as the waters of strife arise and swell; and, perhaps, no religious contest has ever taken place, without generating and exacerbating dark and angry emotions. Nor can we think much of the useful fires which a collision may sometimes strike out, or of the accidental good, which may be done by competition and rivalry: because Christians ought to be stimulated to efforts which surpass a carnal energy, by motives which transcend a carnal understanding; and the sphere of religion ought to be raised immeasurably far above the smoke, and the din, and the eagerness, of worldly emulations. In short, the Dissenter, from the fact of being a Dissenter, stands upon unsafe and rocking ground, as a Christian; and is the cause of mischief, as a citizen. For his Dissent, as far as its influence happens to extend, does evil *spiritually*, both because it puts weapons into the hand of the sceptic, and a stumbling block in the way of the weaker brethren; and, again, because it pushes the genuine radiance of Christianity out of sight, and helps to substitute wrangling controversy, for the doctrines of peace, the spirit of love and of a sound mind: it does evil *morally*, because it has a tendency to become the well-spring of perpetual feuds, the nursing-mother of unchristian dispositions; it does evil *ecclesiastically*, because it strikes at the root of all steadfastness in Church government; it does evil *politically*, because it weakens a kingdom by dividing it against itself; it does evil *socially*, because it is apt to introduce discord and discomfort into districts and even into families; it does evil *individually*, because it oftentimes turns a man's mind to the opinions of his neighbours, instead of a care for his own soul. Dissent is an injury to the Church, which it disunites and dishonours; it is an injury to the state, which it troubles and deranges; nor is it too much to say, that half our public vexations, and more than half our parochial annoyances, are the direct consequence, the lineal offspring, of religious Dissent.

Of course it cannot escape us, that sundry and divers replies will be made to these allegations. Some will deny the extent of mischief; others will shift the blame from their own shoulders; some will say that dissent is as the wholesome ripple or the salutary current, which preserves the waters from stagnation; and that differences in religion, like the breezes and the tempests of nature, are necessary for the purification of the moral atmosphere. Others will contend, while they allow the existence of evil, that it results not from dissent, but from Church Establishments—from the presumptuous, the unscriptural, the unwarrantable interference of human legislation in the awful concerns which should rest entirely between man and his Maker. Others, again, will declare, that, where a religious community is untrue to the Gospel, dissent from it becomes a virtue, and remonstrance against it a sacred obligation; for that religious dissent is infinitely preferable to religious corruption.

Now, into the general question as to the lawfulness and expediency of Church Establishments connected with the state, we forbear to plunge; for the arguments on both sides must be too fresh in the memory of all our readers, whether they agree with us or differ from us, to need any present recapitulation. The uses, too, of "*agitation*" we shall no farther discuss; and, as to the rest, we most cheerfully acknowledge that strong necessity may justify and hallow dissent, as it justifies and hallows rebellion—that a pestilent and unrighteous despotism may endear and consecrate to the common heart of man ecclesiastical and spiritual reformations, as it has endeared and consecrated political and civil revolutions.

But this acknowledgment by no means militates against the proposition, that Dissent, as the source of many mischiefs, is a responsibility not wantonly, not lightly, to be incurred. Dissent, we say, is schism, so far as it is division or separation; dissent, therefore, we proceed to say, if not always a crime, is always an evil. And our late remarks may forestall the objection, that the precedent has been set by the members of the Church of England; that the Dissenters of to-day have but copied the example of our own ancestors in former centuries, and have only followed up the great Protestant principle which was established in the separation from the Church of Rome. There are two obvious and decisive circumstances which completely take away all exactness from the parallel so often attempted to be drawn. In the first place, the system of Popery was a mere usurpation, an actual derangement of pure and original Christianity. The Reformation, therefore, was a mere re-establishment of the apostolical doctrine and the primitive discipline. But, in the second place, let us allow, for the sake of argument, that the Reformation of the Church, even if it were *spiritually* reformation, was *politically* dissent; that it was, in fact, a mighty schism in the religion, which prevailed throughout the country and was adopted by the state. Let us allow, likewise, that, like all other schisms, it had many and grievous evils as its attendants, and entailed a fearful load of accountability upon its authors and promoters. Here, however, we affirm, the errors and corruptions were such, as to demand the schism, and cry aloud for the dissent. The smaller evil was of necessity to be endured, that the greater might be avoided or removed. But, until the present separatists can make out against the Church of England a case similar in kind and in degree to the case which the Protestants made out against the Church of Rome, their plea is without one jot or tittle of validity or reason; nor do we condemn our forefathers in condemning Mr. Binney, or expressing our indignant disgust at Mr. Timothy East.

Yet the argument remains, that thought is free; that every man has an equal right to his own opinions; nay, that a man scarcely deserves the name of man, if he abandons the inherent, holy, indefeasible charter of private judgment and liberty of conscience. Yes! thought is free; but dissent is a positive *act*, and, as we have seen, one of the most important acts which the Christian or the citizen can commit. Private judgment, liberty of conscience —who dreams of denying the greatness and the sacredness of principles such as these? Yet even these, like all other principles in the entire universe of God—whether the physical, or the intellectual, or the moral, or the spiritual universe—have annexed to them and blended with them some opposite and counteracting principles by which their exercise is to be regulated and limited. Thus submission to lawful authority must modify the exercise of private judgment; and, as civil government—a thing indispensable to society—abridges personal freedom, so spiritual government—a thing no less indispensable—must restrain the outbreaks which might spring from liberty of conscience.

It is one characteristic merit of the Church of England, which distinguishes it, more or less, from other Churches—although Mr. Binney, we observe, attacks all establishments in the gross with his wholesale and sweeping vituperation, and places Church of Englandism in the same rank with Mohammedanism or Popery—that it keeps these opposite principles distinctly in view. It fully recognizes the right of private judgment; but joins with it the element of spiritual and ecclesiastical jurisdiction, as asserted in Scripture and instituted by the Apostles: it lays no claim to infallibility for the Church; but solicits for it a decent respect, and erects the landmarks of articles and canons, because it would not suffer the mere extravagance of individual opinion to run through the world, like a wild horse, with the bridle loose upon its mane.

Vain is it, therefore, or worse than vain, to urge that there can be no guilt in conscientious differences of sentiment. We say once more, that God, who searches the heart, can alone adjudge the guilt or innocence of individuals; we can only speak of the good or evil of principles, as they are seen, in their practical operation, influencing the actions and destinies of men. Of the *dictum*, then, just mentioned, we are content to state, that, whether there be guilt or no guilt, there is *much harm;* and we doubt whether, really and practically, where there is much harm, there must not, in general, be *some* guilt. Conscientiousness is not enough, without study and discretion; for a man is as solemnly responsible for the conduct of his understanding, as for the direction of his will. If he scatters firebrands, it may be some palliation, but it is no excuse, to tell us that he did not exactly perceive what he was doing; if he sports with inflammable materials, it is no justification to confess, that he had not very cautiously considered whether a spark was likely to drop upon the combustibles which he had prepared and put together.

And here, it is manifest, we are taking the most favourable hypothesis. We are not diving into "*the natural history of dissent;*" we are not inquiring how much of it is the produce of conscientious convictions, how much of it is the child of a fierce or uncharitable, of a jealous or arrogant or contumacious spirit—a spirit of fanatical sullenness, or a churlish spirit of impatience and contradiction; how much of it springs from the fountain-head of a meek, tranquil, dispassionate, judicious, comprehensive examination; or how much is the result of that restless self-importance which troubles the waters of politics, or that spiritual superciliousness and pride which disdains the guidance of a Church, and is determined to find or make some better and shorter way to heaven for itself; how much is like a deep and quiet water, or how much rushes along like a rivulet after the rains, shallow, brawling, muddy, turbid, and impetuous. We have stood, throughout, upon the ground, that some mischief is always created, and therefore, that some responsibility always, and for the most part some criminality, must rest *somewhere.*

But, as Mr. Binney alleges, this fact does not determine *where* it rests. Certainly not; but the first blush of the matter is against the Dissenters; for they are the proximate causes, the immediate instruments, of the mischief, alike in the spiritual, the ecclesiastical, and the political point of view. We can conceive, and we have noticed, cases, where the corruptions of a Church may force separation from its pale; and then, perhaps, they who remain attached to its corruption may be more truly said to be guilty of the schism, than they who repudiate them and depart. But such cases form the exceptions, not the rule. *Primâ facie,* the separatists are the schismatics. Thus John Huss was a schismatic; John of Leyden was a schismatic. *Primâ facie,* Wiclif was a Dissenter, and involved in schism. *Primâ facie,* Luther was a Dissenter, and involved in schism. The *onus probandi* always lies upon the seceders; and they have much to prove, before they can obtain a verdict of acquittal.

Mr. Binney, however, is adventurous enough to address himself in some manner to the proof: and it is for this purpose that he gives us what he somewhat facetiously calls the facts of the case. His ratiocination, we must confess, strikes us as peculiarly vacillating and uncertain. At one time he seems disposed to argue, that men must have been *of* a body before they can make a schism *in* it, or dissent *from* it; but that the Puritans and Nonconformists of the old school never belonged to the Church of England as now established, and, therefore, cannot, with reference to that Church, be either schismatics, or, properly, dissenters. Here, however, he soon feels that he is treading upon a quagmire. In other places, therefore, he would insinuate that the errors of the Church of England are such as to absolve the separatists from all guilt in their separation. In others, again, he would rely upon the superior virtue of the voluntary or dissenting principle, in the abstract, as opposed to church establishments, in any shape or form whatsoever; because, "*an exclusive political establishment is necessarily and in principle schismatical.*" In other places, again, he takes the particular case of the sect, to which he is attached.

" *We want,*" he says, " *to look at the act of our fathers in making* " *a direct and deliberate secession from the Establishment.*" Mr. Binney, in our judgment, though no inexperienced advocate, has almost thrown up his brief, by acknowledging it to be a distinct and deliberate *secession*. " Dissent," he says, " present existing dissent, considered as separation from the Establishment, originated with the Act of Uniformity in 1662." He then gives an account " of the relative position of the religious parties:" into the details of which it would be a waste of time to follow him; although we are so far from dreading the effect of his delineation, that we recommend it to the attention of our readers; because, here, the diction is nervous and sometimes eloquent. Mr. Binney warms in his language, like a man who is in earnest; and his style, we are glad to perceive, begins to recover the freedom of its march. Yet, we repeat, it would be a waste of time to follow him; for these matters have not to be discussed for the first time between ourselves and Mr. Binney: the questions have been exhausted; there is nothing original in this portion of the discourse before us: and the topic, whether the Puritans and Nonconformists were justifiable in the secession, is quite distinct from the main point, which meets us in the title-page, whether Dissent is Schism. We claim for the Church of England a pure Apostolical descent; we assert the sacred ordination and regular succession of her ministers: we can put our finger, if we may so say, upon every step of her illustrious and holy pedigree: and we cannot consent to speak of her on the same terms, or place her upon the same level, with separatists, who, at best, can only date their origin from the year 1662. We cannot put the Church and the Dissenters upon an equal footing, either in a spiritual or a political capacity; as if any and every sect was equivalent to the National Church, and the National Church was only, as the oracular Jeremy Bentham has called it, " *the sect of the Thirty-nine Articles.*" And really Mr. Binney must take his choice. If he appeals to history, if he would reduce the discussion to an affair of chronology, well and good: he must be defeated in an instant, and he knows it. But if he goes upon the abstract right of dissent, then, of course, the sectarians of to-day have as good a sanction for their conduct as the Non-conformists of the 17th century; Muggletonians, Ranters, Jumpers, may hold their heads as high as the haughtiest of the Puritans; and every enthusiast, who, on the strength of robust lungs and a heated imagination, can collect a score of crack-brained disciples, has his diploma, and patent, and full authority, for being subject to no ecclesiastical jurisdiction—a part of no ecclesiastical body;—for setting at nought the Episcopal Church and the Establishment of the country. It is a grievance to connect the education of the country with the Church of the country, for he is no Churchman: he is entitled to resist or evade the payment of Church-rates, for he does not belong to the Church:—and if, from an increasing multitude of such follies and such separations, there is an eternal fermentation of violent passions, if the land is torn with disunion, and its whole constitution is rent from top to bottom, we are gravely to inquire who is in fault; or we are by implication to be told that the parties who cling to the constitution, ecclesiastical and civil, are the parties who *make* the rent; or at least to doubt whether they who hate it, and abandon it, are, or are not, guilty of turbulence, and insubordination, and "schism." Are these doctrines to be the acmé of enlightenment; or the harbingers of charity and good-will? Yet, again, to suggest that a reformation of the Episcopalian Church is a precedent and justification for indefinite and interminable dissent from the principle of Episcopacy; or that dissenting congregations are to the Church of England what the primitive churches were to each other; the Church at Corinth, for instance, to the Church at Ephesus, or the Church at Philippi to the Church at Laodicea; as if they were of contemporary and independent foundation, alike in origin and antiquity, is a statement, which, to quote Mr. Binney himself, would be "confuted by its own extravagance." Thus, however, is he driven from post to pillar; from history to speculation; and, when discomfited in his theories, back again to the annals, which he had quitted in despair. It is really curious to observe how Mr. Binney vibrates and fluctuates in his tone; oscillating, like a pendulum, from side to side; or, because he cannot find a steady and comfortable chair, trying to sit upon three or four ricketty stools at one and the same moment. But we can only stop to pick up a few scattered gems in his unique collection. At page 84, we read,

> "Let each of us so enter into the spirit of our Faith, and so feel the propriety and understand the reasons of our ecclesiastical position, as to be able to say with boldness and truth, 'I am a Dissenter, because I am a Catholic; I am a Separatist, because I cannot be schismatical; I stand apart from some, because I love all; I oppose establishments, because I am not a sectarian; I think little of uniformity because I long for union."

Here the principle of *dissent* is supported on the broadest grounds. At page 71, we read,

> "Schism, regarded as the violation of Christian charity, ought to be felt to be an evil of great magnitude. It is a sin, and no slight one—a sin in its nature highly offensive to God, and in its consequences most injurious to the Church."

Here the principle of *schism* is most broadly denounced. At page 76, we read,

> "The English Establishment might not only be said, in common with others, to involve in it an exclusive and schismatical principle, but it might be shown, that it has divisions and schisms in itself, and that, even if it were as united as one man, its connection with the state has injured its catholicity."...."The Evangelical portion of the clergy are constantly referred to by one class of writers as a *party* or *sect within* the Church."

And yet the Evangelical Clergy, who, if schism be division *within* a religious community, have been lacerating the bosom of their mother-church, are to be wheedled, and propitiated, and cajoled, as follows:

> "Many of the clergy who truly love all, who, under whatever name, love their Master, and study to be like him, would willingly, if they could, step over the walls by which they are surrounded, rejoice publicly to recognise the fact and to reciprocate the feelings of fraternity, and to escape from what, in some places, they feel to be the communion of the world to the communion of the Church. They lament their exclusive and comfortless condition; they deserve sympathy rather than censure; they are our 'brethren in bonds,' and they feel it."—p. 81.

Then comes an encomium upon a "*thorough Christian catholicity*," which, with all deference, might be extended on the same grounds to a thorough *human* catholicity, composed of Christians, Mahometans, Jews, Hindoos,—Heathens, Idolaters, and Infidels of all grades and descriptions,—of which the wide and liberal basis should be the absence of all positive religion, while the bond and cement would be something infinitely looser than a rope of sand. And, as a climax to the catalogue of his extraordinary and most hazardous remarks, Mr. Binney thus reads a lecture to the Methodists:

> "As to the Methodists, I should say, *they are not schismatics in relation to the Church, provided they are a distinct and separate community.* In that case, they may be defended from the charge, in common with other sects, on broad, general, and Protestant principles. *If, however, they profess to belong to the Church, to be parts of her body, and members of her communion, then the accusation of schism comes against them with great power, because it comes with Scriptural propriety.* Can any thing more disorderly be conceived than for the children of a Church which takes such views as the Episcopal, of the ministerial office, and the nature of the sacraments, and which so positively interdicts lay preaching and self-constituted assemblies,—can any thing be conceived more disorderly than for the professed members of that Church actually to meet for worship without their acknowledged authorised superiors, to assume the sacred function, to dispense the sacraments, and ordain to the ministry? *This is a schism* IN *a church of the most flagrant description: altar* AGAINST

altar to a most extraordinary extent. I have a high respect for the Methodist body; I greatly venerate the character of their founder; I admire much of their discipline; I rejoice equally in their zeal and their success. With all this, I am compelled to say that, on Scriptural principles, AS IT APPEARS TO ME, *they must be satisfied to be either dissenters or schismatics.*" —pp. 82, 83.

This is the latest conclusion at which Mr. Binney arrives: and it is not for us, we think, to protest against it. But it is utterly ruinous to Mr. Binney. He is smashed and demolished by his own act and deed; nor do we recollect a more melancholy instance of unintentional suicide, with, perhaps, the single exception of the unfortunate Irishman, who, according to Sir Jonah Barrington, cut off his own head by mistake, with the blade of his scythe, as he was attempting to spear a salmon with the point. For let our readers, and let Mr. Binney himself, if he "has any stomach" for the task, compare these strictures upon the Wesleyans with the description, which we have already quoted from page 31, of schism and schismatics. *There* we are told, that "*schism is a thing bad in itself;—bad in its very nature:*" "*a schismatic* is an epithet of *criminality*: it indicates the *personal character* of the *individual;* and it describes that character *as bad.*" But what are we to think of pages 82 and 83, when placed in juxta-position with page 31? *There*, Mr. Binney has the incredible assurance to announce to the Methodists—the Methodists in general, without qualification, without exception,—that, if *they profess to belong to the Church*, "the accusation of schism comes against them with *great power*, because it comes with *Scriptural propriety.*" "This is a schism *in* a church of the most *flagrant description.*" We have, then, as they say at Oxford, a syllogism in "*Barbara.*" Schismatics are personally bad in their individual character:—but Methodists are schismatics: therefore Methodists are personally bad in their *individual* character. Was there ever, in the history of controversies, a more pitiable and fatal blunder,—not, be it observed, upon any collateral or incidental topic; but upon *the* point which runs through Mr. Binney's whole argument from the beginning to the end, and forms the very sum and substance of his discourse? Here is a tentative instance—a kind of crucial experiment as to the truth and value of Mr. Binney's system:—and how does it escape from the ordeal? It is proved to be altogether rotten, and even childishly ridiculous. For this is either the most uncharitable of attacks, the most atrocious of calumnies; or it is the most glaring and staggering of contradictions. Either a spirit of rancorous malignity is mixed up with the religious persuasions of every Methodist in the kingdom; *or* Mr. Binney has no right to put down rancorous malignity as a thing necessary to the composition of schism—a thing inseparable and indissoluble from its essence, and *the* thing in it which the Apostle condemns;—and this is the very point which we have been urging against him.—Nay, what is yet more, he does actually drop and omit it at the *close* of his inquiry, rather, we hope and believe, in that inadvertent unconsciousness which shows how weak a conviction he has wrought upon himself, than with a convenient forgetfulness, which might seem to suit his purpose, but through which he must actually have overreached himself, and be caught in a trap which he had laid for others. Either the Methodists are, one and all, depraved and hateful in their *personal* characters; or schism is not, of necessity, what Mr. Binney has been at much length and with much vehemence declaring it to be; and the great distinction which he draws between schism and separation is, upon his own showing, preposterous; and the scope of his address is to demonstrate the absurdity of the title. The entire disquisition, "preached at *the Monthly Meeting of the Associated Ministers and Churches of the London Congregational Union,*"—the elaborate effort, "*delivered by their appointment, and published at their request,*" stands out as a self-refuted paradox—a nonsensical fallacy—a paralogism, at which a *Freshman* in either University would curl up his lips with a contemptuous smile; and which any body who had managed to take his "*little go*"—which any *senior soph*, or any *junior soph*, or any human being come to the years when he could compare one proposition with another—would regard with thorough compassion. Mr. Binney, in short, is driven out of court; and when he cries out in the emphasis of triumph, "dissent is *not* schism, the Archbishop of Canterbury, my Lord of London himself, with all their brethren besides, being judges," we can only answer, in the words of Pope, though, certainly, not in the original signification of the words,

"My lords the judges laugh, and you're dismissed."

The fact of the matter is, as this single example may sufficiently testify, that Mr. Binney appears, in this discourse, as a slippery sophist, who is perpetually shifting his ground, and introducing new assertions, quietly and without notice, into his argument, as if they were already established; now reasoning upon one sense of a term, and now upon another; now pretending to prove a thing, and now taking that very thing for granted;—until, with a mighty parade of logical precision, he really becomes, not from want of natural ability, but from the utter badness and hopelessness of his cause, as illogical a writer as the most strenuous Churchman could wish his adversary to be.

We would not, however, press hard upon a man so completely convicted of a radical and fundamental error, as this prodigiously small giant, this self-slain protagonist of the Dissenters, otherwise we might be merry for some time at his expense, by putting the subject in another point of view. One moment shall suffice us. It has been seen, that the Methodists, if they belong to the Church, are schismatics; and, if schismatics, they are morally and personally corrupt. *But*, if they renounce their Church-membership and declare themselves seceders, *then*, since dissent is not schism, and separation may be good or bad according to circumstances, and is very often a duty and a glory; then, *presto*, in a moment, by a quite incomparable conjuration, the Methodists, their dispositions unchanged, their sentiments unmodified, all their moral qualities remaining to our dull visions precisely the same, may be yet suddenly transformed into wise and excellent persons, who assert their Christian liberty, and act in perfect conformity with the letter and spirit of the Gospel, as men "who know their rights, and, knowing, dare maintain them." Oh, miraculous energy of a word! Oh, potent virtue of an appellation! Oh, wondrous efficacy of a name! Oh, magic wand of the enchanter Mr. Binney! Lo and behold! It is done! The blackamoor is washed white; the dirty grub mounts aloft as a radiant butterfly; and the very identical beings, who, if they adhered to our communion, must be stained with the "guilt" and "criminality" of schism—*they*, if they *will only go over to the Dissenters and make common cause with the Congregationalists*, may be honoured in their life-time, and die in the odour of sanctity, and, after death, for aught that we know, be canonized in a calendar kept at the King's Weigh-house. What follower of Wesley can be expected to withstand this temptation? Who would not be purified on these easy terms?—and the pardons, the indulgences, the absolutions of the Pope of Rome,—what are they to the offers of our orator of the Poultry?

But could the Wesleyan Methodists conscientiously agree with Mr. Binney, or does the structure of their connexion give evidence in his favour? The recent affair of Dr. Warren is a case in point. Dr. Warren, it will be admitted, has caused a schism in the Wesleyan body. The question is, what Dr. Warren would be, if he altogether withdrew, and took away a part of the connexion with him, so as to set up a sect of Warrenian Methodists in opposition to the Wesleyans? It is plain that, as to the Wesleyans, he would become a *Dissenter;* but would his conduct on that account cease to be *schismatic?* According to Mr. Binney, our judgment ought to be determined by the *manner* in which the secession was made. Upon his principles, Dr. Warren would have a perfect right to form a separate congregation, if he seceded without waking the evil spirit which resides in schism. But is it *practically* possible, upon the present constitution of human nature, that secession from a religious community should be a calm, tranquil, indifferent event, without engendering strife, or occasioning ill-blood? The occurrences which preceded the trial, and the trial itself, may show the practical *impossibility;* while they may go far to demonstrate how catholic, how liberal, how tolerant is the spirit of the Church of England, as compared with the sectarian constitution and polity, in which John Wesley is represented as the "*Pope of Methodism,*" and of whose "*scrupulous jealousy in spiritual matters*" Sir W. Horne, the counsel employed *against* Dr. Warren, expressly allows, that it was "such as to justify the qualified application of such a term;" for, he continues, "*this absolute dominion in spiritual affairs induced the whole connexion to yield to his decision on all matters of discipline and doctrine without complaint.*"

But we must pass on, leaving Mr. Binney to weep over the downfall of his damaged and prostrate argument, and collect, if he can, the broken pieces. Nor, indeed, should we have felt ourselves justified in affording half so much space as we have given to a composition which is, in many respects, a mere tissue of transparent fallacies, if we had not been anxious to clear an entire and important subject from many ambiguities and misapprehensions which surround it. Seriously, too, it would be idle to do more in confuting Mr. Binney's opinions, until Mr. Binney himself has settled what they are; or to go regularly through an examination of his work, until its pages are a little more consistent with each other; or to oppose notions which, by a strange solecism, and with a worse than civil or social discord, are at irreconcilable hostility with themselves. When Mr. Binney ventures again into disquisitions like the present, let him be more exact in defining his terms, and more careful in sticking to his definitions. He is now in the ugly habit of exacting a double service from the cardinal word in his own argument: for instance, the word schism itself. He is quite at liberty to take whichever ground he prefers, for we can beat him from both; but we cannot allow him to skip backwards and forwards, in a manner either quite unreasonable or quite disingenuous.

This only is clear amidst the haze of obscurity and the mist of ambiguities, that an entire recognition of Mr. Binney's general principle and a resolute pursuance of it into its extreme and ultimate consequences would be not independence, but licence—a licence in any man to embroil, at his single will and pleasure, every ecclesiastical constitution, whether Episcopalian, or Presbyterian, or Congregational, under pretence of "deliberate and conscientious secession." There may be a spurious appearance of liberality in its theoretical enunciation; but, as soon as men should begin to act upon it, its infinite perniciousness must be seen and felt. Religious societies would be split into a never-ending array of divisions and subdivisions—no regularity observed—no jurisdiction acknowledged—no conformity required—no stability, therefore, probable—no prospective arrangements even possible; for who could calculate upon futurity, if every member might separate himself from the body just as he pleased, and had only his own whims and caprices to consult? Every man might be a presbyter, or bishop, or pastor, or spiritual director, or œcumenical council to himself. A countless multitude of jostling particles would wander up and down; nor are we sagacious enough to perceive how beauty and order could result to the spiritual world out of this ecclesiastical anarchy, this atomic theory of religion, more than we are Epicureans enough to discern how the majestic harmonies of the physical universe could be produced by the fortuitous concurrence of the atoms of matter.

Mr. Binney imagines, unless we misconceive the true sense of his observations, that, if the jarring elements were suffered to range at large, there would be more of *unity*, though less of uniformity. He can discover the germinating principle of "peace, unity, and concord," where we are so stupid or so unfortunate as only to see an accumulating heap of incongruities and contradictions—an inexhaustible provision for confusion, and envyings, and animosities. Yet we cannot but suspect, that if the matter were fairly brought home to a Dissenting minister—if he should happen to have his congregation seduced away from him by one who professed an alliance and then established an opposition, he would begin to find how thin are the partitions between separation and schism, and be ready to complain, in the spirit of the old verses—

"But should the treacherous tapster, Thomas,
Hang a new Angel two doors from us,
We hold it both a shame and sin
To quit the good old Angel Inn."

In fact, the newspapers of the day are full of squabbles between Dissenting ministers and the trustees or congregations of their places of worship. The cases of Mr. Campbell and Dr. Warren are not the only matters of the kind which have come before the courts of law. A very striking one appears in *The Times* of March 12th, 1835—the parties being the Attorney-General *v.* Aked and others, and the point in dispute being the right of ejecting a Mr. Newell from the ministry of Zion Chapel, erected for "Protestant Dissenters, holding the Westminster confession of faith and *independent* form of Church government"—that is, that the preacher "should not be dismissed or removed from his situation, except by a majority of the members of the Church of the congregation:"—a pleasing sort of *independence* for a minister of the Gospel, and a judicious mode of avoiding schisms and discords! In the present instance, however, Mr. Newell does not seem to have much reason for complaint; since,—not to mention certain personal peccadilloes—having married a widow with a large fortune, he had commenced and carried on, together with his clerical functions, "*an extensive business as a manufacturer of worsted goods*;" and used part of the house allotted to him as minister of the chapel for the purposes of such business. Still he deems it very hard, in some members of his congregation, that "they proceeded to set up another chapel, or, as they termed it, a '*preaching place*,' in a room of a neighbouring house; and to this place "a great number of the congregation and trustees had retired, and "neighbouring ministers and students from Airdale College had "been appointed to officiate thereat, so that the result had been "*to divide the congregation into two sections, and to cause endless* "*dissensions and animosities among them.*" The chalice of dissent, therefore, is not found so agreeable by these sectarian ministers, when it is raised to their own lips, and certain ingredients of schism *are* discovered in the draught.

In concluding this long article, we must express our conviction and our regret that much of it is but "crabbed lore." But we would evince our willingness to accept any fair challenge from an honourable adversary; and we have had to deal with objections plausible, rather than formidable, founded rather upon the niceties and subtleties of philology than upon any known occurrences or broad statements of fact. How often, too, is it necessary to steer our way through the intricate creeks and narrow straits of a minute criticism, before we can sail, in safety and certainty, into the open sea of discussion. Such is not, indeed, the kind of dissertation which any man would write, or perhaps read, for his amusement; for it is neither relieved by the greatness of events, nor made *piquant* by the personality of allusions. But these are not times to be amused. On the one side, we would not be foolishly pedantic, or obstinately pertinacious, about terms; but we know, on the other side, by how many avenues verbal disputes slip into real, and how the rash liberality of verbal concessions may lead to practical consequences of almost tremendous mischief. And if we turn to the annals of heresy, with all their disheartening record of phrenzies and disorders, and all their blood-stained pages of massacre and martyrdom, how many of them shall we find, which had their origin in the misconstruction of a phrase, or even the mistake of a syllable; while truth could only be defended with success by the niceties of scholarship and weapons drawn from the armoury of philological knowledge. Our business, therefore, has chiefly been to remove the entanglements with which it has pleased Mr. Binney to perplex the topic of dissent; for we hardly think, that, when it has been once set free, there can be two opinions in the minds of reasonable men. Yet, assuredly, to canvass the fine realities of history, big with the mighty conflicts of human action and human passion, would have been a task far more agreeable to our taste than this irksome and inglorious labour of brushing away the cobwebs of a specious casuistry. But the only *original* point which Mr. Binney makes, or tries to make, in his discourse, lies in the interpretation of particular words; and, this position being turned, the whole array of his arguments is put to utter rout. Assuredly, too, we have not thrown together these protracted remarks simply for the sake of Mr. Binney, or in the hope of his conversion. There are several classes of persons to whom, such as they are, they may do good. We would venture to recommend a perusal of them to all those who can acknowledge and perform their *private* duties as Christians, but yet never seem to feel that they have *public* duties as Churchmen; any relative obligations as "members one of another in one body, Jesus Christ;" with whom ecclesiastical government, regularity of ministrations, and "decency and order" of forms, go almost for nothing; and who can imagine, as it appears, that faith can exist in its purity, and doctrine in its soundness, and discipline in its integrity, without any fences or guards; and that steady adherence to the religious communion of their Church, or a careless and almost wanton abandonment of it, is a matter of quite secondary consideration. With every sentiment of kindness and brotherhood, we would beg the new party in the Church, which is called Evangelical, to remark how the whole drift of the discourse, "Dissent not Schism" is to put *them* in a worse situation than the old Puritans and Nonconformists; and we would ask Drs. Arnold and Hampden, with their half-dozen of disciples, if there be so many, to observe how, if division *in* a Church constitutes schism, Mr. Binney, whose iron is hot and sharp, stamps the word "*schismatic*" most legibly upon their foreheads. We would, likewise, desire the Wesleyan Methodists, respectable as they may be from their conduct as a body, and admirable as they may be in their individual characters, to reflect upon the single alternative which Mr. Binney leaves them, and the very awkward dilemma in which he places them!

It remains to be noticed that Mr. Binney has designedly and elaborately mixed up Mr. Gathercole's lucubrations with the thread of the controversy. This, however, is a mere trick of dialectics. With Mr. Gathercole and his lucubrations we have nothing upon earth to do. We are not Mr. Gathercole's backers; nor are we compelled to espouse a quarrel in which any rash and impetuous neophyte may choose to engage. Really, it is somewhat hard, that the entire host of Churchmen must be tried and condemned by the unadvised and unauthorized statements of a man, who has but lately joined their ranks from the camp of the enemy. What would Mr. Binney say—what would all candid and reasonable nonconformists say in any parallel case? Let us suppose, that a minister of the church should happen to transfer himself to their party; and then, fermenting either with the raw zeal of a convert, or the fierce acrimony of a renegade, should vent rancorous invectives against the establishment, impregnated with a spirit of *personal* bitterness; what we ask, would they say, if we should at once convert the deserter from ourselves into a representative and organ of the whole dissenting fraternity? We can declare upon our conscience, that we should be ashamed to take so poor an advantage, or advance so barefaced a sophistry.

"Oh, but the Bishop of London has identified himself and the Church of England with Mr. Gathercole's sentiments by eulogizing the letter of L. S. E." Upon this text, Mr. Binney deems it right to deliver a preachment, with which his lordship has, perhaps, been amused, if he has not been edified. It is not for us to defend the Bishop of London. If we intruded ourselves into such an office, we should expect the thanks of his lordship as little as we should deserve them. But we must venture our own sentiments; because we are ourselves compelled to speak of Mr. Gathercole in terms of reprobation. Now what has happened to raise such a hubbub of invective? Upon a cursory and rapid perusal, such as is allowed by a multiplicity of pressing and important engagements,—and partly, perhaps,—for we are only guessing—upon the opinion of some other person, who might have more leisure, and less discernment, than his lordship—the Bishop of London pronounces a recommendation, but not, be it remarked, an *unqualified* recommendation of a work, *on account* of "its *useful information* and *sound reasoning*." In a subsequent edition of his charge, and after a *closer examination* of the work in question, his lordship thinks it right to suppress his reference to it, "*on account of the controversial bitterness with which it is disfigured*." What can be more simple, or more consistent, or more straight-forward than this whole proceeding? And yet Mr. Binney can descant upon it in terms, which, in sober truth, are just as childish as they are intemperate. The Bishop of London is to be vilified at all events.

He is vilified for giving the recommendation: he is vilified for withdrawing it. The most astounding part of the business, however, is Mr. Binney's declaration, "Had the 'recommendation' "been suppressed without any remark, it would have been right, "perhaps, also without remark, to have accepted the tacit confes-"sion of inconsideration or error. Had no explanation been "offered by his lordship, I should have felt bound to suppose "that he had quietly but manfully withdrawn the offensive state-"ments out of respect to public opinion."

"*Quietly but manfully!*" What, then? If the suppression had been made "*quietly*," would the Dissenters have allowed that it had been made "*manfully?*" Would they not have insisted that his lordship had attempted to slip out of a scrape *sub silentio;* and to conceal an inadvertency, without having the courage and candour to acknowledge it? So would Mr. Binney, we think, have argued: and so, we think, would Mr. Charles Lushington, who now, by the way, seems to fancy that he is quite a hero, that the thunder of his "Remonstrance" has frightened the Bishop of London, and that the pellet which he has squeezed out of his pop-gun is a regular cannon-ball. Let him not suppose himself a marvel, on the strength of writing a pamphlet, in some parts tolerably clever, in other parts much more remarkable for good intention than sound judgment. But enough, and more than enough. The Dissenters, —that is, the fierce, hot-headed, petulant dissenters, for others are wiser and more charitable,—may make the most of a mere mention of a book, which was praised, not in the body of the Charge, as delivered to the clergy, but in a note at the end, when it was printed; yet they cannot, by blowing and puffing with the whole strength of their lungs, distend so very small and thin a matter into a thing of bulk and importance. For ourselves, however, we heartily wish that Mr. Gathercole's work had never been written:—for we would carry on the controversy with the dissenters in that spirit of Christian charity, which we understand as being a firm and noble, as well as a mild and temperate, disposition; not indeed as the weak and timid thing, which would give up Christian truth, or make an alliance or compromise with unsoundness of doctrine, instead of loving men too well to leave them willingly in the bonds of heresy and error:—and without fulminating anathemas, or imputing dishonest motives, or flinging about criminative appellations, we would assert those principles which the far abler and better advocates of the church have always asserted; because we believe them in our hearts to be just and holy, reasonable and scriptural, conducive to the repose of states, and the welfare, both temporal and eternal, of individuals.

Art. IX.—*Spiritual Despotism.* By the Author of Natural History of Enthusiasm. London: Holdsworth and Ball. 8vo. 1835. pp. 500.

This book will, we are sure, obtain considerable attention, both in consequence of the previous fame of its author, and the popularity of the subject. Very few readers of our modern literature can be unacquainted with the "Natural History of Enthusiasm," "Saturday Evening," and "Fanaticism,"—volumes which have issued from the same pen. They have been very widely and deservedly circulated; for, though defaced by many blemishes, many and rare beauties eclipse their partial deformity. In some of our former numbers, we have given our unsparing disapprobation of some portions, as well as our sincere praise of others. In the present instance we are happy to find that there is less need of the former; but of the latter we must be still more qualified. "Spiritual Despotism" has fewer faults, but it has likewise fewer excellencies. It is marked by none of the extravagances of genius, which, we are bold to say, are to be found in its predecessors: it seldom has its sublimities. It is calm, sober, dispassionate, profound. Wherever its readers agree with its opinions, there will be no very intense sympathy; but wherever they disagree, its candour and Christian charity will disarm irritation. It is too hastily composed: not that its style, or the disposition of its arguments can be called unfinished, but because some of its leading topics are too partially developed, and many of its propositions too gratuitously—though truly—assumed. For the side of the discussion which it takes, it needs not revision, so much as occasional enlargement.

We much doubt whether its title—"Spiritual Despotism"—conveys a true idea of its design. It seems to have been suggested by the outcry against the relative position to the laity *now* occupied by the clergy of our church; as if they were too independent, too irresponsible, or, in more plain terms, too *despotic*. We can conceive that the author some months since accidentally fell in with a vituperative pamphlet, or heard an intemperate declaimer against the Established Ministers of our land; and on a calm review of what he had read or heard, thus questioned himself: 'Is it truth that a harmonious alliance between the Church 'and State, and a compulsory provision of Ecclesiastical revenues, 'and the elevated authority of an Episcopate, cannot but either con'stitute in themselves, or unavoidably lead to *Spiritual Despotism?* 'That the clergy as an '*order*' should sustain an equitable rela'tion in society,—neither domineering nor domineered over,—'neither arrogant nor pusillanimous,—neither pampered nor 'starved,—is it necessary, as these assailants of the Church of 'England affirm, that the Government should divorce her,—'that her ministers should be thrown upon the voluntary self-'determining charities of the people, and, having no organization 'amongst themselves, be placed single-handed to counterpoise 'the force, and direct the energies of their several congregations? 'Are they such rapacious beings,—so constitutionally fond of 'power,—so ambitious to be *despots,*—that in order to preserve 'our religious freedom, we ought to make them perpetual de-'pendents upon ourselves for their places, their bread, their 'existence? Is this, or *spiritual despotism,* our certain alter-'native?'

Something of this kind is likely to have been the train of inquiry in the author's mind, when he wrote the above work as an answer. And as a preliminary to his reply, and for the purpose of rousing up his faculties to the task, and duly ordering his passions for the controversy, he, in his first chapter, entitled "the present Crisis of Church Power," surveys the numbers and spirit of the combatants who are already in the field. Churchmen—both high and low—are arranged against Dissenters of all sects, who are strengthened by auxiliaries either *coldly* affected or even *ill*-affected towards Christianity itself. "The usual prelude of "open hostility has actually been gone through with; namely, "an exact numbering and comparing of forces among the com-"batants. The muster-rolls of party strength have been made "up and read aloud;—dismal sound in the ears of the sons of "peace!"—And the struggle is maintained not with the force of argument alone; there are the feelings of arrogant contempt and indiscriminate devotion on the one side,—ambitious recklessness on the other. The Periodical Press—bold, undigested, exaggerating in its views—gives the war-whoop, and by its martial sounds sustained through the fight, prevents any truce or submission. It is not the crisis of Church power only—that of the British constitution is involved. The interests of religion in Great Britain are not the only ones which are threatened,—the welfare of Christianity in the world is in the scale.

Such are the preliminary statements of the author in the first chapter. It would be unfair in us not to add, that, although he attacks all parties right and left, and, most unsparingly, the delinquent reviewers among the number,—yet there is such good sense,—such manly candour, and so evident a desire to discover truth and subdue passion, that we must give him our honest approval. He thus closes it:

"First, then, for the sake of Christianity, and then for the sake of the country, we should desire and promote the restoration of the Church. May He, who in so many signal instances has put honour upon England, and has sustained her amid the wreck of nations, and has rescued her peace when it seemed gone, and has kept alive within her the cordial profession of his Gospel, may He now, in as great an emergency as has yet befallen her, send the spirit of wisdom and power, of moderation and charity, upon some who shall repair her desolations and build her up for ever."

The author then proceeds to consider, in the second section, "the general conditions of Hierarchical Power;" by which he means, the general causes which, taken abstractedly, must be said, more or less, to modify the sacerdotal power in every government. In the *first* place, the *quality* of the religion which the clergy administer will materially affect their authority. If, by doctrines of superstition, they appeal to men's fears, their relation will be infinitely more despotic, than if by fanaticism they call forth men's anarchical vigour. "Superstition enfeebles its victims; enthusiasm, and still more fanaticism, imparts to them a factitious strength; and therefore the priest has something personally to fear in availing himself of the force they yield. . . . The priest of superstition rides an ass; the priest of fanaticism, a tiger." The *second* circumstance which modifies the power of the priesthood, is the intellectual and moral character of the people over whom this influence has been exerted. As an illustration, the author refers to the diversities of national temperament which severally distinguish the inhabitants of Spain, and France, and England, and the corresponding varieties of force which the Papacy has held over them. Spain—arrogant, gloomy yet indolent—became her darling, acquiescent, unconditional slave. France, with more spirit, but not sufficient moral force, stipulated for her national honour, and then submitted to oppression. England's sound sense and manly independence have ever been refractory. In the *third* place, the power of a clerical corporation is affected by its relation to the civil authority. And here, *in limine*, the author denies that there can in any government be an absolute non-relationship between the church and state. Even if the former wished it, the latter never would consent. "It is a dream to suppose that a body of clergy can exist in any country in so quiescent or obscure a condition as to sustain no relationship whatever, as such, to the magistrate. He, at least, will never forget the ministers of religion, even if they are willing to be forgotten." Their only possible conditions, therefore, are those of obsequiousness and degradation,—or ascendancy and despotism,—or harmony and co-ordination. Whether then shall we choose a compromise of dignity and slavishness of opinion,—or be priestridden by irresponsible despots,—or enjoy the "aureum medium" of an equitable and harmonious counterpoise?

In the *fourth* and last place, "the source of church revenues, the mode of collection, and the rule of distribution," must always be of the greatest moment in the question. Pecuniary considerations will have some, though an imperceptible impression, upon the purest clerical order. Shall it be left to themselves, therefore, to aim after such an influence over their flocks as shall increase their emolument?—shall there be this auxiliary to the other passions after power, in which in common with other men they participate? "It has always been seen, and the history of Christianity affords the most striking exemplifications of the truth, that when church revenues flow from the precarious liberality of the people, and are altogether undefined, exaggerations of doctrine, perversions of morality, superstitions, mummeries, hypocrisies, usurpations, cruelties—gain ground, not always slowly, until priests and people, the Church and the State, are thoroughly infected with the worst sort of corruption—religious corruption." From this it is obvious how the author deduces the tyranny of the Papacy, from what is now so vauntingly termed "the voluntary principle."

Here follows, as the close of this chapter, a digression upon the injustice and inexpediency of the last-named source of ecclesiastical emolument. We will not now deviate from the leading topic of the volume, but reserve our examination of it until the end. In summing up the argument of this section, the author remarks—

> "We have thus briefly presented to view the four main conditions that affect the power of hierarchies; namely, the quality of the religion, the national temperament of the people, the political position of the clergy in the state, and the source of church revenues. Spiritual despotism, to reach its utmost height, must be favoured by each of these conditions; that is to say, the religion which is the vehicle of it must be fraught with superstition, the people must have sunk into a servile and sluggish humour, the church must have got the better of the civil power, and the wealth of the country must, without regulation or control, be at the command of the clergy."

These then must be the tests by which we are to examine whether we are the victims of such a thraldom. Who dares to say so? They who so unfoundedly and maliciously urge the accusation upon the heated passions of the populace, deserve hereafter to have it consummated in their own experience. If they complain of despotism *now*, they ought to feel it in reality: and we are much mistaken—unless God in his mercy avert it—if their conduct does not issue in the little finger of future oppression becoming thicker than a man's loins, and the whips under which they now so ludicrously and uncausedly writhe becoming scorpions.

The third section contains a "Sketch of Ancient Hierarchies, and that of the Jews." We confess that we cannot perceive the precise bearing of the author's review of the powers which the Egyptian, Grecian, Roman, and Brahminical priesthood exercised over the adherents to their several superstitions. There are no affinities between Paganism and Christianity: the moral agencies which they employ are so heterogeneous, that no common principle can be applied to their separate hierocracies. But we immediately see the propriety of his adverting to the sacerdotal authority which was divinely constituted among the Jews; for although many of the institutes in the Mosaic economy were only special and temporary, it must never be forgotten that the fundamental principles of religious truth, which they are appointed to inculcate, still form the basis of Christianity. The Jewish and the Christian systems have, by many writers, been most unnaturally dissevered. The Divine Being never intended that an impassable gulph should exist between them. The Gospel is a developement of the same truths which Judaism had but partially evolved. It is the summer: Judaism was the spring: but the identity of the roots and seeds was not destroyed, because at the first moment of their germinating there were but indistinct semblances to their matured growth. From this we gather that there are to be retained those external agencies which Heaven, in its infinite wisdom, had ordained for the inculcation of these *common* elements. The Mosaic hierarchy was instituted for something more than the mechanical discharge of the ritual. It had to enforce *doctrines.* Now, assuredly, that mechanism which God deemed most fit for certain *moral* purposes, must be the most efficient; and when the same objects are still to be accomplished, what would the truest wisdom dictate, but that we throw aside those wheels and levers which now *could* not work, but still retain those which may have the same adaptation as before?

For a more full examination of the premises of this argument, we refer our readers to the second of Miller's Bampton Lectures: we must, however, avail ourselves of one brief quotation:

"We cannot suppose the Divine Mind to have set forth two "social schemes of moral government, dissimilar from the very "foundation; the *substance* of the Divine counsels must be inde- "structible. The appointment, for a season, of institutions adapted "to the state and necessities of man; and their abrogation in the "fulness of time, when they had fulfilled a purpose intended; this

" is consistent with every notion we can form of perfect wisdom. " But the fundamental will of the Almighty we cannot suppose " subject to change; neither can any voice that has once proceeded out of the mouth of God, for the general moral " guidance of his creatures, ever sink into a dead letter; so sink, I " mean, as to lose all force of obligation upon subjects on whose " conscience an eternal law is written, with which such moral word " of revelation is in harmony; 'Heaven and earth shall pass away,' " but the word which God hath spoken shall not pass away. " Admitting the latter testament, therefore, to be true, and " embracing it as such; it appears hardly optional to do other" wise than admit, as a truth involved in this, that the substance " of the elder dispensation must in effect be one and the same " with the latter."*

We fully accord with our author in the following remarks;—

> " The fallacious and absurd use that has been made of the instance of the Jewish hierarchy in the controversy on church government, stands in the way of a legitimate and profitable appeal to it. We must endeavour to forget, as well the unsound argument of the upholders of high clerical pretensions, as the unsound reply to that argument, while we contemplate what surely must at all times be an edifying object—namely, a national religious polity, springing direct from Infinite wisdom and beneficence. Grant that an institution, established for a special purpose, and in a particular country, must not be taken as a model for analogous institutions in other ages and countries; yet, assuredly, a divinely originated economy must be held to involve, at the least, some few universal principles, convertible, with due modification, to other instances. It will be strange indeed if a combination of religious and secular elements, moulded by the very hand of God, should be found to yield to our modern eyes no instruction, or none of practical import. Far from admitting so irreverent a supposition, we should boldly advance the principle that the Mosaic sacerdotal institute, stripped of whatever was special and temporary, and reduced to its pure ideal, or abstract value, would furnish the best possible groundwork of a national religious polity; and it may readily be shown, that no permanent or universal rule of the Christian dispensation prohibits the use it might seem expedient to make of such a pattern."—pp. 89, 90.

Having made allowances for several peculiarities in the Jewish systems, we find upon the above-mentioned principle, the following rudiments of church polity to which Christianity has an equal claim. 1st, That the clergy should be independent in their relation to the people; no popular will or caprice should be able to affect their pecuniary competence, their appointment or removal: for such was the position of the tribe of Levi.

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* Miller's Bampton Lectures, p. 30.

2dly, That nevertheless, "space and excitement for the sentiments of religious public spirit," should be allowed the people; for the Jews, by an annual voluntary gratuity to the priests, and by their liberality in keeping the Temple in repairs, had constant opportunities of indulging an expansion of spiritual gratitude to their teachers and their God. 3dly, That religious influence should, in just proportions, be shared between the hierarchy and some other party: "or, as interpreted into a modern sense, a perfect liberty of animadversion upon clerical conduct should be exercised by persons not of the clerical order;" for, during the Aaronic priesthood, many individuals, not of that house, enjoyed the prophetic function, and often by the severest rebukes stayed the advance of ghostly encroachment and domination: 4thly and lastly, That a reciprocal corrective influence should subsist between the sacerdotal and civil powers; for the priests and Levites were among the barons and knights of the commonwealth, and so had an interest in resisting the monarchical encroachments, whilst on the other hand, the conduct of David, Asa, Jehoshaphat, Hezekiah, and Josiah, exemplify a re-action.

> "We are bold to conjecture," says our author, "that an ecclesiastical polity founded upon these conditions, would at once secure a just and necessary authority to the ministers of religion, and preclude spiritual usurpations; that it would contain within itself the springs of periodic renovation, without which no system, how perfect soever in its original scheme, can float down the current of time; and that it would exert an effective and salutary influence, not merely like our present systems, over portions of the community, but over the whole; and would impart a religious character to public acts both of the legislature and the administration."—pp. 107, 108.

We would make but one remark upon the foregoing enumeration of particulars. We cannot discern any analogy between the partition of religious influence which did exist between the priests and prophets of the former economy, and the partition of religious influence which should exist between the Christian clergy and any other party. We would only ask what party in the Gospel dispensation can be considered so analagous with the *prophetic* functions under the Jewish, as the ministers of the New Testament are with those of the Old? It appears to us that our author here makes an *unnecessary* and dangerous admission. We do not arrogate spiritual despotism, as their right, to the Christian priesthood;—the reciprocal influence of the sacerdotal and civil estates is perfectly sufficient to prevent it. But we confess we look with foreboding jealousy upon any self-constituted factious animadversion or counterpoise. Our readers must not suppose that we would silence the remonstrances of a parish grieved at the listlessness or inefficiency of their spiritual guide. God forbid that such an assumption of irresponsibleness should ever be ceded to any clergy; but, when such remonstrances are made, let the legitimate channels of conveying them never be forgotten; let order, not irregularity—subordination, not anarchy,—be observed.

The next chapter is a very natural transition from those rudiments of church polity, which may be considered the common property of Judaism and Christianity, to those *additional* ones which the distinctive peculiarities of the latter system render necessary. And these, our author contends, are to be ascertained partly from the decisions of the New Testament, and partly from the decisions of our reason. The ambiguity of many of the general terms in the acts of the Apostles and the Epistles, and the impossibility of obtaining really satisfactory information in regard to the practices of Apostolic Churches, even in the main articles of discipline, government, or worship, must to every enlightened, unshackled mind, be facts of the greatest impórt, when judging of the merits of any ecclesiastical polity. They leave the field comparatively open to the employment of common sense, and the inductions of historical experience and analogy.

> "On the ground, then, of these general principles, we readily evade the superstition of the zealot, on the one hand, who will hold no communion with us, unless we understand, as he does, some ambiguous allusion to a matter of ritual or polity; and we reject, on the other hand, for the same reasons, the arrogance of the despot who desires to inflict penalties and to impose restraints upon those who do not acknowledge his right to legislate where Christ has promulgated no law. Furthermore, on the very same principles, we hold ourselves free to devise, nay, more than this, bound in duty to devise, and to carry into effect, whatever schemes or modes of procedure may appear proper for promoting or upholding religious truth in the world, and for transmitting it to posterity; provided always, that such measures accord with the spirit of Christianity, and do not trench, either directly or remotely, upon any of its explicit injunctions. The duty, individually, of concurring with any such measures, and of yielding obedience to those who enforce them, must be referred to the broad principle which enjoins compliance with and submission to existing arrangements, wherever conscience is not invaded. To resist or obstruct public measures, without necessity, is always immoral."—pp. 122, 123.

The directly affirmed or implicated principles of ecclesiastical polity to be found in the New Testament, may be classified under the duty of openly professing Christianity; the isolation from unbelievers, consequent upon that profession; the distribution of functions in the Church; the allotment of offices to individuals; the consequent secular arrangements; the source of appointment to sacred offices; the counterpoise of official authority; and the gradations of official rank. In regard to the first particular, nothing can be more certain than that Christianity is a social system, that it enjoins and necessarily cultivates friendship and organization amongst its members, whilst it avowedly repudiates, and in its legitimate influence prevents, asceticism and isolation; and nothing can be more anti-social as a principle, nothing more subversive of all union in a body politic or body ecclesiastic, than that there should be no organization but among individuals who in all opinions harmonize, and in every shade and hue correspond. As there must be in every domestic, every amicable, every national combination, so in every Church there should be a surrender of individual caprices and inclinations, and a coalition based upon common general agreements. Sectarianism, because of accidental differences, is anti-Christian. "A national church, well devised, and widely administered, may be considered as nothing else than a reasonable expansion of the first rudiment of external Christianity; and as a virtual fulfilment of the command—'Forsake not the assembling of yourselves together.'"

And yet it is not to be overlooked, that such a Christian association should not be indiscriminate; the Church should have the power of admission or exclusion; this must be admitted even before the question is ascertained as to the hands in which such power should be lodged; nevertheless the two evils of negligence and licence, or rigidity and sanctimoniousness, should be carefully avoided.

And inasmuch as this spiritual corporation must unavoidably be distinguished by the greatest possible disparities in knowledge, in virtue, and in age; inasmuch as it is a school for instruction, and a school for practice, this idea of universal, absolute equality amongst its members is absurd. The relations of government and rank, and subordination, are essential. And it is a matter of history, not of argumentative proof, that there were in the primitive churches, the offices of teachers and rulers, who, for the discharge of their assigned functions, received remuneration. So that the doctrine of absolute equality in the Church, is not more Utopian than it is anti-scriptural. If, then, official functions are to be allotted to individuals, with appended remuneration, our past inferences from the Jewish polity advise and specify a financial system to be legally provided.

Having thus far ascertained the more general rudiments, our next steps must be more minute. The inquiry presents itself, "whence does the clerical function and power arise; or in what manner is it transmitted from hand to hand, or under whose controul does it rest?" Some will answer, let its origination be solely from above; let supernatural impulses, as in the case of the old prophetic office, intimate the object of the Divine election. Others will contend that the clerical body *alone* is empowered to deliver to its successors the sacred authority. And a third party demands a compromise between clergy and laity, "such as shall leave a power of calling and ordaining with the former, and of electing and instating with the latter." Of these modes, so discrepant with each other, which shall we select as the best in theory, and the most commanding because the most clearly authorized? Had we no intimations in sacred Scripture, and reasoning from analogy in regard to the democratical independence of modern times, we are sure the immediate answer would be, we will choose our own spiritual officers; their appointment and their surrender of authority shall proceed from and return to the same source. But there are intimations in sacred Scripture upon the subject. And in vain we look for any law or licence, any unambiguous and satisfactory example of the laity, independently electing and deposing its pastor and teacher.

"That our Lord, in a sovereign manner, elected and empowered every one of those who were to promulgate his religion is not questioned. The apostles assume the same irresponsible authority in relation to such as they acknowledged in the character of religious teachers; and while they freely admitted, and indeed invited, the popular concurrence on all occasions where common or secular interests were involved, and especially in every pecuniary transaction, yet reserved to themselves the power to create spiritual officers. For aught that appears in the CANONICAL WRITINGS, no other mode of appointment found room in the Church; and the assumption that the apostles exercised this power in virtue of their extraordinary commission, and on the ground of their miraculous knowledge of hearts, is purely gratuitous. So it may have been; but we have no evidence in support of the allegation.

"The apostolic epistles abound, as well in exhortations addressed to the people, urging the duty of submission to their spiritual rulers, as in admonitions giving to the officers of the Church, and pressing upon them the temper and conduct, the fidelity, the purity, the impartiality, and the meekness, which become their station. We find also, in the three clerical epistles of Paul, addressed to two of the individuals whom he had empowered to set in order, and to keep in order the Churches, specific instructions concerning the appointment and government of spiritual officers, both higher and lower. All this accords well with the supposition that the clerical authority and function springs from within itself, and is irrespective of the popular will. But if the congregational and democratic theory, or any principle allied to it, be the true one, or if any such principle had been contemplated as what was to succeed to the then extraordinary apostolic authority, we cannot but expect, on so capital and momentous a subject, that necessary instructions, and a formal warranty too, would have been very distinctly conveyed to the parties who were to exercise powers so extensive, so delicate, and so difficult. On various questions of discipline, Christian societies, at large, are addressed by St. Paul, and instructed what course to pursue: the BROTHERHOOD is told how it should act. But what article of discipline can be compared in importance with the serious duty, devolving so often upon our modern congregational Churches, of looking out for themselves, and of instating their bishops? Again, can a Church, at any time, be called to discharge a part so serious as that of dismissing, and perhaps of degrading its bishop? yet for the acquittal of none of these perplexing duties, does a Church receive one word of guidance, or one syllable of authentication, from the inspired writings. Let it be affirmed that all necessary instructions on such points may be gathered by fair inference from the general spirit of Christianity. Be it so; only let it then be clearly understood, that the first principle of modern congregationalism rests, not on Scripture precept and precedent, but upon general and vague inferences.

"If the apostolic writings afford a single particle of evidence, direct or indirect, in favour of the doctrine of the popular origination, or popular control of the clerical office, let it be produced. If not, even if we should admit by accommodation the propriety of some sort of popular influence in this behalf, we must do so manifestly in contradiction to the principle of the sufficiency, and the sole authority of Scripture, in matters of Church polity. The two principles of modern democracy in Church affairs, and of an unbending adherence to the letter of Scripture in what relates to worship and government, are abhorrent, the one of the other."—pp. 153—155.

But notwithstanding this decisive language, the author, in a subsequent paragraph, is most desirous of proving that the people had their voice in many of the minor arrangements of their ecclesiastical assemblies, so that the priesthood was kept from being self-evolved and irresponsible. Having so far satisfied his desire for the symmetry of his theory, he proceeds to the final topic of official gradation. He premises that so scanty, so informal, so ambiguous are the apostolic statements respecting Church government, as to lead us shrewdly to conjecture that no exact polity was intended to be authoritatively enjoined; that there is reason to believe that under the eye and with the approbation of the apostles, different forms of church government existed, one adapting itself to the republican Hellenist, and another to the aristocratical Roman; that no essential reliance is to be placed upon the etymological analysis of Scripture terms of office, since they were used convertibly and with such latitude interchanged, that at one time our Lord is declared to be both bishop and deacon; presbyters are styled bishops—bishops, teachers or helpers, and a primate exhorted in one place to do the work of an evangelist, and in another place fully to discharge the office of a deacon. He then argues, that, having ascertained the united force of these premises, we should reason upon the probable mode in which Christianity was primitively propagated, and, with the above qualifications, infer the probable forms of government which were consequent. This is the outline of his theory:—Christianity, unless enfeebled or under extraordinary disadvantages, must diffuse itself from the centre where it was first planted. The Gospel, in the hands of its first promulgators, did so spread. In towns the converts became numerous, and they quickly formed themselves into several congregations, several frequently being in one city or district. What relationship subsisted between these distinct societies when in the same locality? Were they organized or independent; were their clergy insulated or combined?

> " The spirit and precepts of the Gospel demand, and its diffusion and maintenance as an external constitution require, that all Christians within the walls of a city, or within the circuit of a district, should recognize each other as such, and should co-operate to promote their common welfare. They are in fact related by juxta-position; it is impossible that they should be ignorant of each other's existence as Christians: they are therefore bound to maintain fellowship; or if they neglect to do so, nothing can preserve them from running into rivalry and faction. Unless molten into one mass, and unless commingled in every possible manner, by interchange of offices, the strong natural tendency to jealousy and division among separate corporations will quickly and certainly come into play, to the infinite damage of all, and the dishonour of religion."—p. 168.

Now how did this combination of the laity affect the clergy? They who were thus the officers of an united community became a body,—and then nothing could avert hierarchical subordination. This provided for an interchange of religious duties among their congregations,—prevented their individual dependence upon their individual society,—and counteracted the natural tendency to rivalries and jealousy. Was this subordination episcopal? "Those who read Church history purely as *history*, and who care little what present interest it may favour, will not, we imagine, hesitate to conclude that nine out of ten of the Churches of the first century were episcopal; or that nineteen out of

England should be humbled, he demands not only as her right, but as essential to the safety of the British Constitution, that greater and more independent prerogatives should be conceded to her. And, therefore, as the general inference of the whole argument, he contends that the ecclesiastical body shall first of all repossess her independence; and then, when reform is necessary, reform herself.

We have so very frequently adverted to this question, that it would be unadvisable to reiterate our conscientious conclusions. There are two or three episodical discussions in this volume, which, we think, deserve attention, and we shall therefore a little longer presume upon the patience of our reader.

The previous works of our author left us in much doubt whether we could classify him among episcopalians or seceders. His avowed candour was so well sustained, however, that we were sure he was the friend of both parties, though he might be the adherent to one. And were it not for the decisive advocacy of Church of England principle which the present volume has called forth,—such is his benevolent good-will to all, that still we should hesitate. Had he written *against* us, instead of *for* us, we should have listened to his reprehensions as from a sincere well-wisher. But he is no longer amphibious. He broadly, but temperately, declaims against the chief sect of Dissent,—Congregationalism,—and for the above-mentioned reasons we have given his charges an unprejudiced consideration,—and the result is, that, on main points, he both agrees with and confirms our previous opinions.

> "Congregationalism, a modern scheme altogether, sprung, as a reaction, from arrogant prelacy, and the despotism of national churches. It was the inevitable product of evil times—the child of oppression, and the nurseling of persecution. But, destitute as it is of permanent reasons, and unsupported by ancient authority, and incompatible, as it must always be, with the just and necessary influence of the ministers of religion, it will give way when the accidental causes to which it owes its origin are removed. Deprived of the invigorating disadvantages of political depression, congregationalism will slide into some form of comprehensive polity. When the mass ceases to be agitated, crystallization will commence. That this system should prevail, and be in favour, where democratic sentiments and tastes are rife, can be no matter of surprise; but the fact of its prevalence under such circumstances surely must not be urged abstractedly, in its recommendation, or as a presumption that it is apostolic."—pp. 173, 174.

And again:

> "The Wesleyan Methodists and Moravians excepted, the great body of our English Dissenters have fallen from Presbyterianism to Congre-

gationalism, and in consequence of renovated party feelings, have been led of late to defend that form of government with warmth. At the very same time the evils and impracticability of this system have been so strongly, though silently, felt, that several important deviations from it have been attempted. In truth, wherever Christianity is in an expanding state, a polity essentially (though not by name) episcopal, takes place; as for example, in missionary stations, and at home too, where a pastor is of episcopal character, and is eminently assiduous and zealous, so as to extend his labours beyond the walls of his chapel. The very pattern of primitive episcopacy might be pointed to in some of our rural districts, where a mother congregational Church has, under the laborious care of its pastor, surrounded itself with dependent chapels, scattered over a district of seven or ten miles diameter. All that is wanting in such cases is ingenuousness enough to inveigh against the name—bishop, while episcopacy is actually used."—pp. 383, 384.

We believe all this; save and except that the whole system is so anomalous, so contradictory to the general laws of nature, that it has betrayed some unphilosophical propensities, and even *whilst the mass* is *in agitation,* crystallization has commenced. No observer of Independency can have overlooked its modern movements in the formation of a congregational union; its organized representation by deputies; its standing, its temporary committees; the title to and the right of its spiritual citizenship. Either its members are in gross ignorance of the inevitable tendency of such a body, or, despite of their avowed principles of congregational insulation, they are disingenuously combining into an organized polity for the purpose of more vigorously playing their part in our present struggle. Their advocates may dare us to the proof by pointing to the present state; but the principles involved in their behaviour have not had sufficient time, as yet, for development. The whole lump has elements so heterogeneous,—here chaff,—there bran,—there good meal, that the leaven, as yet, has been unable thoroughly to permeate the mass. But who will deny as at all improbable, that an embodied order of ministers,—mingled *with* but certainly not equipoised *by* laity,—will soon insensibly glide into a consolidated estate in their spiritual republic? And amongst this association are all of equal talents, equal mildness; none fond of power, and able to grasp and wield it; none of worldly-mindedness, none of pride? We would not uncandidly misrepresent them. We should say this of *any* and *every* clerical union that formed itself upon the basis of absolute equality. We would not condemn their intentions, were they not acting, as we think, inconsistently with their principles. In their first step toward this union, they may have never dreamt of the results; but we are certain there are some of too much sagacity among them, not by this time to have discovered its tendency.

It is no difficult task to imagine what, some years hence, will be the aspect of congregationalism. Its ministers, knowing their power in concert, their weakness in insulation, will coalesce into firmer bonds than those of an annual interview. Their chairman will virtually become their bishop,—the powers of the office being at first much modified by his disposition, but at last consolidated into an approach to despotism, by the unequalled talent and firmness of, perchance, his successor. And what single brother of the community, by his independent conduct out of the union or within it, will brave *his* displeasure? And by what channel will the laity convey their remonstrances, or who will hear them?

We entertain these views, because all the analogies of history confirm them. When men coalesce upon the Utopian principles of equality, every equipoise to undue ambition is neglected. Did the Congregationalists give factitious power to certain offices, then there might be a general controul. There is, however, democracy of the purest sort in this new association, and its twin-sister is tyranny.

"Considered in its relation to the pastors, individually, the congregational system is, in one word—the people's polity, framed or adhered to, for the purpose of circumscribing clerical power within the narrowest possible limits, and of absolutely excluding any exertions of authority, such as the high English temper could not brook. The minister of the meeting-house or chapel is—one against all. His neighbouring brethren may listen in sympathy to his complaints, but they can seldom yield him succour: to attempt to interfere might be to dislodge him at once from his position. No adjustment of ecclesiastical powers can leave a smaller balance in the hands of the pastor.

"The instances that would probably be pointed to in proof that these averments are only theoretically true, and not practically so, we should single out as really confirmatory of them. It is a universal principle that, to abridge excessively the powers of a ruler, is to place him under a sort of necessity to become a despot. Feeling that the prerogatives formally assigned to him are altogether insufficient for the free and beneficial discharge of his functions, no alternative is left to him, but either to succumb, and to sustain a mere mockery of authority, or to usurp (we must call it usurpation) such powers as he can; and by personal address, or by the force of his temper, or the momentum of his talents and character, to render himself absolute. Nothing tends so rapidly to despotism as pure democracy. The cases, be they as many as they may, in which congregational ministers exercise a real and unrestrained power, concur along with the frequent cases of an opposite sort, in which the minister is the creature of the people, and both support the general assertion that, to insulate congregations, and to leave a single stipendiary teacher *alone*, to manage as he can the popular will, is a system that must almost always end, either in compromising the liberties of the people, or in annihilating the independence, the salutary power, and the personal comfort, of the minister."—p. 384—386.

Of the general sentiments which the above paragraph asserts, we have in our eyes several existing exemplifications: and, as the Congregationalists are so exquisitely ready at arrogating purity to their system, we shall submit to our readers a portrait, and pledge ourselves to its accuracy.

An estimable body of Dissenting Christians, acquainted only with his general talents and moral character, but quite unaware of his disposition, invites a minister to the pastorate, and he is by some of the surrounding Dissenting clergy publicly recognized. During his novitiate, and in order to obtain the popular suffrages, he assumes all the arts of assiduity, mansuetude, and condescension; but he has now gained the chair, and he asks, *who* can dispossess me? He adopts projects of ostensible good, and although his new charge are disposed to dispute their expediency, their first love for him is not expended, and they indulge his caprice. But that act of indulgence has added to his power. And soon he *will* hear no expostulation; he *will* command their charity; he *will* divert it into his own channels. Arrogant within his church, intermeddling without it; jealous of any ministerial rivalry in his district, and unscrupulous as to the means of eclipsing it; determined to have the lead in every thing in which he co-operates with others, and resolved to co-operate in every thing; the violent politician, the hustings orator, he becomes, "usque ad nauseam," the object of the town's dislike, and his people's profound dissatisfaction. But they cannot divest him of his pulpit? the law of the land has made it over to him for his life. They cannot leave him; for there is no other Dissenting place of worship sufficiently near to them, and their finances will not allow them to institute a second; and worship in the parish church would be idolatry. And there they live, starving for want of the bread of life being presented to them with clean hands, and all of them either disconsolate or case-hardened. This is what the writer of "Spiritual Despotism" calls "a compromise of the liberties of the people."

Our Dissenting friends (if we have any) will perhaps think that in this description we are delighted; but they are much mistaken; with pain we know its truth, and we advance it with the hope that, should any of them cast their eyes upon these pages, they will, hereafter, suspect the immaculate purity of Independency.

But this minister, from the love of power or of sectarianism, has obtained from his people the pecuniary means which were necessary for building a Dissenting chapel in some neighbouring village; and he has placed some young preacher over it, and an annual subsidy is from the parent church sent for his support. Woe betide this stipendiary! Let him dare to be friendly to that church which his patron esteems the nursling of mother Rome. Woe betide him if his carpet be too gay,—his meek wife's apparel too lady-like. Woe betide him if he begins a society without leave,—distributes a tract without permission,—becomes a committee-man without consent. Talk about independency! our young friend *cannot* be removed—no, he cannot. The church has chosen him; the patron cannot interfere. But he *can* stop the supplies; he *can* threaten to starve his refractory dependent. On our consciences, we assure our readers of the truth of such a picture. *Can episcopacy be so tyrannous?*

We are far, very far, from adducing these instances in the spirit which has unfortunately distinguished two or three productions,—one of which, in our last Number, we unsparingly condemned. We only make the above allusions in order to show our readers that the theory of the writer of this volume is true in fact.

But a few remarks remain to be made, and they respect the general style and talent of "Spiritual Despotism." There are no striking marks of hasty composition in the terms and structure of his sentences; but there are frequent ones in his logic. As far as it is carried out, it is correct; but its arguments are not lucidly disposed. In truth, the author brings nothing forth that can be called *clean* in thought. We never have one pure metal; there is in general an admixture of several.

As a candidate for immortal fame, the author of "Natural History of Enthusiasm" and "Spiritual Despotism," is in imminent risk of failure. He writes too much. How can the various topics of the latter work have been thoroughly digested, the hard reading requisite gone through, and the style and disposition of subjects duly weighed, in an interval of but scarcely a twelvemonth since "Fanaticism" appeared; especially when we read in the advertisement that a volume on Superstition is already in the press? The worthy writer declaims in a high note against hasty, ephemeral reviews. It happens, however, that, without the pretension of furnishing the public with standard works, we are a weekly, or monthly, or quarterly, whilst he is an *annual* periodical.

But, notwithstanding all this, we would do our utmost to recommend this volume. Let men read it. It will furnish very many topics for solid thought, and in most cases it will forcibly illustrate them. As to its freedom from prejudice, it is, indeed, beyond all praise. We trust it will do us, as Episcopalians, much service. We pray God that it may benefit Dissenters likewise. It should convince us all, that amidst our inflamed and impassioned altercations, there is a calm, enlarged spirit, watching the combatants; sad, but not angry, at the chivalrous impetuosity of some, and indignant at the ambitious recklessness of others. We trust that this first edition will be quickly sold, and that, on a demand for a second, the author will expand his subject.

We may add, as a curious circumstance, that our review of "Spirital Despotism" will probably reach many of our readers, before the volume itself could be put into their hands, the fact is, that we have been favoured with an early copy by the kindness of the publisher; while the work, although printed, is kept back in England, until time has been allowed for its transmission to America, that in order to prevent the success of piratical editions, it may be published simultaneously in both countries. How long is this system to last? or how soon will the rights of genius and learning—the rights of the human mind to a property in its own labours—be secured by some wise and liberal enactments of international policy?

Art. X.—1. *Oriental Illustrations of the Sacred Scriptures collected from the Customs, Manners, Rites, Superstitions, Traditions, Parabolical, Idiomatical, and Proverbial Forms of Speech, Climate, Works of Art, and Literature of the Hindoos, during a Residence in the East of nearly Fourteen Years.* By Joseph Roberts, Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland. London. John Murray, Albemarle Street. 1835.

2. *Oriental Memoirs; A Narrative of Seventeen Years' Residence in India.* By James Forbes, Esq. F.R.S. Second Edition, revised by his Daughter, the Countess de Montalbert. In two Volumes. London. Richard Bentley, New Burlington Street. 1834.

The Roman Satirist says, "*navibus atque quadrigis petimus bene vivere,*"—Madame de Staël, of less celebrity, that travelling is "*un bien triste plaisir.*" The one, and the other, perhaps, say true; but they are very far from saying the whole truth. The

Satirist's observation suited the tenor of the letter he was writing, (which, by the way, is a very beautiful one,)—Madame de Staël's suited the turn of the sentence she wished to be completed,—στρογγύλοις τοῖς ῥήμασι.

There is, however, more to be found in travelling than perhaps they dreamt of in their philosophy; but, for all that, what they said was said in season, and it was enough. The Lord of Verulam, in his chapter "Of Travel," and old Fuller in his, will say more to those that lack information, and especially to the good subject that is desirous,

> "Ut patriæ sit idoneus, utilis agris."

As for those that travel only to make the *grand tour*, to see and to be seen, to strut their hour upon the stage of life, they do most assuredly inform us that "*all the world's a stage*," and that there are very many bad actors to be found on the shifting scene, and that they are of them. Of each of such a flight of wild geese, or "*grues calidiora regna petentes*," it may be said with Cowper,

> "Returning, he proclaims by many a grace,
> By shrugs and strange contortions of his face,
> *How much a dunce that has been sent to roam,*
> *Excels a dunce, that has been kept at home.*"*

Whenever people go forth to travel empty-headed, they seldom travel for much advantage either to themselves or others; and thus it is that one of those modern facilities, for which we should be so thankful, is very frequently not only wasted, but miserably misused. The institutions of their native land not being known, and consequently not valued, the Know-nothings and the Do-nothings, the Nicholas Nemos (as old Burton calls them), and the Do-worses, are open to the machinations of the designing; and the empty and light head, in such cases, very often ends in the empty and the light heart,—light, not in a good sense, but ready to be blown away by every wind of false doctrine, religiously and politically.

It was on this account, that the good old writers of our land (and no land has more,) were so severe on travel, especially when the Jesuits compassed sea and land to make proselytes. It was for this reason, that Fuller was careful to say "Be well settled in thine own religion, lest, travelling out of England into Spain, thou goest out of God's blessing into the warme sunne." For this reason, Mr. Ascham (in his preface to his Schoolmaster,) "did thank God that he was but nine days in Italie, wherein he saw in one city (Venice) more* liberty to sinne, than in London he ever heard of in nine years." To which Fuller subjoins, "That some of our gentry have gone thither, and returned thence without infection, I more praise God's providence than their adventure." Of course all this in our own day will excite a smile, and will be set down for simplicity. Nevertheless, we are not afraid to say it in the face of the *cheval-de-frise* of an hundred mockers' teeth, there is a caution in such words, and the modern schoolmaster might be made the wiser by them.

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* Progress of Honour: Of such Fuller says as quaintly as truly, "Disdain their "peevish pride who will rail on their native land (*whose worst fault is that it bred such* "*ungrateful fools*,) and in all their discourses preferre foreign countries, herein shew-"ing themselves of kinne to the wild Irish in loving their nurses better than their "mothers."—Holy State, book iii. c. 4. Of Travelling.

> "I would pray our monsieurs
> To think an English courtier may be wise
> And never see the Louvre."—Henry VIII. act i. sc. iii.

And here, in our introductory remarks, we will take upon us to make mention of Bishop Hall's "*Quo vadis?*" or "*A Censure of Travell,*" in which the judicious reader may find much in a short space. It is written in the same spirit as the chapter of Fuller above quoted, and probably is very little known in the present day,—a day in which, (as Butler† had occasion to remark in his own,) "*epitomies, as many wise men believe, will be the bane and calamity of learning.*" The passage which follows is taken from the dedication, and will show the scope of the treatise, and all that is necessary to introduce it is simply to say, that Hall was amongst those that accompanied Lord Hay in his "*late embassaye to France.*"‡

"Whiles others were enjoying the noble courtesies of the time, "my thoughts entertained themselves with searching into the "proofe of that ordinarie Travell, wherewith I saw men commonly affected; which, I must needs confesse, the more I saw, "the lesse I liked. Neither is it in the power of any forraine "munificence, to make me thinke ours any where so well as at "home. Earthly commodities are no part of my thought: I "looked (as I ought,) at the soule; which, I well saw, uses not "only to gather no mosse in this rolling, but suffers the best "graces it hath to moulder away insensibly in such unnecessary

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* This reminds us of the Irishman, who said, "Och! I'd rather live in Venice, or in Naples, or in Rome, than in Kilkenny. Och! the swates of liberty! a man may stob his nabor there, and there's no notice taken of it at all."

† See his Remains, vol. ii. p. 114. The spirit of the author of Hudibras cannot be better seen than in his sketch of a "*Modern Politician,*" pp. 5—34. It is, as might be expected, exactly applicable to the present day.

‡ It will be well perhaps to give the full title of the work. "Quo vadis? A just Censure of Travel as it is *commonly* undertaken by the Gentlemen of our Nation."

" agitation. I have now beene twise abroad : both times (as thinking myself worthy of nothing but neglect,) I bent my eyes upon " others, to see what they did, what they got; my inquire found " our spiritual losse so palpable, that now at last my heart could " not chuse but breake forth at my hand, and tell my countriemen " of the dangerous issue of their curiositie. I meddle not with " the common journeys to the minerall waters of Spa; to which " many sick soules are beholden to a good excuse; who, whiles " they pretend the use of the medicinal waters of that spring, can " freely quaffe of the puddle of popish superstition; poysening " the better part instead of helping the worse. These I leave to " the best physician, Authoritie; which, if it may please to undertake the cure, may perhaps save as many English soules from " infection, as that water cures bodies of diseases. I deale only " with those, that professe to seeke the glory of a perfecte breeding, and the perfection of that, which we call Civilitie, in Travell; " of which sort I have (not without indignation) seene too many " lose their hopes, and themselves in the way; returning as " empty of grace, and other vertues, as full of words, vanitie, " misdispositions."[*]

Now, in what has been said, we dare say we shall have exposed ourselves to such epithets as *narrowminded, hinderers of the march of intellect*, &c.; but this is of no importance,—nay the whole scum of a Paris, or a Berlin, or a Vienna, or a St. Petersburg, or a Copenhagen, or a Stockholm, or of any other great capital, may brand these remarks as irrelevant, and say with sardonic superciliousness,

" Not to know *us* argues *yourselves* unknown !"

Be it so! Yet, in spite of this, when we look to the unsettled state of religious opinion amongst the unwary,—when we consider the ignorant scepticism of many who seek for that knowledge which is not to be found in running from clime to clime[†] (for, *cœlum non animum mutant, qui trans mare currunt*),—we say, when we consider this, we are apt to look to the days gone by; and there we discover, what many will not be willing to admit, almost a counterpart of the present time. For example, when we turn to the history of the times of the first Charles, there we shall find that religious differences ran high, as they do now; and there we know that many were glad to lay hold on the so-called* Infallibility of the Romish Church, in order to escape the perverse disputings which had the emptiness of "*sounding brass or a tinkling cymbal.*" The pages of Clarendon and other of the great writers of that day will vouch for this;—and in the present day, not only in our own country, but in America likewise, that man's eyes must be blinded to the fact, who does not see that the Roman Church is the refuge of the many who have successively gone forth from their Mother Church, first it may be as Baptists, then as Independents, and so on from worse to worse through the different grades of Semi-Arianism, Arianism, and Socinianism. The truth of the case is, that, unless they do become Romanists, in the end they become indifferent to religion at all; and though they be not fools enough to say *openly* there is no God, yet like the Cyclops to Ulysses, they will say,—

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[*] See Works, vol. i. pp. 687, 688, ed. fol. 1628.

[†] Of how many a man's travels do these lines of Lucretius remind us.

" Exit sæpe foras magnis ex ædibus Ille,
Esse domi quem pertæsum 'st, subitòque revertit:
Quippe foris nihilo melius qui sentiat esse.
  Currit agens mannos ad villam hic præcipitanter,
Auxilium tectis quasi ferre ardentibus instans;
Oscitat extemplo, tetigit cum limina villæ:
Aut abit in somnum gravis, atque oblivia quærit,
Aut etiam properans urbem petit, atque revisit.
  Hoc se quisque modo fugit."—Lucret. lib. iii. 1073—1081.

> "*νήπιος εἶς, ὦ Ξεῖν', ἢ τηλόθεν εἰλήλουθας,*
> *ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι.*"—*Odyss.* ix. 273.

This being, as we know it to be from experience, the case, there can be no question but that Romanism is, to such, a blessed city of refuge.† But, then, far better is it to avoid the sad alternative of no religion, or a corrupted one; and for this reason we have thrown out the above remarks, as a word spoken in season, and as a caution in travel.

The dangers of travel having been in part enumerated, we may the more safely look to its advantages. And how great are these! How ought we to value the facilities thrown in our way! Travel, if any thing, will open men's minds—will teach them to consider that, although their own institutions may best suit their own land, yet the institutions of others are not to be lightly esteemed, inasmuch as, in all likelihood, they are best adapted to the diversities of temper, clime, and government. Travel will humble a man, by teaching him that he is very ignorant; but it will likewise comfort the heart of the good, when he beholds the same loving-kindness from on high which blesses his own home, giving *rain from heaven and fruitful seasons*, and filling every nation under heaven, if they be worthy—nay, the just and the unjust—with *food and gladness*. Therefore shall he needs exclaim with the psalmist, "The earth is full of the loving-kindness of the Lord." In a word, as

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* Hall follows up this point in sect. xvi. of the above Treatise.

† See Bacon's Essays on "Atheism" and "Unity in Religion." It may not be amiss to add, that we ourselves, who speak thus of travel, have had some occasion to witness its evil effects on the thoughtless and the ignorant; and then, in the midst of a court, we could say and feel,

> "——— *μόχθων*
> *δ' οὐκ ἄλλος ὕπερθεν*
> *ἢ γᾶς πατρίας στερέσθαι.*"—*Eur. Med.* 651.

"Ingenuas didicisse *fideliter* artes
Emollit mores, nec sinit esse feros,"

so, too, travel shall be of infinite service in moulding the mind to what is right, and the heart to thankfulness, if it be looked upon as a means to an end. Hence it is that knowledge is increased, science advanced. Hence it is that by looking to whatsoever is memorable in the places where they go, men learn to improve that which is deficient amongst themselves; and thus, in whatever light we look upon the boon of national intercourse, provided only that it be with care and caution, we shall not fail to see advantages to our hand, and instruction likewise; so that the traveller, wheresoever he is, may still be enabled to say, he has fallen on a pleasant place.

This being our opinion of travel, we would lay before our readers for their gratification, and perhaps their instruction too, (for as they grow old they may day by day grow wiser,) the following beautiful letter of Anacharsis to Crœsus* :—

"'Ανάχαρσις Κρόισῳ.

"'Εγὼ, βασιλεῦ Λυδῶν, ἀφῖγμαι ἐις τὴν τῶν 'Ελλήνων, διδαχθησόμενος
" ἤθη τὰ τȣ́των καὶ ἐπιτηδεύματα. χρυσȣ̃ δ' ȣ̓δὲν, δέομαι, ἀλλ'
" ἀπόχρη με ἐπανήκειν ἐς Σκύθας ἄνδρα ἀμείνονα, ἥκω γȣ̃ν ἐς Σάρδεις,
" πρὸ μεγάλȣ ποιȣ́μενος ἐν γνώμῃ τοι γενέσθαι."

Anacharsis, we see, went forth on his travels, not only—like the other great names in ancient story, the Platos and the Aristotles—to get learning and information, but also with the intent to return home a better man. Thus he turned his travel to good account; and so do all who mark, and learn, and write for the benefit of their countrymen, as Mr. Roberts and Mr. Forbes. They went forth in a good heart and with a right mind, bearing with them the word of God, and determining to digest it inwardly for themselves, and to elucidate it, as far as they might, by the Orientalisms of the present day, and of the past; and as there is little change in the customs and the manners and the expressions of the East, they have both laboured well in their own vineyard.

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* It will be found at the end of Anacharsis' Life in Diogenes Laertius, lib. i. sect. 105. Ed. Amstelodami, 1698, p. 68.

On looking to the republication of the Oriental Memoirs by Forbes, and to Mr. Roberts' new work, "Oriental Illustrations of the Scriptures," we have indeed received as much instruction as delight; and the one and the other have recalled to our minds these beautiful lines, which will be immediately recognized:—

> "When one, that holds communion with the skies,
> Has fill'd his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis e'en as if an angel shook his wings;
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supplied.
> So when a ship well freighted with the stores
> The sun matures on India's spicy shores,
> Has dropp'd her anchor, and her canvass furl'd,
> In some safe haven of our western world,
> 'Twere vain inquiry to the port she went—
> The gale informs us, laden with the scent."

With regard to Mr. Forbes' work, as it is now hastening to complete its fifth lustre, of course there is little that we shall have to remark; and we have merely added it to the heading of our article that we may recommend the republication, which, though destitute of the costly garniture of the former edition, is nevertheless well got up, and in a portable shape, and not more expensive than might be expected. What we have to remark about this reprint we will say at once, that we may be enabled to give that space for extracts from Mr. Roberts' work, which, being new, calls for a closer examination.

What has been done, then, by the Countess de Montalbert,* who has revised it, is this: She has followed the advice of the reviewer† of the original quartos, (we believe, Southey,) and has cut out a vast deal of unnecessary and almost frivolous quotations —quotations, at least, to which a reference would have been sufficient. The reader may see to what extent this useful amputation has been made, by referring to the original edition, vol. i. pp. 104, 114, 124, 153, 250, where the extracts from the Horæ Biblicæ, from Dr. Fryer's Letters, with an account of the application to the Court of Directors for increase in the writer's pay, from the Odyssey (in the translation), from Lord Lyttleton, and from Sir William Jones, have very properly been cut out. This will serve as a specimen of what has been done throughout the work, and, owing to this, we have it now in two fair-sized octavo volumes. In this, as far as we have been able to make out, the revision of the Countess de Montalbert consists. One thing we are inclined to think, which is this: that she did not herself look to the sheets as they passed through the press, or there would not have been so long a list of typographical errors as there is in a work so easy for correction. So, however, it is; and though it might not have been, we give as a palliative the following quaint sentence, which the reader who is curious may find, under the head of Errata, in Cotton Mather's "Magnalia Christi Americana":—

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* There is a curious mistake in the Biographical Sketch, which, we suppose, is to be attributed not to the Countess, but to the corrector of the press. In p. 6, we read that Mr. Forbes "had more of that Christian charity recommended by *St. Peter*, which suffereth long and is kind, and thinketh no evil," &c. No doubt St. Peter, by implication, says as much; but then the words being found in 1 Cor. xiii., to attribute them to him is robbing Paul to pay Peter, contrary to the usual form of the adage.

† See the Quarterly Review for October, 1814, No. XXIII., p. 182.

"Reader, Carthagena was of the mind, that unto those *three*
" *things* which the ancients held impossible, there should be
" added this fourth, to find a book printed without *erratas*. It
" seems, the hands of *Briareus* and the eyes of *Argus* will not
" prevent them."*

In recommending the book to all who are anxious to look into the manners and customs of the East, illustrative of Holy Writ,—in recommending it as a book written in the fulness of Christian faith, and only intended to do good,—we do but do our duty. In truth, we can scarcely call to our minds a man more simply good than the late Mr. Forbes. Without any noise, any ostentation—in a word, without anything to offend a brother in his writings or in his life, he passed amongst men as one "driven by strong benevolence of soul" *to do good*, and *to adorn the doctrine of God his Saviour in all things*, and he is gone to his rest.

" ——————— ἱερὸν ὕπνον
κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς!"

We said above, that the quotations with which the first edition of this work were loaded are wisely omitted. We could wish, however, that the following, from the old traveller Cæsar Fredericke, had been retained as an introduction:—

"Seeing the Almighty hath given me grace to return to my
" native country, after having for eighteen years coasted and tra-
" velled in the Indies, I thought it good, as briefly as I could, to
" write and set forth this voyage made by me, with the marvellous
" things I have seen in my travels; the mighty princes that govern
" those countries; their religion and faith that they have; the
" rites and customs which they use and live by; of the divers
" success that happened unto me; and how many of these coun-
" tries are abounding in spices, drugs, and jewels. And that
" my countrymen may more commodiously rejoice at this my

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* Book vii. p. 118, ed. fol. 1702.

" travel, I have caused it to be printed in this order; and I now " present it unto thee, gentle and loving reader, by whom, for " the varieties of things herein contained, I hope that it will be " with great delight received. And thus God of his goodness " keep thee!"

We turn now to Mr. Roberts' work, which is replete with interesting matter, and in a condensed form contains more illustrations of Holy Writ than any other book we know of. We say in a condensed form, because Harmer, and Burder, and the Fragments to Calmet, might seem to contradict what is here asserted. Mr. Roberts, as he gives us to know from his dedication, was ordained a Wesleyan missionary to the East in 1818, and remained there for nearly fourteen years. As concerns this work, " *Tros Rutulusve fuat, nullo discrimine habebo*"—he, as his predecessor in the same field, Mr. Harmer, (a Dissenting minister likewise, though untravelled,) richly deserves our thanks, and the thanks especially of those who are not able to possess many volumes illustrative of the oriental rites and customs to be found in the Bible.

And here, having awarded this praise, which we consider great, we conceive it necessary to add, that we do not think the book adds materially to what has before been written—its great usefulness will be as a manual to those who have not turned their studies this way. In saying this, however, we detract nothing, and we call to mind with pleasure the remark of Bishop Hall in one of his letters to Sir Thomas Challoner, a remark which Mr. Roberts might fairly make to such of Aristarchus' fraternity who forget that " there is nothing new under the sun." The words we allude to are these;—" What I noted, as a divine within the sphere of " my profession, my paper shall not spare in some part to report; " and that to yourselfe, which have passed a longer way, with more " happy fruit of observation. Even little streams emptie them- " selves into great rivers, and they againe into the sea. Neither do " I desire to tell you what you know not: it shall be sufficient that " I relate ought which others shall think memorable."* The excellent prelate knew that,

> " —— *ἄνδρα δ' ὠφελεῖν ἀφ' ὧν*
> *ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.*"

Our remarks on this work must necessarily be desultory, and our extracts varied, nevertheless we trust they will show the multiplicity of matter contained in the volume before us. And first let Mr. Roberts speak for himself in his introduction,—one paragraph of which we omit, observing by the way that his friends who told him not to expect much mercy from the reviewers, seem to have been either themselves not sufficiently well read in his remarks, or lamentably indiscreet. Hartwell Horne, who was as one *bearing a shield* before him, has spoken more wisely. But to the Introduction.

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* See Decad. i. epist. v. " A Report of some Observations in my Travels." Works, vol i. p. 281. How beautiful is the remark of Jeremy Taylor, " If thou beest a learned man, yet the same thing which thou knowest already, if spoken by another, may be made active by that application." See Works, vol. iv. p. 206.

> "Perhaps Christians in general do not sufficiently consider that the Bible is an Eastern book, and that many of its obscurities do not arise in any intention of the sacred writers, but in the customs, manners, rites, ceremonies, and superstitions which by them are alluded to. Should these collections produce a similar effect on other minds that they have on my own, then will many be led to glorify God in the highest for his revealed system of *purity* and *truth*. I am not so weak as to suppose I have succeeded in casting light on all the obscurities I have contended with; but that I have, in many instances, attained that object, few candid minds will deny. For many years I lived in habits of comparative intimacy with the Hindoos, and mixed with them in their joyous and sorrowful scenes; and whatever I heard or saw, which promoted the object of my heart, was immediately noted down, and on my return home written at length, so that on my arrival in *this* country, the manuscript had only to be copied in the order and books of the Old and New Testaments. I think it will be conceded that no man who had not resided many years *amongst* the people, and who had not a tolerable knowledge of their language and various usages, could have written this book; and therefore I hope my readers will give me that degree of confidence which is necessary for the full enjoyment of the work."

Without entering into the particulars discussed in the rest of this introduction,—which, by the way, in all its quotations and authorities, the Indian ones excepted, shows more of observation than of reading,*—we beg to impress upon those who have the power, the imperious necessity of directing some of their funds towards the spiritual improvement of the East. It is a Christian duty incumbent upon us, and our possessions in the East require it at our hands. Heavy is the debt we owe! much have we left undone! Ere it be too late may we redeem that neglect which must otherwise fall miserably on our own heads.* Let us then, as far as we may, up and be doing:

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* There is almost an appearance of slovenliness in some of Mr. Roberts' references and notes,—e. g. in p. 234, Herodotus is quoted in Latin. In p. 242, the text is mangled,—but perhaps the substance is only intended to be given. In p. 286, Homer and Virgil are quoted in English,—whereas in the Introduction, p. ix, the passage from Proclus is given in the Greek. The accentuation of the Greek throughout is either none at all, or execrably bad. Lempriere, again, is quoted as a book of standard reference,—whereas, though a useful school-book, it is a mere compilation from Sabatier's *Siècles Payens*.

> "Nosque ubi primus equis Oriens afflavit anhelis
> Illic sera rubens accendat lumina Vesper."

These two other paragraphs we give in order that Mr. Roberts may speak freely for himself:

"As to the *origin* of the various resemblances found in this volume, I am free to confess I do not think they have been derived from the written word of our Scriptures, but from oral communications; and that they have been moulded into their present shape by the political and theological notions of the people by whom they were received."—p. xiv.

"If it be laudable in a great nation to expend thousands in the exploring of unknown regions, in tracing out the course or source of a river, or the limits of a sea; how much more so to illustrate that book which refers to the regions beyond, to that bourne whence no traveller returns! It is true that all these doctrines which relate to our present and future happiness are sufficiently comprehensive; but is the intelligent, the immortal mind of man to be satisfied with that, when the rest is within his grasp? Man has ransacked and delved into the crumbling ruins of antiquity; he has sailed through rivers and seas 'unknown to song;' he has become 'the inhabitant of every clime;' his ambitious soul has ventured all for the breath of fame; and is this fair, this glorious field, so worthy of all his loftier powers, to remain comparatively unexplored? Happy shall I be, if in accordance with the wishes of the society to which I have the honour to belong, to be employed in this sublime pursuit: and happy shall I be to render up my breath to illustrate that volume which has been my solace and delight in sorrow's darkest hour."—p. xv.

These extracts will show very fairly the way in which the work is conducted, and there is no fault to be found in them unless it be a dash of that peculiar ἀλαζονεία which does not belong to Mr. Roberts in particular, but to almost all the writers who have trodden in the footsteps of Wesley.

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* We cannot help quoting the following passage from Dr. Burton's sermon preached on the 21st March, 1832. Some have, we know, spoken slightingly of it,—for ourselves, we are simple enough to *turn it to our own mending*. "Since the dismemberment of the Roman empire, there never perhaps was a nation which had such means of diffusing Christianity as our own. With extensive possessions in three quarters of the globe, with our language more widely spread than any other; with our commerce finding its way into the most distant and uncivilized regions; with all these advantages —and many more might be named—have we, I ask, have we laboured as a nation to spread the knowledge of our Redeemer? When I think of the scourge which is now devastating the land, I am forcibly reminded of the quarter from whence it comes. From the burning climate of India it has passed over the mountains of Asia and the frosts of Russia: *opposuit natura Alpemque nivemque:* but it would not be stopped till it had reached that country, which is bound by every tie to spread salvation in the East. The voice of Heathen India speaks to us in the pestilential blast: the prayers of our martyred bishops cry to us from their untimely graves: they say to England, that she thinks of her riches and her power, but she does not think sufficiently of the souls committed to her charge. And will not God require at her hands the souls of these neglected Heathens? May He not be punishing us now for allowing them to wander in darkness, when we might have brought them to light!"—pp. 16, 17.

We proceed now to the matter of the book,—from which our notices will necessarily be varied and unconnected,—a *lanx satura* in which all will find something suited to the palate,—something interesting, something for edification,—if not something new. The first illustration we would pitch upon is an idiom in the Hebrew common to most of the nations of the East; and we do so, because it gives us the opportunity of remarking that the marginal readings in the Bible are usually the exact rendering of the Hebrew. For example, in p. 2.

"Gen. ii. 16. *Of every tree in the garden thou mayest freely* "*eat.* The margin reads *eating thou shalt eat;* and this is truly "oriental. Does a man who is under the care of a physician, "feel doubtful whether or not he ought to eat some kind of food, "which has been recommended to him; and does he ask, 'shall "I partake of this?' Should it be approved of by the physician, "he will reply, 'fear not;' *Posihavea, posihalām,*—eating you "may eat."*

This is the way in which the illustrations in general will be found set down, and if in some cases they may appear far-fetched, (and this is not often,) the reader, of course, must judge for himself, and concede, as a critic, what he would expect as an author devoted to his subject.

> "Scimus et hanc veniam petimusque damusque vicissim."

In the remarks concerning the serpent there is much that is interesting; but perhaps "something too much of this" has been said in Mr. Deane's work on the "Worship of the Serpent," which, although it is noticed by Mr. Roberts and has reached a second edition, we suppose to be overstrained and over-busied in establishing an hypothesis. It is curious to find from the work before us, that in former times the serpent is supposed to have had the gift of speech, and that now a wicked man amongst the Hindoos is called the "seed of the serpent." This is curious, because temples are erected to the Cobra Capella, and no Heathen would kill one of that description, though it had destroyed his own child. The extract which follows is remarkable.

"The *heel* in the East is the part which is said to be wounded when a *treacherous* person, under the guise of friendship, has inflicted an injury on another. And the man who has thus perfidiously conducted himself, is called a *kutho, vettu, kiraven,* a heel cutter. He who supplants or betrays another is called by the same name. Should a man have gained a situation which another tried to get, the disappointed person will say, 'Ah! I will yet cut his heel,' i. e. I will by some stratagem have him turned out. It is worthy of observation that this title is only given to the man who has apparently been a friend."

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* In a note, p. 10, Mr. Roberts remarks, "I would here observe, once for all, that I have gone regularly through the marginal readings, and have found, with few exceptions, that they literally agree with the Eastern language in idiom and figure."

With reference to the burning lamp, or the "lamp of fire" that passed between the pieces of Abram's offering on the day the Lord made a covenant with Abram (Gen. xv. 17,18), Mr. Roberts informs us that the burning *lamp* or *fire* is still used in the East in *confirmation* of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the *flame* of the lamp, "That is the witness." On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, "We invoke the lamp of the temple," (as a witness). When an agreement of this kind has been broken, it will be said, "Who would have thought this, for the *lamp* of the temple was invoked." With respect to such an illustration as this, we would not have it pressed too far, we simply say it is an illustration. *Valeat tantum!* Indeed, upon the subject of fire, there can be no doubt but that there is a traditional notion in almost every nation under heaven that something sacred is connected with it. From the time that God led the Israelites by a "*pillar of fire by night,*" it has always been connected with the Shechinah or the emblem of the Divine presence.* The Christian, who is thankful for all things, will bless God as well for the fire that warms him, as for fruitful seasons; and he will pray that those, who ignorantly worship it, may be turned to the true light that lightens every man that cometh into the world.

When we read that "Jacob sware by the fear of his father Isaac," we are struck to find that in the east it is considered the most solemn of oaths, to swear by a man's father whether he be living or dead. It is curious also to find that, till as late as 1819, this oath was used as official in the island of Ceylon. In p. 53, there is an illustration of Gen. xlviii. 16, which is curious. We give it entire, "And let them grow into a multitude in the midst of the earth." The Hebrew has for "a multitude in the midst of the earth," "as fishes do increase." On which Mr. Roberts remarks, "when vast numbers of people congregate together, they are compared to the shoals of small fish called *Airikili*. All who live on fish, also, are believed to have a *numerous progeny*, and so far as my observation goes, amongst the fishermen in the east, the opinion is correct."

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* Connected, perhaps, with the same error is the notion of Stephen Gobarus, "that the human body or tabernacle, before the fall, was invested with a robe of light; that is, surrounded by a shechinah, which served instead of a covering: the loss whereof was the consequence of the first transgression, and gave occasion to the sense of nakedness, of which our first parents became conscious immediately afterwards." See Gresswell on the Parables, vol. i. p. 439.

Exodus, iii. 16, is well illustrated, though the information is not new; and v.16 of the same chapter cannot be better explained. It is remarkable that, to the present day, "midwives in the east are taken from the lowest classes;" they are not allowed to *dwell* near to the *houses* of the other classes of society; their habitations (or rather those of their owners, for they are generally slaves), are always in some lonely or retired place; and, though they are of such importance, they are shunned, except when needed. God, however, says the sacred historian,* *made them houses*, that is, though despised and rejected of men, because they feared Him that ought to be feared, as well as worshipped, with all holy fear, He made them people of renown, and increased their families, looking upon their lowly estate, and making them to be exalted amongst the people. So in like manner after that David had determined to build an house for the Lord, though he was not permitted, yet the Lord said unto him by the prophet Nathan, "Furthermore I tell thee that the Lord will *build thee an house*." (Chron. xvii. 10).

On Exod. iii. 5, "Put off thy shoes from off thy feet; for the place where thou standest is holy ground;" it is observed that no heathen would presume to go on holy ground, or enter a temple, or any other sacred place, without first taking off his sandals; even native Christians, on entering a church or chapel, generally do the same thing. On xii. 2, "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand;" it is said, when people take a journey, they have always their loins well *girded*, as they believe they can walk much faster and to a greater distance. Before the palankeen bearers take up their load, they assist each other to make tight a part of the *sāli* or robe round their loins. When men are about to enter on an arduous undertaking, bystanders say, "*Tie your loins well up.*" (Luke, xii. 35; Ephes. vi. 4; Pet. i. 13.) These two explanations of the commonest Oriental customs we have given in order to show how *simple* the illustrations of the book before us are, and how natural the language of the Bible must be to an Hindoo.

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† See Hawkins, on the Historical Scriptures of the Old Testament, p. 91.

When our blessed Lord was asked,[*] "Who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him." (John, ix. 2, 3). It is universally believed, says Mr. Roberts on Exod. xx. 5, "visiting the iniquity of the father," that children suffer for the iniquities of their ancestors through many generations. Upon this are added the following questions, usually asked now-a-days. "I wonder why Tamban's son was born a cripple?" "You wonder, why, this is a strange thing; have you not heard what a vile man his grandfather was?" "Have you heard that Valen has a son, and that he is born blind?" "I did not hear of it, but this is another proof of the sins of a former birth,"—p. 74. How sad is it to read the illustration of Exod. xxiii. 4, which records the malice wreaked on dumb animals in the place of their masters! How necessary the precept!

With regard to the ceremonial laws in Leviticus it is well known that they were given in opposition to the rites and customs of the idolatrous nations round about that *peculiar people*, hedged in by the ordinance of the Almighty. When, therefore, we read in c. ii. 13, "every oblation of this meat offering shalt thou season with salt," and find that salt is not used in the idolatrous offerings of the east; when we read that the Israelites offered bullocks and heifers, but that an Hindoo (like an Egyptian) would as soon offer his child as an heifer; when, in short, we read these and a thousand other peculiar differences, we can easily understand why it is said of Tacitus as concerns the Jews—"*adversus omnes alios hostile odium*,"—and of the Apostle (though not fully in that sense), "*πᾶσιν ἀνθρώποις ἐναντίων.*" (See 1 Thes. ii. 15.)

It is a curious fact that when the cholera morbus was carrying off thousands in India, the expression in Levit. xviii. 26, was used just as it was when Moses wrote the book; the village or town where the plague was raging, was said to have *vomited out* its inhabitants. "Alas! alas, the country has vomited its thousands." As it was commanded, so it is now done in the east; when an aged man enters a room or a public place, the young arise from their seats and show him reverence. "The sayings of the old are like ambrosia." (See Levit. c. xix. 32.) This naturally calls to our minds the institutions of Lycurgus, who learned them on his *travels*. See Aulus Gell. lib. ii. c. 15, and the beautiful lines of Juvenal:—

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[*] As to the question of the disciples, see Bloomfield's Recens. Synopt. in loc. Should the reader also look to Lightfoot, and afterwards to Pfanner's *Systema Theologiæ Gentilis purioris*, c. ix. de Peccato (p. 250, Ed. 1679), he will find much matter, not on the whole irrelevant.

"Audiet pugnas *vitio parentum*
Rara juventus."—*Hor*, *Od.*

> "Improbitas illo fuit admirabilis ævo.
> Credebant hoc grande nefas et morte piandum,
> Si juvenis vetulo non adsurrexerat."—Sat. xiii. 53.

It is pleasing to read that "in the East no farmer will allow any of his family to *glean* in the fields, the pittance left is always considered the property of the poor. In carrying the sheaves, all that falls is taken up by the gleaners."* We could wish that, in some cases, in our own land, that care for the interest of the poor *in small matters* were not so much disregarded as it has become of late years. We say *in small matters*, because in no land is the whole body of the poor so much thought of, and so much attended to as in our own. The *small* civilities of life, however, the little indulgences, as they may be called, of the poor, are with them a *great* matter; therefore, we cannot bear to hear of old paths being shut up,† old customs forgotten, old servants of a family not being found, when their hairs are grey, and their hands stiff with toil, and their backs bent with labour; we cannot bear to hear of such not being found in the old-fashioned chimney corner, where, if the smoke made their eyes to smart, the glow of the fire kindled all the affections of their hearts towards their employers. Alas! that such days are going by, that we are become more sophisticated, more learned, more full of schools of every description (*excellent when not abused*), in which the‡ schooling of the heart and the hand seems to be waxing cold. So, however, it is, and the hand that was once "open as day to healing charity," is now *κυμινοπριστοκαρδομύγλαφος*! Old tenantry, like old servants, are dwindling away, and time it is that the cement of society were more looked to, that the spirit of Levit. xxiii. 22, were more regarded! Well spoke the tragic poet of Athens—

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* It is added in a note, "Should they be opposed, they curse their opposers, and say, "May this rice soon be parched," alluding to the custom of scattering parched rice in the funeral procession. They therefore pray that the rice may soon have to be parched for the funeral of the owner." This is bad; they are bitter words!

† There is a curious contrast to this in the *despotic* governments of Austria and Denmark, in both of which countries the people, though ruled with a rod of iron, are attached to their sovereign by the small civilities of life. Well is the present king of Denmark called the father of his country. Yet the system carried on is a rigid one, tempered by allowing the people to walk under the very windows of the palace at Fredericsberg. It was the custom in "olden time," as we may learn from Latimer's Sermons, to act as wisely. He says, "There is a king in Christendome, and it is the king of Denmarke, that sitteth openly in justice, thrice in the week, and hath doors kept open for the nonce."—See p. 120. Ed. 1575, 4to. black letter, last sermon preached before King Edward.

‡ How much may be learned from Shakspeare's character of old Adam! Let those that will learn also from these lines of Milton:—

> "Knowledge is as food, and needs no less
> Her temperance over appetite, to know
> In measure what the mind may well contain;
> Oppresses else with surfeit, and soon turns
> Wisdom to folly."—*Par. Lost*, vii. 126.

> " *καίτοι σμικροὶ, μεγάλων χωρὶς,*
> *σφαλερὸν πύργου ῥῦμα πέλονται.*
> *μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν,*
> *καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων,*
> *ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους*
> *τούτων γνώμας προδιδάσκειν.*"—*Soph. Ajax.*

But to return: the expression in Numbers, xi. 20, "*Until it come out at your nostrils,*" will find a counterpart in the modern oriental phrase, "*mooka-muttam,* to the nose." In xiv. 9, "*Their defence,*" (in the margin, "*shadow,*") is a pure orientalism. A poor man says of his rich friend, "He is my *shadow;*" *i. e.* he is my defence. "My shadow is gone,"—meaning he has lost his defence. "Alas! these poor people have lost their shadow." Most remarkable is it that the expression in xxi. 8, of the "serpent set on a pole," (so fully interpreted of our Saviour in the New Testament,) should have found its way into the Scanda Purāna; where it is recorded, "that in the town of Kānche, *i. e.* Conjevaran, there was a pillar, round which if a person bitten by a serpent walked three times, and earnestly looked at it, he would be cured." Again, in p. 102, the cursing of Balak is still illustrated by the cursings of the present day. For, says Mr. Roberts, "The orientals, in their wars, have always their magicians with them to curse their enemies and to mutter incantations for their destruction." To which he adds in a note, (and we beg leave to say that we do not give any opinion, whatever we may *think,* as to whether our warfare in the East has been justifiable or not,) "In our late war with the Burmese the generals had several magicians, who were much engaged in cursing our troops; but as they did not succeed, a number of witches were brought for the same purpose."

The illustration following, of Numbers, xxxi. 50, will be read with painful interest:—

"There is not a man in a thousand who does not wear an ear-ring or a finger-ring, for without such an ornament a person would be classed amongst the most unfortunate of his race. Some time ago a large sacrifice was made for the purpose of removing the cholera morbus, when vast numbers came together with their *oblations.* The people seemed to take the greatest pleasure in presenting their *ear-rings, finger-rings, bracelets,* and *other ornaments,* because they were dearer to them than money, and consequently were believed to be more efficacious in appeasing the gods.* When people are sick they vow to give a valuable jewel to their god on being restored."—p. 104.

In the East one is continually reminded of the Bible expression, "*The cubit of a man.*" "The hawkers of cloth," says Mr. Roberts, "very seldom carry with them a yard wand; they simply measure from the *elbow* to the *tip* of the *middle finger*, counting two lengths of that for a yard."—p. 106. What is said in Deut. xv. 6, "*Thou shalt lend unto many nations,*" is far from obsolete. "Ah! you shall lend money to many people" is one of the blessings pronounced on a youthful pair. When a man acquires a new situation, when a man is prosperous, it is said "He will lend to many people," which means, he will be rich and have much influence.—p. 115.

In p. 117, one would be half inclined to imagine that Mr. Roberts had mistaken the sense of "*peep,*" had he not in quoting Isai. xxix. 4, said that the margin has for whisper "*peep or chirp.*" As the passage stands we hardly think the explanation a happy one. The explanation of the marginal reading in Deut. xxi. 6, is much more to the purpose, and probably correct, as it is the established custom in the East to allow the nails to grow in the time of sorrow. The comment on xxv. 4, "Thou shalt not muzzle the ox when he treadeth out the corn," does a man's heart good to read,—

"Quid bos, quid placidæ commeruistis oves?"

"The custom of thrashing corn by the trampling of bullocks still prevails in the east. The floor is made in the open air of cows' dung and clay. In its centre a post is driven into the ground, and the corn is placed in order around it; and the bullocks, being fastened to the post, begin to move in the circle, enjoying themselves as they work by eating the corn."—p. 121.†

What can explain better than the following illustration the "*bag of divers weights,*" or, as it is called in the prophet Micah, "*the bag of deceitful weights?*"

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* According to the heathen dogma in Euripides' Medea, *Πείθειν δῶρα καὶ θεοὺς λόγος.* See Pfanner, "*De Sacrificiis,*" cap. xv. p. 353. It is with more pain than pleasure that we read these beautiful lines of Chloris in the Fasti of Ovid.

> "Nos quoque tangit honos; festis gaudemus, et aris;
> Turbaque cælestes ambitiosa sumus.
> Sæpe deos aliquis peccando fecit iniquos,
> Et pro delictis hostia blanda fuit.
> Sæpe Jovem vidi, cum jam sua mittere vellet
> Fulmina, thure dato sustinuisse manum."—Lib. v. 297.

† Herodotus (Euterpe, cap. xiv.) mentions swine as being used in Egypt for this purpose:—*ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σῖτον, οὕτω κομίζεται.*

"As in former times, so now, much of the business in the east is transacted by travelling merchants. Hence all kinds of spices and other articles are taken from one village to another by the Moors, who are, in those regions, what the Jews are in the west. The pedlar comes to your door and vociferates the names of his wares; and, so soon as he catches your eye, begins to exhibit his very cheap and valuable articles. Have you agreed as to the price, he then produces the BAG of 'divers weights,' and after fumbling some time in it, he draws forth the weight by which he has to sell; but, should he have to *purchase* any thing of you, he will select a *heavier* weight."—p. 122.

In Deut. xxix. 23, the whole land of the cities of the plain is represented as brimstone; so now, in the east, when "any place is noted for being unhealthy, or the land very unfruitful, it is called a *nenthaga poomy*, a place or country of brimstone. Trincomalee and some other places have gained this appellation on account of the heat and sterility of the soils."

Though not immediately connected with any biblical remark, (though arranged by Mr. Roberts under Deut. xxxiii. 14,) we may just notice that the moon, amongst the Hindoos, is spoken of in the *masculine* gender. This, as our readers will be well aware of, was once the way in which "the queen that rules the floods" was spoken of in all the northern nations, and is one reason, amongst many others, which shows the flow of civilization westward;

> "κρεῖσσον ἀμαιμακέτȣ πυρὸς ὅρμενον
> ἀκτὰν πρὸς ἑσπέρȣ θεȣ."

Those who are read in the old German, Danish and Icelandic songs, will find much on this subject, particularly in the Ædda. In German, as all know, the sun is feminine, and the moon masculine. The following lines of Piers Ploughman* contain probably the last instance of the sun's being used *Teutonicè*, in the feminine gender, in English,—

> "Loo how the sonne gan loke, *huse* light in *huse* selve
> When he sey hym suffrydeth, that sonne and sea made."

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* These lines are from the *Visio Willi de Dobet*, p. 353. Passus Quartus. Ed. Whitaker. 4to. Murray, 1813. A splendid work. It is ascribed to Robert Langland, a secular priest of the county of Salop, and written in or immediately after the year 1362. We would suggest the following line, from the above work, to the repealers of the Corn Laws, (in which the learned reader will recognize the German *werden*,)—

"*Ther work no pleynte quath Peers and the plough ligge.*"—p. 136, Passus Nonus.

Those whose curiosity would know more on the subject which caused this note, will find it amongst the northern literati, and some remarks (if we remember right,) in Sharon Turner's History of the Anglo-Saxons. There is likewise a very curious passage somewhere in Euripides, which we cannot just now lay our hands on.

The Indian, like the Greek legends, have an account of the sun's standing still, or rather *concealed.* It will be found in the book Pāratham, and the extract from it in p. 135 of this work. Such references as these, minute as they appear, are in reality of great value, as they show the grand landmarks of Christian belief scattered throughout all the nations of the world. The same remark might be made on the account given of Rāmar, the Indian Sampson, in pp. 144—149; though here, perhaps, the love of bearing out an hypothesis has carried Mr. Roberts too far. There is no doubt of this, however, that in every nation whose ancient history we are acquainted with, there is, in some sort or other, the account of a Sampson. Indeed, it is impossible to read the various volumes that have been published on the South Sea Islands, and on other distant spots, without coming to this conclusion,—*That, in a way inscrutable to us, many of the great historical features of the Bible have so been divulged to them, that even their heathenish rites, in many cases horrible as those of Moloch, contain germs, which proclaim to all, that God hath made of one blood all nations of men, for to dwell on all the face of the earth.* And who will doubt but that in His own good time, with whom a thousand years are as one day, He, whose mercy endureth for ever, will lighten other Gentiles who sit in darkness, even as he has enlightened us, though we be not, alas! too many of us, children of light. For ourselves, we confess that in reading such works as the one before us, and those of other climes, it is the most joyful of thoughts to know that the time will come, when "*the earth shall be full of the knowledge of the Lord as the waters cover the sea.*" (Isai. xi. 9.) Only then let us beware lest the plague of our own hearts and the evil of our ways hinder the accomplishment of this righteous determination of Him, whose is the kingdom, and the *power*, and the glory, and who is "*mighty to save.*"

In p. 155 is a remark which we do not recollect to have met with elsewhere. "Husbands sometimes boast of the affection of their wives, and compare them to the eastern stork, which, if it lose its mate in the night, is said immediately to shriek and die." We have been accustomed to identify στοργὴ, or *natural affection,* with the name of stork, and to see it treated abroad almost as one of a family; but we never heard the above. There will be few classical readers who will not call to mind the beautiful passages in Soph. Electr. 1058—1062, and Aristoph. Av. 1355—1359, or who will not remember the name of Howard with delight?

The following is a very apposite illustration of Ruth, iii. 9,—

"I am Ruth, thine handmaid; spread therefore thy skirt over thine handmaid:"—

> "I have been delighted," says Mr. Roberts, "at the marriage ceremonies of the Hindoos, to see amongst them the same interesting custom. The bride is seated on a throne, surrounded by matrons, having on her veil, her gayest robes, and most valuable jewels. After the māli has been tied round her neck, the bridegroom approaches her with a silken skirt (purchased by himself), and folds it round her several times over the rest of her clothes. A common way of saying, he has married her, is, 'he has given her the *koori,*' he has spread the skirt over her. There are, however, those who throw a long robe over the shoulders of the bride, instead of putting on the skirt. An angry husband sometimes says to his wife, 'Give me back my skirt,' meaning he wishes to have the marriage compact dissolved. So the mother-in-law, should the daughter not treat her respectfully, says, 'My son gave this woman the koori, skirt, and has made her respectable, but she neglects me.' The request of Ruth, therefore, amounted to nothing more than that Boaz should marry her."—p. 156.

The explanation of ch. iv. 7, is not less to the purpose.—"A man plucked off his *shoe,* and gave it to his neighbour; and this was a *testimony* in Israel:"—

> "When Rāmar had to go to reside in the desert for fourteen years, his brother Pārathan was very unwilling for him to go; and tried, in every possible way, to dissuade him from his purpose. But Rāmar persisted in his resolution, having fully made up his mind to take his departure; when the brother, seeing that his intreaties were in vain, said, 'Since you are determined to go, promise me faithfully to return.' Then Rāmar, having made the promise, gave his *shoes* to Pārathan as a *confirmation* of his vow. Does a priest, a father, a respectable friend, resolve to go on a pilgrimage to some distant country; some one will perhaps say, 'Ah! he will never return; he intends to remain in those holy places.' Should he deny it, then they say, 'Give us your shoes as a witness of your promise;' and having done so, never will he break it. An affectionate widow never parts with her late husband's shoes; they are placed near to her when she sleeps; she kisses and puts her head upon them; and nearly every time after *bathing,* she goes to look at them. These therefore are the '*testimony,*' the melancholy *confirmation* of her husband's death."—p. 160.

In p. 176 Mr. Roberts tells us, that an artful treacherous man is called a jackal, and then relates the following curious anecdote, "I have been told they often catch the crab by putting their tail into its hole, which the creature immediately seizes, in hope of food; the jackal then drags it out and devours it." This reminds us of the stratagem of the ounce, recorded in that most interesting, elaborate, and undervalued[*] work, Southey's History of the Brazils. We insert it as a break to the monotony of the system of quotation which we have adopted, that our readers may see the clear illustration which the book under review will afford to those that look for information. The words of Southey are these:—

"When the floods are out, the fish leave the river to feed upon "certain fruits; as soon as they hear or feel the fruit strike the "water, they leap to catch it as it rises to the surface, and in their "eagerness spring into the air. From this habit the ounce has "learnt a curious stratagem; he gets upon a projecting bough, and "from time to time strikes the water with his tail, thus imitating "the sound which the fruit makes as it drops, and as the fish "spring toward it, catches them with his paw. This animal "traverses with ease the aquatic plants which, in many places, "obstruct the navigation of the Pantanaes[†]" or flooded Savannahs. Such a schoolmaster is hunger—πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος! and the Satirist might well say in his Prologue

"Quis expedivit psittaco suum χαῖρε?
Picasque docuit nostra verba conari?
Magister artis, ingenîque largítor
Venter, negatas *artifex* sequi voces."—*Persius.*

The expression in Samuel, xxv. 29. "bound in the *bundle of life*," which at first sight appears strange, is purely an Orientalism, and is quite common in the East now. The same may be said of the *bolster and the cruise of water* in ch. xxvi. 11. This bolster is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night; hence a vessel filled with water is always near where a person sleeps.—p. 177. Shimei's cursing and throwing of dust is still to be seen,—the enraged man takes up handful upon handful, and throwing it in the air, cursing as he goes, exclaims, "Soon shalt thou be as that,—thy mouth shall soon be full of it—look, look, thou cursed one, as this dust, so shalt thou be."

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[*] A curious proof of its value occurred not long ago. From a passage in it, it appeared that there were certain dues which in old time the Brazilian merchants were exempted from. Southey had found this in the chronicles he used, and had incidentally expressed it amongst other matter. Within these last four years some one pointed it out to the London merchants connected with the Brazilian trade,—the matter was sifted, and found to be correct,—and the merchants, it is said, have the advantage of the scholar's and the historian's toil. *They paid*, we have heard, *the postage of the letters they favoured the Laureat with on the occasion!*

"Spes nulla ulterior: didicit jam dives avarus
Tantùm *admirari*, tantùm *laudare* disertos,
Ut pueri Junonis avem."—*Juv.* Sat. vii. 30,

[†] See vol. i. p. 133. Ed. 4to. 1810.

Ὑποκορισμὸς, says Aristotle in his Rhetoric, *ἔστι ὃς ἔλαττον ποῖει καὶ τὸ κακὸν καὶ τὸ ἀγαθόν.* (Lib. iii. ii. § 15.) This figure is one common to all nations, but more particularly so to the East. The passage we refer to here is *Kings*, iii. 7. "I am but a *little child;* I know not how to go out, or come in." In the present day the form of speech is similar to Solomon's. Though advanced in years, a man who wishes to speak of his incapacity for a performance, will say, "What can I do in this affair? I am but a boy of yesterday's birth." Again, does a man plead for forgiveness, he says, "I am but a little child, it was my ignorance." As to the wisdom of Solomon in his judgment between the two women and their child, whosoever shall read the illustrations in p. 196 will see that it has been followed,—as we could wish the other wisdom of the Bible were followed, which alone, because *Jesus Christ has come into the world to save sinners*, can make a man *wise to salvation*. On the riddles, or dark sayings, of the East, the reader will find some remarks in p. 199.*

So little does the form of speech alter in the East, that what the woman of Zarephath said to the prophet Elijah,—"I am gathering *two* sticks"—will be heard now continually. The Hindoos use the word *two* in speaking of an indefinite number. "Well, Venãsi, what are you looking for?" "I am looking for two sticks to prepare my rice;" and so in numerous other instances. With respect likewise to the epithet *baldhead* applied by the wicked† children to the prophet Elisha, it may be seen that it is still an epithet of *contempt*, (whether the prophet were really bald or no.) Mr. Roberts remarks,—"Some suppose this alludes to the head being uncovered. I was not a little astonished in the East, when I first heard a man called a bald-head, who had a large quantity of hair on his head; and I found, upon inquiry, it was an epithet of *contempt!* A man who has killed himself is called a '*bald-headed suicide.*' A stupid fellow 'a bald-headed dunce.' Of those who are powerless, 'What can those bald-heads do?'" As to the expression in ii. Kings, xix. 3. 'the children are come to the birth, and there is not strength to bring forth,'—it is still in common use when a person has all but accomplished his object.

With respect to the lowly devotion, the *incerare Deûm genua,* as it may be called of the Hindoos, the remarks made by Mr. Roberts on Ezra, x. 1, will be sufficient. " People on their arrival from England," he says, "are astonished at the apparent devotion of the Hindoos, when they see them cast themselves down before their temples. Those of high rank, and in elegant attire, do not hesitate thus to prostrate themselves in the dust, before the people. How often, as you pass along, may you see a man stretched his full length on the ground, with his face *in* the dust, pouring out his complaint, or making his requests unto the Gods. It matters not to him who or what may be near him: he heeds not, and moves not, till his devotions are finished."

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* On this point see Horne's Introduction, vol. ii. p. 412. Sixth Edit.

† We have added the epithet *wicked*, because it seems almost evident that they were the *wicked* sons of *wicked* fathers. See Lightfoot's Sermon on Exod. xx. 5. Works, vol. ii. 1312, and Hall's Contemplations, vol. i. p. 1299.

It is written in Nehemiah, ch. iv. 3, " Even that which they build, if a fox go up, he shall even break down their stone wall." Mr. Roberts says, " When men deride the workmanship of a mason, they say, *Che!* why, if a dog or a jackal run against that wall it will fall." " A wall! why, it will not keep out the jackals."

We cannot help transcribing the following painful illustration of Esther, v. 9,—*painful* we call it, because none need to travel much beyond the confines and territory of his own heart to find the spirit of evil which dictated the expression in the following chapter, " *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.*" Mr. Roberts' words are—" The case of Mutto-Chadde-Appa, Modeliar of the Dutch Governor Van de Graafsgate, is illustrative of this disposition. A Moorman of high bearing and great riches had purchased the rent of the pearl-fishery of the bay of Ondăchy, and, in consequence, was a person of great influence among the people. The proud Modeliar was one day passing along the road, where was seated on his carpet the renter of the pearl-fishery. He arose not, moved not to him, when passing by, and the Modeliar's soul was fired with indignation. He forthwith resolved upon his ruin, and by deeply-formed intrigues, too well succeeded. The rent was taken from the Moorman; the money he had advanced to the headmen, the officers, the boatmen, the divers,* and others, was lost; his estates were sold, and, to make up the deficiency, he himself was disposed of by auction for four hundred and twenty-five rix dollars, and the Modeliar became the purchaser." —p. 256. Well are we taught in our beautiful Litany to say,—

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* Mr. Roberts adds this needless note, ' Men have to dive for the oysters which contain the pearls." As it is there, we may venture to append to it these curious lines of Homer.

" ἐι δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο
πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε, τήθεα διφῶν,
νηὸς ἀποθρώσκων, ἐι καὶ δυσπέμφελος ἔιη."—Il. Π. 746.

"from envy, hatred and malice, and all uncharitableness, good Lord deliver us;"—well was it said even of the heathen,

> "Quippe minuti
> *Semper*, et infirmi est animi exiguique voluptas
> Ultio."—*Juv.* Sat. xiii. 189.

With regard to the history of Job, Mr. Roberts tells us that "the Hindoos have an account of a *perfect* man, called Ara-Chandran, who was sovereign of a large kingdom, and whose history has furnished materials for a beautiful and popular drama." See the principal facts of the history in p. 256—263. When it is said in v. 10 "hast thou not made an hedge about him"—a common form of expression still used in the East is easily recognized. "Why attempt to hurt him? Is there not a hedge about him?" As also in ch. ii. 13. So too is the custom still. "Those who go to sympathize with the afflicted, are often *silent* for hours together. As there were *seven days* for mourning in the Scriptures, so here; and the seventh is always the greatest. The chief mourner, during the whole of these days, will never speak, except when it is absolutely necessary. When a visiter comes in, he simply looks and bows down his head."

When we read of the servant earnestly desiring the shadow (ch. vii. 2), we are to recollect that the people of the East measure time by the length of their shadow,—"diesque *longa* videtur *opus debentibus*." So in ch. xiv. 19. "Art thou the first man that was born?" When we read the illustration, it is most satisfactory. When a majority of people agree on any subject, should an individual pertinaciously oppose them, it will be asked, "What! were you born before all others?" "Yes, yes; he is the first man: no wonder he has so much wisdom." "Salām to the *first!* man." Again, when it is known that "nearly all the houses in the East are made of unburnt bricks, so that there is little difficulty in making a hole sufficiently large to admit the human body," it will be easily understood what is the full sense of "in the dark they *dig* through houses." The classical scholar will hardly need to be reminded of the secondary meaning of the word in such passages as these in the comic poet.

> "ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο
> τοῖς λωποδύταις, καὶ τοῖσι βαλαντιητόμοις
> καὶ τοῖσι πατραλοίασι, καὶ τοιχωρύχοις,
> ὅπερ ἐστ' ἐν Ἅιδου πλῆθος."—*Aristoph. Ran.* 772.

On Job, xxiv. 9, is the illustration following, in which Mr. Roberts, turning all his observations to account—*πάντας γ' ἐφέλκων, οἷα μαγνῆτις λίθος*—makes the passage perfectly clear.

"Wicked men and tyrants may be prosperous for a season, but they will eventually be like the long stubble, having had the ears lopped off. This alludes to the custom, in the East, *of taking off the ears of corn*, and leaving the straw, as before, standing on the ground. The grain called *kurrahan* is gathered by simply taking off the ears; and rice, where the water still remains in the fields, is gathered in the same way. The proud oppressor, then, in the end, shall be like the long straw standing in its place, having 'the ears' cut off, and carried away."—p. 285.

The interpretation of Job, xxviii., seems more fanciful than is consistent with the general tenor of this work; and the note in page 298, in quoting the passage thus, "the boasting high sons of the fierce animal," hardly, if at all, gives the force of the Septuagint, to which it refers. The LXX. have οὐκ ἐπάτησαν ἀυτὸν υἱοὶ ἀλαζόνων, οὐ παρῆλθεν ἐπ'αὐτῆς λέων. With regard to the expression in xxxi. 1, "I have made a covenant with my eyes," it is as much used now as it probably was in days gone by. "Has a man a strong desire to go on a pilgrimage to a distant temple, and should his friends remonstrate with him, he will say, 'I have made an *udam-puddiki*,' (*i. e.* a covenant with my eyes); 'I must go.'" We have not space for a very interesting passage illustrative of xlii. 11, to which we must, therefore, refer our readers, as it is a remarkable instance of a custom descending from generation to generation.

In Psalm xviii. 5, the margin has for *sorrows*, "cords." The whole passage is, "The sorrows of hell compassed me about; the snares of death prevented me:" upon which Mr. Roberts has the following curious remarks:—

> The Hindoo *Yama*, 'the catcher of the souls of men,' bears some resemblance to the Charon and Minos of the Egyptians and Grecians. *Yama* rides on a buffalo, has a large *snare* in his hand, and is every way a most hideous-looking monster. In his anxiety to fill his caves with mortals, he was often involved in great disputes with the gods and others; and in the case of Marcander, who was a favourite with the supreme Siva, he had already cast his *snare* upon him, and was about to drag him to the lower regions, when the Deity appeared, and compelled him to relinquish his prey."—(See Southey's Curse of Kehama.) "When people are in the article[*] of death, they are said to be caught in the *snare* of Yama."—(See Matt. xxiii. 33.)

The interpretation of Psalm xxiii. 4—"thy rod and thy staff they comfort me"—is hardly illustrated by what follows. "He was, indeed, a good king; by his sceptre and *umbrella* he comforted his subjects." By the staff or sceptre he governed and protected his people, and by his *umbrella* he defended them from the fierce rays of the sun. "Yes, by these are we instructed, guided, supported and defended: what have we to fear? great is our safety and confidence." More than this is wanted to illustrate the Psalmist's words, and more may be found in Zech. xi. 7, on which passage Lowth remarks, "The shepherds of old time had two rods or staffs, one turned round at the top, that it might not hurt the sheep; this was for counting them, and separating the sound from the diseased, (see Lev. xxvii. 32): the other had an iron hook at the end of it, to pull in the stray sheep, and hold them fast while the shepherd corrected them. The Psalmist mentions both these." And here, as we have fallen upon the mention of the shepherds and their flocks, there is no need to dwell upon the well-known custom of their being led, instead of being driven, as with us in the West. The readers of their Bibles, especially of St. John, x., must be as familiar with this custom as with that which we follow on our own downs. We would, however, remark, that there is one instance recorded of this (the only one that we know of in Greek poetry) in the Argonautics of Apollonius Rhodius. We give the words.

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[*] This expression, by the way, is more Latin than English. But see Introduction, p. xiv.

> " *ὡς δ' ὁπότ' ἀγραύλοιο κατ' ἴχνια σημαντῆρος*
> *μυρία μῆλ' ἐφέπονται ἄδην κεκορημένα ποίης*
> *εἰς αὖλιν, ὁ δε τ' εἶσι παρος σύριγγι λιγέιῃ*
> *καλὰ μελιζόμενος νόμιον μέλος· ὡς κ. τ. ἑ.*"—Lib. ii. 575.*

But to return to Mr. Roberts. On that difficult text in Psalm xxix. 9, "The voice of the Lord maketh the hinds to calve," or, as the margin has it, "*to be in pain,*" he remarks—"The thunder in the East is far more terrific than that of England. The explosion is so sudden and so vast, that the earth literally trembles under its power; fierce animals rush into the covert, and birds fly affrighted to the shade. Then it is the people say, 'Ah! this will cause the womb to tremble.' 'This thunder will make the pains to come.' 'I fear there will be a falling this day.'"—p. 324. The expression "taste and see that the Lord is good," is an idiom quite familiar. "I have '*russe pūrtain*,' that is, *tasted* and seen the Holy Man" "The Modeliar is a good man; I have *tasted* of him many times." When we read "as the hart panteth for the water brooks," and call to mind the drought of an oriental summer, and the savage inmates of the forest, we shall not wonder that the timid deer is often driven from the stream she loves, and to which she dares not return, as her life would be a prey. "When the god Rāmar, and his people, went through the thirsty wilderness, it is written, 'As the deer cried for water, so did they.'" "In going through the desert, yesterday," adds Mr. Roberts, as a *common* observation, "my thirst was so great, I cried out like the deer for water." The following is one of those sad illustrations which make a man sorrowful, and, if his religion is pure and undefiled, thankful also for God's mercy in having removed the "*besom of destruction*" which the sins of our nation have most righteously deserved. Ps. lxxviii. 2. "*The widows made no lamentation.*" "When the cholera morbus swept off such multitudes, the cries from every house had a fearful effect on the passers by; but after some time, though the scourge remained, the people ceased to lament, asking, 'Why should we mourn? the *Amma*,' that is, the goddess, 'is at her play.' Thus, instead of the shrieks and the howls so common on such occasions, scarcely a sigh or a whisper was heard from the survivors."—p. 343. Would that WE were thankful enough! Would that the *heathen* knew that the "pestilence that walketh in *darkness*," as well as the plague of the *noon-day*, were of him who doeth what he will amongst the children of men, and ever and anon assures us, that though "hand join in hand, the wicked shall not go unpunished." Could we but *understand* the *lighting down* of the Almighty's arm so as to *do* his will, we should not be so reckless—we should not crucify the Son of His love afresh—we should not do despite to the Holy Spirit of Grace, which says, through our consciences, to each of us, "This do, and thou shalt live." Did we but turn our hearts to consider, we should not be fulfilling afresh that wickedness and insensibility which is recorded by the great historian in his heart-rending account of the plague at Athens!—(See lib. ii. 52, 53.)

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* The quotations which the commentators give from Polybius, of the swine-herds in Etruria and Cisalpine Gaul, have a ludicrous parallel in the Bubbles from the Brunnens, p. 95. The "Schwein General" is the head of the chapter referred to. We have only to wish that this agreeable writer had been pleased to inform himself a little more upon the studies of our universities, before he condemned what does not exist.

Having quoted the remarkable passage from Apollonius, in the text, we are induced to give another from the same author, which is also an *ἅπαξ λεγόμενον.* The English reader will find an account of it in that lovely tale, "The Tale of Paraguay," where it is called—

> "A custom strange,
> Thro' many a savage tribe, howe'er, it grew,
> And once in the old world known as widely as the new."—Canto i. p. 28.

The words in Apollonius Rhodius are—

> " *ἔνθ' ἐπεὶ ἄρ κε τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες,*
> *αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες,*
> *κράατα δησάμενοι· ταὶ δ' εὐκομέουσιν ἐδωδῇ*
> *ἀνέρας, ἠδὲ λοετρὰ λεχώϊα τοῖσι πένονται.*"—Lib. ii. 1015.

To all appearance Mr. Roberts' remarks on Ps. lxxxiii. 15, are not well grounded. In fact, when he says, that "it does not appear that any instrument of that kind," (i. e. like the *wheel*,) was ever used for threshing in the East, he certainly runs counter to Isai. xxviii. 28, as it is generally understood. Moreover, the reference to the LXX. is not rightly translated, "a rolling thing before the wind." In fact, we can hardly imagine that Mr. Roberts examined the words. They are these, *καὶ ὡς κονιορτὸν τροχȣ̃ καταιγὶς φέρȣσα*; the literal translation of which is, "as a *whirlwind* bearing the dust of a wheel." We think that the words were not examined, because, in the literal translation they make rather for the Tāmul interpretation, which Mr. Roberts advocates. "O my God, make them like stubble before the *whirlwind.*" It is a matter, however, of no moment, and these remarks are only thrown out to encourage that cautious examination which alone enabled our translators of the Bible—*πνευματικοῖς πνευματικὰ συγκρίνοντες*—to accomplish the great and glorious work which has been the wonder of every age since but the present, which is much too wise in its *own* conceit to admire the labours of *another.**

On the translation of door-keeper in Psalm lxxxiv. 10, Mr. Roberts may be consulted with advantage, though the word *does* represent *to us* a *humble* station. The same may be said of the translation, "We spend our years as a tale that is told," on which the words of the devoted *Aruna Kiriyāar* are a pure specimen of oriental diction. On Ps. cxxi. 6, "The *sun* shall not smite thee *by day*, nor the *moon by night*," the stroke of the sun, or *coup de soleil*, is naturally alluded to: respecting the moon Mr. Roberts observes, "The moon has also a pernicious effect upon those who sleep in its beams:† and fish, having been exposed to them for one night, becomes most injurious to those who eat it: hence our English seamen, when sailing in tropical climes, always take care to place their fish out of the "sight of the moon." (See notes.) "Health to thy *navel*," in the Prov. iii. 8, has yet its corresponding saying, as may be seen in p. 364. The information conveyed in the remarks on Prov. iv. 13, is curious, but not much to the purpose. It declares, however, that Mr. Roberts, knowing time to be, as Theophrastus calls it, *πολυτελέστατον ἀνάλωμα*, was ever on the alert. And this reminds us that,—

> "Fugit interèa, fugit irreparabile tempus
> Singula dum capti circumvectamur amore."

Indeed, following our notes, we have gone on regularly, and have had enough to dwell upon. We must, however, turn to a few of the illustrations on the New Testament ere we lay down our pen. These, in Mr. Roberts' work, take up a much greater space than those on the Old Testament. A page or more must suffice for us.

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* Further information on this text will be found in the learned notes of Hammond, in loc. and on Matt. iii. 1.

† Hence the Arab, when he sleeps, always protects his head, either by lying face downwards, or by looking for a stone to lay so as to cover it from the moon's beams.

On the expression, "Let not thy left hand know what thy right hand doeth," Matt. vi. 3, Mr. Roberts remarks, "The *right* hand always dispenses gifts, because it is more* 'honourable than the other.'" The left hand, therefore, was to be unacquainted with the charities of the other, i. e. there was to be no ostentation. The Hindoos say of things which are not to be revealed, "The left ear is not to hear that which went into the right, nor the right to be acquainted with that which was heard by the left," words in which the same form of speech is easily recognized. Again, in v. 26, what follows shows the same, "What! has your money made you a cubit higher?" i. e. in the scale of being. Is a man ambitious of rising in society, a person, who wishes to annoy him, puts his finger on his elbow, and, showing that part to the tip of the middle finger, asks, "Friend, will you ever rise thus much (a cubit) after all your cares?" "Yes, yes, the low caste thinks himself a cubit taller because he has got the favour of the king." On Matt. vii. 6, it is observed, "You talk to me about your family: I know them well; the tree is bad, and the fruit is the same." The next illustration we quote is doubtless quite familiar even to those who have read no more than Gil Blas, and Don Quixote, nevertheless, it is so well, and so briefly put, that we quote it entire. It is on Matt. ix. 17, "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out."—"The Eastern bottle, called *turunthe*, is made of the raw hide of an animal, consequently, when any fermenting liquor is put into it, the skin being comparatively green, distends itself to the swelling of the liquor. But should the bottle have been previously stretched by the same process, then it must burst if put to a *second* trial, because it cannot yield to the new pressure of fermentation."—p. 539.

The following illustration on Matt. xiii. 25, "But while men slept, his enemy came and sowed tares among the wheat," is probably known but to few. "Strange as it may appear, this is still literally done in the East. See that lurking villain, watching for the time when his neighbour shall *plough* his field; he carefully marks the period when the work has been finished, and goes in the night following, and casts in what the natives call *pandinellu*, i. e. pig-paddy; this being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum-pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another, the offended person says, 'I will plant the *perum-pirandi* in his grounds.'"—p. 541

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* We never read but of one exception to this, and that was in Golownin's Travels (or Captivity) in Japan. We have lost the reference.

On the expression of "*a camel*" going through the "*eye of a needle*," Lightfoot, in his Hebrew and Talmudical exercitations, quotes *Bava Mezia*, fol. 32, 2, to this purpose, "*Perhaps thou art one of those of Pombeditha, who can make an elephant pass through the eye of a needle*; that is, as the *Arach* interprets it, '*Who can speak things that are impossible.*'"* The metaphor, according to Mr. Roberts, finds a parallel in a modern proverb, somewhat like that quoted by Lightfoot,—"Just as soon will an elephant pass through the spout of a kettle." We have no doubt ourselves, but that *κάμηλον*, a *camel*,—and not *κάμιλον*, a *cable*,—is the true reading. The latter is argued for by Theophylact and Origen. A similar proverb is found in the Koran.† The only modern version, which we are aware of, that has Theophylact's and Origen's interpretation, is the Danish one by Hanns Mikkelsen, and not the one in common use. His words are, "*Thet er letter en kabeltuoff at gaa egennom it naal offne,*" &c. This translation was made in 1524.

A pleasing illustration of the feast for the poor, may be found in p. 545. The illustration in p. 554, we shall transcribe. "An eastern wedding is always celebrated in the *night*; for though the *fortunate* hour for performing some parts of the ceremony may be in the *day*, yet the festivities of the scene will not take place till *night*. When the bridegroom going forth to the house of the bride, or when he returns to his own habitation or to that of his father, he is always accompanied by numerous friends and dependents, who carry lamps and torches. When he approaches either house, the inmates rush out to meet him with their best wishes and congratulations. The path is covered with '*garments*,' and lamps like fire-flies sparkle in every direction."

The remarks on the words "I see men as trees walking," seem to us an instance of one of those far-fetched illustrations which we have had occasionally to advert to. But we find we must cut short our further observations; though the book is filled with matter which is interesting to the end.* We shall only take the opportunity (on adverting to the question as to the translation of the word λογος) to observe, that there are some remarks on that subject in a book entitled the "*Round Towers; Freemasonry, Sabaism and Budhism,*" by one self-satisfied Mr. O'Brien, which are enough to make the literature of a land to *stink*. What we allude to will be found in p. 484, of that most presumptuous, absurd and ridiculous book,—the author of which, like Eratostratus, has earned himself a name for folly, not likely to be forgotten. The subject required this severity of notice. We are sorry it should have been necessary, as Mr. O'Brien, whoever he is, has on some points an abundance of information. The contents, however, of the book referred to, are altogether a miserable instance of learning thrown away. But so it is, "*Le sens commun n'est pas si commun;*" and Mr. O'Brien has verified the infidel's remark, though we trust he himself is far from treading in his steps. It is said that the Indians learned from the Spaniards the cry of "*Aca nada,*" i. e. *here is no gold,* and repeated the same to the French when they visited that part of America, and that so it acquired the name of Canada. *Aca nada* is what we say of Mr. O'Brien's book; for, except its being rich in folly and Irishisms, it is, as says Jeremy Taylor, "insipid as a cork or an uncondited mushroom."

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* Works, vol. ii. p. 219, ed. fol. Hammond quotes this same passage of the Babylonish Talmud, and explains *Pombeditha* to be an "academy of Jews" there.

† See Parkhurst in 5th ed. Rose.

In closing our review of this work, which, as a compendium, we may safely pronounce excellent, we cannot but hope that Mr. Roberts may be induced to add to his present stores, as there are many points of oriental diction which we are sure will yet admit of illustration. We think, likewise, that at some future time, when another edition shall be called for, there are several parts in the present volume which may very well admit of the ὑγρώσσων σπόγγος, to make room for more interesting and less speculative matter; though we are far from saying that the book itself is speculative as a whole; for, on the contrary, it deals in clear and convincing illustrations. We should also like to have an opinion from Mr. Roberts on the merits, (of course we mean the *research,* as bold hypothesis must be expected,) of certain German works which lie on the table before us,—among others, of Görre's *Mythengeschichte der Asiatischenwelt* — Rhode's *Heilige Sage, und das gesammte Religionsystem der alten Baktrer, Meder, und Perser, oder des Zendvolks,* and Schmidt's *Forschungen im Gebiete der älteren Religiösen, Politischen und Literärischen Bildungsgeschichte der Völker Mittel Asiens, vorzüglich der Mongolen und Tibeter.* If Mr. Roberts does not know the Aglaophamus of Lobeck, we think he might glean his countrymen some information connected with his subject from thence. As we have said we should like to have the unbiassed opinion of an oriental observer, (the more so if a *scholar,*) on the works above mentioned, so should we also on the late Friedrich Munter's *Religion der Karthager, Religion der Babylonier;*—as the idolatry of all these nations, must, more or less, have been connected,—each severally being, as we have somewhere seen idleness styled—" *the lime-twigs of the Devil.*" Far, however, are we from wishing Mr. Roberts to trouble himself with what he has not given his attention to; only if these works *should* have come in his way, or if others of the like school *should* have met with his attention, as we said, we should like to know the judgment his residence and observation in the East, added to study, would pass upon them.

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* By the way we would remark, that the custom of being *beaten* or *beating with sandals,* alluded to in p. 578, has travelled far westward. Lucian has, in his Philopseudes. c. 28, σανδάλῳ γε χρυσῷ ἐς τὰς πυγὰς, ὥσπερ τὰ παιδία παίεσθαι. Ed. Hemsterp, vol. iii. p. 55. It will be found in Juvenal, Sat. vi. 612, "Et *soleá* pulsare nates." In Persius, Sat. v. 169, "*Soleá* objurgabere rubrâ." It is the commonest of German proverbs—"*Unter dem Pantoffel stehen;*" and in Butler's Remains, vol. ii. p. 105, in his "Henpect Man," may be found the phrase "under correction of her Pantoffle," which we do not recollect elsewhere to have met with. Our readers will find a ludicrous scene in Hajji Baba, touching the slipper, vol. ii. p, 159.

We have only to add, that this volume is worth all the twopenny trash which the last half-dozen years have given birth to. Thus in every sense,

" *Tantum elementa queunt permutato ordine rerum !*"

ART. X.—1. *Speech of the Right Honourable Sir Robert Peel, Bart., February 24,* 1835, *on the Motion of an Address of Thanks to his Majesty, in Answer to His most gracious Speech.* London: Roake and Varty. 1835. pp. 44.

2. *The Restoration of Suffragan Bishops recommended, as a Means of effecting a more equal Distribution of Episcopal Duties, as contemplated by his Majesty's recent Ecclesiastical Commission.* By John Henry Newman, M.A., Fellow of Oriel College, Oxford. London: Rivingtons. Oxford: Parker. 1835. pp. 52.

3. *The Spirit of the Age.* By the Rev. Joseph Rigby, F.C.S. Vicar of Hutton Cranswick, in Yorkshire, Author of Reflections on Modern Policy. London: Roake and Varty. 1835. pp. 28.

THE Church is at this moment the very pivot of our general polity—the very hinge on which the destinies of the empire are likely to turn. Yet it seems to us, that we are cast upon a crisis, when it is hardly possible for the most sagacious to fix, or for the most honest to deliver, their sentiments. Measure follows measure, as wave treads upon wave: and we are like men standing upon the shore, wondering how far the next billow will reach, and what strange things the tide will bear upon its flow. We have a ministry, now pledged to the principle of reform, and pledged of old to the principle of conservation. If the two elements be united into *conservative reform*, we could desire nothing better; if the one be merely exchanged for the other, we could dread nothing worse. It was our wish to give assistance, in our humble way, to Sir Robert Peel and his government; and we had prepared a statement of reasons, founded upon his speeches and declarations, to show that no distrust or misgiving ought to be entertained. We are free to confess that we have cast that statement aside; because events have happened to stagger, though not to destroy, our faith; and because, even before these observations can be read, the prime minister may be shaken in his seat. Yet, if our confidence is to be withdrawn from Sir Robert Peel, upon whom, among all our statesman, could we repose it? Hence it is that we are at a loss. We cannot altogether approve; we would not in the least embarrass: we can only implore the members of the administration to consider, that the support of the Church-party is as necessary to themselves, as the welfare of the Church is necessary to the welfare of the country. Instead, therefore, of indulging the mere speculations of hope or fear, of congratulation or sorrow, we shall be contented to throw out a few rapid suggestions on matters of pressing urgency; and, for the rest, to wait three months longer, before we form a judgment, which shall at least be impartial, and attempt a history of transactions, which, from their momentous character, must be memorable for ever.

Sir Robert Peel,—a man generally right, and always plausible,—of equal capacity and experience,—of considerable eloquence, and consummate discretion,—of enlarged and comprehensive thought, as well as of memory singularly exact and retentive; a man, besides, of personal integrity without a stain, and in the possession of private wealth, which must set him far above the reach of all common temptation,—might be thought to offer in himself a security against evil, and almost a talisman against every rising apprehension. Yet, whether the shadows of coming occurrences are cast before them, or the shadows of past occurrences have not entirely moved away, feelings of doubt and uneasiness, not altogether to be stifled, will still at intervals rush upon the mind. Our object, however, as we have said, is to look simply to the present, and to watch with an anxious and jealous, but not malignant, scrutiny the current of ministerial conduct. An elaborate retrospect we shall reserve to the completion of plans, or the end of the session; and we shall not indulge in predictions, where, in the interval between their composition and their publication, events may arise to turn our prophecies into monuments of our short-sightedness.

We proceed, then, in the trust that Sir Robert Peel is the last man in the kingdom who *would* strike a blow at the Church; for we are quite sure that he is the last man in the kingdom who *ought*. At the beginning of his career, the Church-party adopted him and took him upon trust. The tide which bore him up in the early voyage of life—and the breeze which wafted him to reputation and place—and the lever which removed the barriers from his path—and the acclamations which were first raised to give him encouragement—and the support upon which he could fall back in every trial—all came from the Church and its ministers. And if a moment subsequently came, when those warmest friends deserted him, because they deemed themselves injured, if not betrayed; still his position was then different, his influence was then established, and through *their* means he had enjoyed long opportunities of gaining a hold upon public opinion by his own merits. Sir Robert Peel, therefore, still owes more, as an individual, to the Church and the Church-party, than he can ever repay; and, if recourse must be had to *harsh* measures—not to say, unjust measures,—because the Church must be sacrificed to the emergencies of the State, at least, in the name of gratitude, let them not be taken under *his* administration. The same conduct, which in other statesmen would be political error, in Sir Robert Peel would be personal dishonour.

It must at least be conceded to him by both friends and enemies that he has shrunk from no inquiry, that he has evaded no difficulty; but that he has manfully approached the very rocks and quicksands, to which the vessel of State must inevitably drift, yet on which many an administration has already suffered shipwreck. The delicate task of redressing the complaints of the Dissenters, and yet preserving the rights of the Church, has at least been met; and even the more delicate task of reconciling the extinction of tithes in Ireland with the sacredness of ecclesiastical property. The waters have at least been stirred; the field has at least been entered, and turned up by the plough. God grant that the harvest may be, not tumult and disorder, but peace, and concord, and holiness, and solid improvement.

Sir Robert Peel said in his Speech on the Address, with reference to the intended measures announced from the Throne,

> "Among the first of them, in point of urgency, was the state of the tithe question in Ireland. Government would propose a measure for its final and equitable adjustment. For the commutation of tithe in England and Wales, Government was also prepared with a measure. For the administration of justice in Ecclesiastical causes, Government intended to adopt a Bill, founded on the Report of the Commissioners appointed by the former Government of the Duke of Wellington; a Bill of which, subsequently, the Right Hon. Member for Cumberland had been the chief promoter; a Bill which would destroy all petty ecclesiastical courts, and would appoint supreme courts for the cognizance of all ecclesiastical causes. Government also proposed to make provision for the more effectual maintenance of ecclesiastical discipline—a provision which would enforce episcopal authority, not over the laity, but over the clergy, and would check, if not entirely prevent, those cases of scandal which occasionally occurred, but the punishment of which was dilatory and ineffectual. Government also intended to propose a measure which would relieve those who dissented from the Church from the necessity of celebrating marriage according to its rites."—*Speech,* pp. 30, 31.

Again, he says to the reformers:—

> "I request them not to hamper me and tie up my hands by their foolish amendments—not to restrict my measures of intended liberality, and compel me to confine, what I mean for the relief of all, to the case of Protestant Dissenters."—*Speech,* p. 41.
>
> "I make great offers, which should not lightly be rejected."—*Ibid.* p. 43.
>
> "I offer you reduced estimates, improvements in civil jurisprudence, reform of ecclesiastical law, the settlement of the tithe question in Ireland, the commutation of tithe in England, the removal of any real abuse in the Church, the redress of those grievances of which the Dissenters have any just ground to complain."*—*Ibid.* p. 44.

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* We are sorry to perceive some symptoms of uneasiness; yet can a man like Sir Robert Peel be annoyed by the foolish taunts that he is only the *nominal* head of the Government, but that its real main-spring and director is the Duke of Wellington? In his anxiety, and a natural anxiety, to show that he is a free and independent premier, Sir Robert sometimes talks a little too much, as if he was the *sole* depository of political power, and the whole government centered in himself. In his speech, we cannot but think, there is a rather too frequent employment of the first person *singular.* We cannot say how often the monosyllable "*I*" appears in the 44 pages, which it comprises in the form of a pamphlet; but it occurs, for we took the trouble to count, seventeen times in page 2. Sir Robert Peel's position has been, in fact, singularly favourable. He received a "*carte blanche*" from his sovereign; and says himself, "no sacrifice of principle was required from me by the king; on the contrary, I was desired to form

Several measures have already been brought forward which form a commentary upon these declarations. The plans for the consolidation of ecclesiastical courts, and the stricter and more summary enforcement of clerical discipline, will afford general satisfaction: nor can we here refrain from remarking how much of unjust censure has long been thrown upon the Church and churchmen for matters which were in reality legal rather than clerical: such as the mischief of lay-impropriations, the defects of ecclesiastical law, and the dilatoriness of ecclesiastical jurisprudence.

A bill for the regulation of Dissenters' marriages has also made its appearance. It was introduced by the premier himself on the 17th of March: and the course of our argument will fully justify us in making a few remarks upon it; because the subsequent modifications, whatever they may be, cannot alter the part originally taken by Sir Robert Peel. The present measure *may* be, perhaps, "*a miracle of legislative wisdom,*" in comparison with Lord John Russell's abortion of last year. It does something, perhaps, to remedy the obvious faults of that marriage bill, by *encouraging* the religious ceremony, and *securing* the accomplishment and acknowledgment of the civil contract. The former is *thought desirable,* the latter is *made necessary.* And this plan is adopted on account of the alleged impossibility of drawing up any religious service in which all Dissenters could agree. And yet, by the way, we are told that all sects whatsoever can receive an education—which shall not be an irreligious education—*together;* when the prime minister of the country, with all the ability and experience which from every quarter he can command, is unable to devise a simple form for the celebration of marriage which shall be common to them all. We shall not pretend that this bill of Sir Robert Peel, notwithstanding the applauses which have been poured upon it, appears to us free from reasonable exception. Marriage, then, in the case of thousands, not in the remote parts of the empire, but *here in England,* is to become *legally* nothing more than a civil contract: it may, or may not, be afterwards ratified by a religious solemnity, being equally valid with it or without it. The Christian sanction may or may not be superadded: it is no essential condition. *This is a great step.* But it applies, we shall be told, only to the Dissenters. It applies to all who, for whatever reasons, choose

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an administration such as seemed to myself best for the public service, to adopt such measures as I conceived most likely to advance the public interests."—p. 21. The Duke of Wellington, we believe, does nothing even in his own department without consulting Sir Robert Peel: and for the rest, Sir Robert boasts, that there never was an administration, of which the members were more tractable, or more united in subordination to the head.

to swear that they are Dissenters; and it gives facilities which they could not otherwise possess.

The following, extracted from the Times of March the 18th, is a brief and accurate description of the measure. Let our readers judge of it for themselves.

> " The details of the bill, as described by the Right Hon. Baronet, will be as simple as its principle. The measure will enact, that in the case of parties being Dissenters, and objecting to be married according to the forms of the Church of England, it shall be competent for them to go before a magistrate of the hundred in which one of them has resided for more than seven days past, and declare their intention of entering into the married state. An oath, similar to that taken on applying for a marriage license now, will be required on the first visit to the magistrate. The oath will set forth the name and place of residence of the party—will declare that he is not a member of the Church of England, and that he objects to be married according to the rites of that Church; that he has dwelt in such and such a place for seven days past; that the parties are of age, or that they have the consent of their parents or guardians, &c., and that there is no lawful impediment to the marriage. Within any period after such application to the magistrate, not less than fourteen days, nor more than three months, the parties may again present themselves before the magistrates, and go through a simple form of civil contract, signing a declaration that they consider themselves to be man and wife. This will constitute a legal marriage under the measure of Sir Robert Peel.
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> " It remains only to add to this summary of the bill, that the magistrate before whom the marriage takes place will be required to transmit the declaration of marriage to the parson of the parish, who will be required to register it in the same manner as he registers marriages solemnized by himself. The fees in the whole will amount to 7*s*., of which 2*s*. are to be paid to the magistrate, and 5*s*. to the parson."

We shall not call into question the *animus* with which Sir Robert has introduced the bill; nor his intentions of impartial liberality and kindness towards both churchmen and dissenters: but we fear that insuperable difficulties may arise, where one party belongs to the Church and the other to some dissenting body; we fear that the anomalies so caused will render a general assimilation to the present scheme first a matter of clamour, and then a matter of necessity; and that the uniformity so reached will cut asunder one great and holy tie between the people and the clergy, who will then celebrate their marriages no more: we fear that facilities will be afforded to clandestine unions, if, to entitle the parties to go for the first time before the magistrate, it be only requisite that one of them should have resided—and such residence may be little more than nominal—for seven days in the hundred; and if they have only to wait for the interval most convenient to their purposes, between a fortnight and three months, before they can go the second time and be married: we fear, that the sacredness of the marriage-vow will be impaired, if the *ipsum matrimonium* be the civil contract, and the religious sanction be a merely optional ceremony: we fear that a kind of *premium* may be given to at least partial secession, if not merely persons known to be regular frequenters of dissenting conventicles, but any persons whatever who express a dislike of the marriage service of the Church of England, can be married more cheaply and easily before a civil functionary,—without the publication of banns, which might be deemed a degradation, and without the purchase of a license, which might be felt as an expense. Moreover, we cannot but think, in spite of Sir Robert Peel's assumptions and precedents, that the bill carries upon its face a French and revolutionary, rather than an English and constitutional aspect: while we foresee that the change must be a prelude to other changes; because it cannot suit any party long, that the minister of the established Church should be turned into a registering clerk. We would willingly pause; for we are not writing, we hope never to write, a criminative article, headed Sir Robert Peel *v.* the Church of England. But what are the facts? The clergyman of the parish is compelled to be registrar of marriages, which the Church has not sanctioned; but "the dissenting minister," according to Sir Robert Peel, "*is not to be forced to enter into contact with a clergyman of the establishment;*" for the magistrate, before whom the contract was made, is to transmit the certificate. How long has this kind and delicate consideration been entirely on *one* side—and that one, the side of the Dissenters?

Alas! there were anomalies enough in our position before. But now we are to be plunged more and more deeply into the roaring stream. It is impossible that the present position should be maintained; and hazardous advances will become necessary, as we shall be equally unable to stop or to recede. For what coherence will exist in the different branches of our system? or what is there spread for us in future but an inextricable web of dilemmas and incongruities? Marriage must be either of divine institution, or merely of human. It must be one or the other for us all. It is hardly to be supposed, that God has instituted a divine ordinance for *some*, and left it to man to frame a civil observance for others. It is hardly to be supposed, that the religious sanction should be bound upon some by a command from the Deity, and come to others as a "*recommendation*" from the king's minister. But, if marriage be a divine ordinance, why does not the legislature provide, either by the exaction of an oath from the parties, or by a certificate from the officiating person, or by other means, that *some* religious ceremony be *somewhere* performed? If it be essentially a human institution, or a civil contract, then the tenets of our Church upon the subject are fundamentally wrong: or, if it be a religious matter, but the legislature, as a legislature, has no concern with it, then, what concern has the legislature with religion at all? Then, men will ask, not merely why is there a marriage-service in the prayer-book, but why is there any book of Common Prayer put forth by the authorities of the state? Therefore, let our legislators beware, lest, in their solicitude for the good-will of the Dissenters, they should undermine the whole argument for a national ecclesiastical establishment. In what religious matter can the legislature interpose, if not for enforcing and consecrating the ties of that relation, which is more solemn than all the rest,—more important to the morals of society—to the well-being of every neighbourhood, every family, every individual. That man will be no friend to England, who strikes the first blow at the sanctity of marriage. And if such things are to be often repeated, we care not how soon we come to the plain intelligible maxim, that religion rests entirely between a man and his conscience, and that kings, and laws, and senates, have nothing to do with it.

In one word, our position will be this. We shall have a legislature which declares marriage to be a civil contract, and a church which declares it to be a religious ordinance, because expressly and positively of divine institution. The Church, supporting and supported, is to be bound up with the legislature; and yet, in this point at least, the legislature is doing its utmost to stultify the Church. Can there be a more false, or a more unfortunate position? Nothing can be stronger or more explicit than the language of our Church in the solemnization of matrimony. "It is an honourable estate, *instituted of God* in the time of man's innocency." "The man and the woman are to *live together after God's ordinance* in the *holy* estate of matrimony." Each party takes the other through every accident of life until death, "*according to God's holy ordinance:*" and all is done "*in the name of the Father, and the Son, and the Holy Ghost.*" So that, unless the Church errs, the conversion of marriage into a merely civil contract, goes far not merely to impair, but vitiate the ceremony. And is there no risk, that, if marriage is pronounced by law to be merely a civil contract, the observance of the marriage vow may come to be considered as merely a human obligation;—the very last notion with which we could wish the mind of England to become familiarized. Yet we have hardly seen a syllable of opposition offered to this bill; and the legislation of parliament has found only a responsive and corroborative voice in the legislation of the press.

We throw out these suggestions with a haste which is inevitable, and without opportunity for second thought. So far from wishing to give annoyance, we shall even rejoice to see our sentiments controverted, our objections refuted, and the dangers which we dread proved to be imaginary; but it is well that the matter should be canvassed on all sides, in order that the errors may be rectified, and the deficiencies filled up,—that is, if any exist,—before the measure becomes irrevocably the law of the land. Our objection, it will be seen, is of no factious, or political, or illiberal character, which would deny any *civil* right to the Dissenter; but rests simply on the principle, that, in every case of marriage, the performance of *some* religious and consecrating ceremony ought,—if it be possible, to be *insured.*

There are, however, other commentaries on the professions of the head of the government. The *first* report of the Church Commission is divided, as our readers well know, into the three divisions of territory, revenue, and patronage. It recommends a new territorial distribution of the country for ecclesiastical purposes, or, in other words, a transfer of certain districts from one diocese to another; the creation of two new bishoprics, and, to prevent an increased number of spiritual peers in the House of Lords, the consolidation of four of the present bishoprics into two; an approximation to equality in the incomes of the various dioceses; and a new arrangement of patronage, partly consequent upon the transfer of territory from see to see, partly arising from the voluntary surrender made by parties in whose hands the patronage is now vested, and partly connected with wider views of necessity or expediency. The statistics of the Report we take for granted: we must also take for granted, we suppose, the need of some change, caused either by the alterations made in the course of years within the establishment, or by the pressure from without: and then little room will be left for objection on the mere details; while certainly praise ought to be awarded to the commissioners for the promptitude with which their report has been furnished, as well as the clearness and ability for which it is conspicuous. At the same time, we wait for the other and forthcoming reports, that we may examine their labours and recommendations as a whole. These clippings and parings, these roundings and squarings, while they may improve the symmetry of the frame, will not, we trust, touch with wound or incision any vital part; and in complete opposition, we believe, to the general sentiment, we attach more importance to the marriage act than to these *present* suggestions, whether for good or evil, because in the one case, *at* *the worst*, the Church, *as an establishment*, is endangered; in the other, *a religious principle* may be directly in jeopardy. For us to find fault by wholesale with the plans of the commissioners, would be not only a pain, but an inconsistency; and yet we cannot feel a disposition to swell the general outcry of approval; simply because to see speakers and writers, politicians and newspapers, after all that has been urged and objected, now trimming their sails to the wind, and singing in chorus to any and every tune which a prime minister may give out, is really enough to sicken an honest man to the soul.

We might hold a similar tone of remarks with reference to the bill for the extinction of tithes in Ireland, to be managed by Sir H. Hardinge, in which it is proposed to commute tithes into a rent-charge, payable by the landlords, at the rate of 75*l.* for 100*l.*, thus giving them a *bonus* of 25 per cent. Upon this scheme, introduced with the sanction of Sir Robert Peel, we have no room, and not much inclination to speak. The whole aspect of the affair, and even the position of the present ministers, may be changed, if Lord John Russell brings forward his threatened motion on the 30th of March. The great fight will then be upon the principle of "*appropriation*;" and, as Lord Stanley says, "*it must be fought in earnest.*" All the minor details must ultimately take their hue from the settlement of that question. It is at least a subject of congratulation, that the repayment of the million advanced to the Irish clergy, is not to be exacted; nor indeed could it be, under the circumstances, with one single pretext of decency or justice, or by men possessing either heads or hearts.

The bill testifies, we are told, that even the protest against the secularization of Church property must now be made in a qualified sense. We are told that the present measure for commuting tithe, and sacrificing twenty-five per cent. of Church income to the lay proprietors of land, is an absolute recognition by the conservative government of the principle, that "the legislature is competent to deal with Church property as it pleases." But a distinction, we think, may be fairly drawn between a violent invasion of right, or an insidious encroachment upon it, and a commutation, which is demanded by the wants and for the sake of the Protestant clergymen of Ireland,—an arrangement which, whether desirable in the abstract, or merely the less considerable of two evils, is necessitated by the appalling urgency of the most extraordinary circumstances. To insist that all commutation, or even the loss occasioned as it were by the *rate of exchange*, is a secular appropriation of ecclesiastical property, or even a kind of spoliation, would be surely, in the present state of things, to throw away an actual reality of good for a vain contention about sounds and definitions. Let the terms be *equitable:* and, in Ireland at least, the principle of commutation can hardly be resisted; although we trust that the government will introduce every practicable guarantee, and leave the clergy as little dependent as possible upon the generosity, or the mercy, or the solvency, of the landlords.

In general, as to the projects recommended by the commissioners, or brought forward by the prime minister, we are inclined, as we are entitled, to look upon them with a kind of parental regard. We beg more especially to refer our readers to an article in this publication, which appeared so long ago as January, 1832. They will there see many of the present measures; and, although we have not the vanity to assume that these present measures are an adoption of our plan, we have a right to say that they very nearly resemble it. We may allude, among other things, to the improvement of discipline, and a more righteous carefulness in the appointment to ecclesiastical offices;—to the connection, in certain cases, of stalls with parishes;—to the employment of a *part* of the cathedral property in the erection and endowment of new churches;—to a greater degree of equalization in the dioceses and duties of the bishops;—to a curtailment of the practice of translation from see to see;—that discontinuance of the system of holding livings in commendam;—and, we may add, on the other hand, to the principle, that changes should, as far as is possible, originate rather within the Church itself, than with the legislature; should be *voluntary* rather than *compulsory;* should be urged upon the dignitaries and ministers of the Establishment rather as recommendations than as commands; and, therefore, should always preserve the character of cautious, well-adjusted, conservative, and tutelary alteration.

We there said, that "*the object—not of mob-reform, or of newspaper reform, but of such reform as wise and good men desire and would promote, is to put the institutions of the country in harmony with the situation and sentiments of the country.*" After the lapse of more than three years, we have nothing here to add or to retract:—merely wishing to state, in the way of explanation, that by "the situation of the country" we do not mean the accidental and transient position of any particular place; and that by "the sentiments of the country" we do not mean the mere outcry of its worst and most foolish inhabitants. We then said, "to prove our sincerity as reformers, we will state at once our opinions and the reasons of them." Now, when the movements of reform are sure and rapid, and the equipoise may be in some danger of being lost by its preponderance, we are ready, again, to prove our sincerity as reformers, by evincing a solicitude to preserve, as well as reform. We, *then*, in order that reform might be "*moderate and constitutional*," noticed the services rendered to the country by having "*a drag-chain to the political chariot;*" and, curiously enough, we mentioned "*Sir Robert Peel and his right reverend friends the bishops*," as being supposed and declared—by enemies, indeed,—"to form the drag-chain." They *now* constitute the moving power; and we therefore *trust* that *no drag-chain will be wanted*, to prevent "*the possibility of an overturn*," or "moderate," as we then expressed ourselves, "*the terrific whirl of the descending wheels*."

Quite adhering to our former sentiments and suggestions, we protest with equal fervour against either excess. We would go as far as before, and *no farther*. We respect *public opinion*, but we protest against *popular election* in the appointment of ministers of the Gospel, though disliking from the depth of our hearts the abuse of individual patronage. We have no wish to behold a cluster of idle prebendaries, or to see *one* single prebendary who owes his preferment to his connexions and not his merit; but we protest against the annexation of *all* the prebendal stalls to *populous* parishes, because learned leisure is essential to the highest welfare of a Church, as well as parochial activity; and if the Universities have been the *seminaries*, the Chapters have been the *fortresses* of that theology of our land, which has been the *decus et tutamen*, the light and beacon of the Christian world. We protest, above all, against the folly, as in the case of the Church in Ireland, of proceeding to legislate upon the supposed results of a Commission, when the Report of the Commissioners could not have been examined;—we protest against the iniquity, the inconsistency, the flagrant political delinquency—more especially in men "*who were*," only last year, "*for peace and not for convulsion*"—of asserting the "*appropriation*" of Church revenues, that is, their alienation and diversion by the State to secular purposes, as a *bare and naked principle*, when no *necessity for the appropriation* has been proved—when even *no specific plan for the appropriation* has been devised. But we wait, though burning, in silence.

When we look back at the alterations which the last five years have effected, it is impossible to prognosticate, or even conjecture, what will happen in the next five that are to come. Yet our opinions are unchanged. We have been like men, sitting quietly by the road side, with a crowd swayed to and fro, hurrying backwards and forward, passing and repassing, first in one direction and then in another. Like all things, therefore, that are stationary, we may have the same running bodies, now behind, and now before us; we may have a relative motion as to things that are, absolutely, in a state of rapid progress; and yet, in very truth, we may remain in the exact position which we took of old. We were advocates of temperate, and safe, and yet effective reforms, when the word was far less fashionable than it is at present; we shall not be precipitated into an approbation of reforms, *so called*, of a more hazardous and equivocal character; because some, who were the most vehement antagonists of all change, have sung their recantation; and others have even recognized the lineaments of a goddess, where they used to discern features that were neither of earth nor heaven. When so many are veering with a new bias, there is the more reason that a few should be steadfast: and, without clinging to the absurd notion that "*expediency*" is to have no weight, and to form no element in the consideration of public affairs, we yet feel that there is a higher measure, a surer rule, a more holy standard, by which schemes are to be tried.

There is, however, this canon to be laid down. We would carefully distinguish "*principles*" from "*principle.*" We much prefer the plural to the singular; and a confusion between the two numbers has caused many a lamentable mistake. It may be said with truth that no man can screw up his principles too tight, or adhere to them with too resolute a tenacity; but we quite deny, as we have said in a former article, that earthly affairs can usually be regulated by a rigid, unbending addiction to one single principle, pushed to its extreme; adored with an exclusive worship; or allowed to fly off at a tangent, unbalanced, uncorrected, unmodified by the attraction of others, instead of revolving in the general circle of our moral harmonies. Such a devotion to *one* abstract principle may, we really believe, interfere with the proper action of other principles, equally sacred, equally salutary, equally conducive to that common end, for which all and any principles are maintained, namely, the dominion of right, and the greatest happiness of sentient beings. If a man deserts his principles from motives of personal interest or expediency, he is, in plain language, a scoundrel; but if he fuses and tempers his principles together, and prefers the broad path of actual reason and justice to the maze of often verbal technicalities, he only does what must be done in this world of imperfections, and, still more, in this social state of admixtures and anomalies.—But we are on ground so delicate, and where every proposition requires to be stated with so much accuracy and circumspection, that we will not now pursue it in these merely cursory remarks; hoping, however, to embrace some future opportunity of treating in detail a subject the most important, perhaps, and the most comprehensive, which the whole region of morals and politics presents, with a particular reference to ecclesiastical concerns.

The best method, we are content to say, is to take all the great principles which a subject fairly involves, and adjust the balance between them, according to the best dictates of reason and conscience; as, for instance, the "*salus populi*," the necessities of a community, with the strictness of individual right. And, again, we must be content with the closest analogy within our reach, where the intentions of a testator are no longer capable of a literal fulfilment.

Thus we shall, at least, avoid extremes; and at least obtain some approximation to sound and righteous conclusions. At present, however, we can merely state the general rule, which serves us, and we hope will serve many, as a guide. It may give rise to animadversion and misconception; and therefore it is that we now state our intention of extending our remarks upon it hereafter; and showing its application to the great questions, of the demands and alleged grievances of the Dissenters, civil, spiritual, or educational,—of church-rates,—of pluralities and non-residence—of stalls and supposed sinecures in the Church—of the best means of erecting new churches in England and Scotland, of endowing them, and of nominating the ministers; of a national registration; and, generally, of parochial administration and discipline.

The great problem, as we understand it, is how to communicate an *expansive* power to the Church, equal to the increase in the population, and the spiritual necessities of the kingdom, and also an *intensive* power, so that it may imbue and leaven the whole mass of society with a more pervading and penetrating influence. For this end the clergy, if we know them at all, are prepared, where it is necessary, to make pecuniary sacrifices and even sacrifices of feeling; but they would stipulate that changes, which deeply affect them, should be made, or at least in the first instance tried to be made, with their acquiescence and consent; and that the indignity of spoliation should not rob them even of the grace of concession; they would stipulate that the doctrines of the Church should be untouched, and its liturgy unmutilated; they would stipulate that its parochial system should not be unhinged, and that the authority of the incumbent should be commensurate with his responsibility; that chapels should not be built within his limits against his will; that the dragon's teeth, prolific of discord and schism, should not be sown upon the soil of every district in the land; they would stipulate that the national education of the country should not be severed from the national worship of the country; and that the universities of England, as being nurseries for the Church of England, should continue to be the seats of orthodox religion as well as useful learning. They will not, however, resist all change and improvement with a dogged sullenness, to find at last, as the issue, that they must weep over the utter wreck of their hopes and fortunes in a cheerless despair. For, in that case, their condition might almost remind us of the picturesque delineation drawn by Washington Irving in his very interesting "*Tour on the Prairies,*" of the confusion and bewilderment of the bankrupt bees, when their hives had been laid open, and robbed, and destroyed in the hollow trees of the forests of the "Far West." "As to the "poor proprietors of the ruin, they seemed to have no heart to "do any thing, not even to taste the nectar that flowed around "them; but crawled backwards and forwards in vacant deso"lation; as I have seen a poor fellow with his hands in his "breeches pocket, whistling vacantly and despondingly about "the ruins of his house that had been burnt."—pp. 66-7.

There are certainly many persons about us who seem eager to take out a patent either for restoring, or *killing*, the Establishment. Projects have lately come *ψαμμακοσιογάργαρα*, or, "*in numbers numberless,*" as Mr. Mitchell translates the word in his admirable edition of the Acharnenses of Aristophanes;—put forth by a set of busy-bodies, and yet no-bodies, who seem to think it as easy a thing to reform the Church, as to wash a surplice. Poor Canning, if our memory is correct, has sung or said in one of his squibs upon Lord Sidmouth:—

> If the health, and the strength, and the pure vital breath
> Of Old England at last must be doctor'd to death,
> Oh, why must we die of *one* doctor alone,
> And why must that doctor be just such a one,
> As Doctor Henry Addington?

The Church of England has no reason to echo the complaint. If the Church dies, it will not die from the paucity of doctors. We are very far from saying, that they are all regular practitioners, or that they have all been called into consultation by the patient or her friends, and that they have a right to exact a fee for their prescriptions; but here they are. Quacks—empirics—charlatans—English, Scotch, and Irish—self-dubbed—self-invited—with degrees obtained, heaven knows how or where—licentiates of no college upon earth, except the vast college of self-conceit—*here they are.* They come upon us in battalions: they fire upon us by platoons. And we must allow, that there are some remarkable similarities in their *diagnosis* and mode of treatment. According to them all, the Church is afflicted with *plethora:* she has a fatal inclination to somnolency; and, besides, her bulk is enormous; and she is in imminent danger of apoplexy from the surfeit. She must disgorge. Her dimensions must be reduced; the lowering system must be adopted with speed and decision: the cure must be effected by bleeding, cupping, and blistering; and then cupping, blistering, and bleeding; and then blistering, and bleeding, and cupping. Purgative medicines, also, must be administered in large doses. In fact, we, who had fondly hoped that the constitution of the Church was still sound and vigorous, must either, we suppose, acquiesce in this violent system of blood-letting and cathartics; or must be prepared to follow her obsequies to the grave. Such, at least, is the regimen proposed in speeches, newspapers, and pamphlets without end. We may feel it incumbent upon us in our next number to examine these *nostrums* at some length; though, as for the pleasantness of the theory, we would almost rather be sea-sick in a convict-ship.

But it is time to turn, in seriousness, to something more rational. Among the more specious schemes, the appointment of suffragan Bishops has been advocated by Mr. Newman and others, with arguments which at least deserve attention. Yet there are these obvious objections to the plan;—that it is not properly a "*restoration,*" because it is a restoration of that which never had existence under the present constitution of the Church of England; that it would, in fact, introduce into the Establishment a new order of men, holding an awkward and equivocal position; that it would create the anomaly and the inconvenience, not indeed decisively pernicious, but still not to be incurred lightly, or without strong grounds, of Bishops, in the same Church, some of whom have, and some of whom have not, seats in the upper House of the legislative body; that the people might be disposed to find a precedent for the exclusion of English spiritual peers in the *mere name,* to which, by the way, they are not supposed to be so attached as to desire its multiplication; and that, after all, the same objects might, for the most part, be attained, by augmenting, together with an increase of income, the power, and perhaps the number, of archdeacons: and, again, by the adoption of that part of the Report of the Church Commission, which recommends an approach to equalization in the extent of the dioceses, and the duties, as well as the revenues, of our actual bishops.

Other propositions we must leave for the present; for we are compelled to say a few words about ourselves. Yet it is with unfeigned and extreme reluctance that we recur to some animadversions, passed in our last number upon the Clergymen who met at the Yew Tree Inn, Liversedge. Mr. Roberson and Mr.

Atkinson, and Mr. Gathercole also, we believe, have felt themselves aggrieved. If they will take the trouble to inquire of their own friends, they may obtain the fullest assurance that we should not have refused an explanation of any expressions which could be construed into terms of personal offence. It seems, that they conceive themselves to have been charged with the crime of physical intemperance—of absolute literal intoxication, at a meeting where they dined together. We beg most expressly to state, that we never intended to cast the shadow of such an imputation; nor can we conceive how such an interpretation of our language should have entered any man's head. Nor will our readers, we think, require the emphatic allegation of Mr. Atkinson as to the perfect decorum which prevailed throughout, "agreeably to the kindly received proposal from the chair, that *no acclamation or cheering, which might give to the meeting the character of boisterous festivity, should be allowed.*" We shall derive a cordial pleasure from quoting these words, if their appearance in our pages can remove one sting of uneasiness from the minds of Mr. Atkinson and Mr. Roberson. The former is entitled to our respect, as a man most honest in his intentions and most fervently attached to the Church, although we must still consider him shallow and wrong-headed in many of his views; and the latter to almost more than respect, as a most estimable and excellent person, whose disinterestedness and generosity are undoubted, and who has been a munificent benefactor to the Establishment. We will not be prevented from doing full justice to such men, even by the petulant and flippant attacks which have been made upon us in their defence. Neither shall we be provoked to introduce new matter, which might make controversy interminable; for, assuredly, we cannot envy the discretion of some very small, but ambitious meddlers, who would prolong a contest in which the parties, having the misfortune of their aid, must bleed and suffer; or much admire the courage, not very dissimilar to the valour of a second, who prefers a duel to an accommodation, and, when his principal is to stand fire, gives the signal, and skips nimbly behind a tree!

We hear of indignant letters which have appeared in the provincial newspapers; we know of sundry indictments on the ground of "*pseudo-liberality,*" "*spurious conciliation,*" "*treachery to the cause,*" and "*desertion of high principle;*"—as if, forsooth, a dereliction of any sacred or exalted principle was involved in denying the *necessary and progressive deterioration of the human race;* or discountenancing the censure which is cast upon cheap plans of education; or asserting the use of human knowledge as a handmaid to religion; or endeavouring to rescue the mass of our

Clergy from the scandal of sharing or sanctioning the malignant spirit in which Mr. Gathercole has indulged. If this course is unprincipled, or deficient in *high* principle, we can only express our ardent prayer that want of principle will become contagious, and infect the whole body of the Church of England.

The warmth with which we have been abused really surprises us; for what is the amount of our horrible delinquency? Did we intrude upon the privacies of the Yew-Tree Inn? Did we hunt out the transaction, and drag it, struggling, into day? Did we even make comments upon it, because we found it reported in a provincial newspaper? Did we go out of our way to traduce the general character, or ministerial labours, of any one of these gentlemen? Did we travel a single inch beyond the matter that was thrust before us? Did we invade the sanctities of private life? Did we write a single syllable which did not bear solely and immediately upon the published Report? We looked at that Report, and nothing else in the world. We had positively no other data for our opinions. We are now told, that a triumph has been afforded to the enemies of the Church. The question is, whether that triumph was afforded by the proceedings themselves, or by the reprobation of them in the review? We verily believe, and we have the best experimental grounds for believing, that the mischief as to the Church, and the triumph as to its adversaries, would have been ultimately tenfold, if no exception had been taken to such proceedings, and no sorrow expressed. But the expressions were too strong,—unjustifiably and offensively severe. Strong we meant them to be; for to say that, eighteen hundred years after the promulgation of the Gospel, human nature with every age and generation becomes worse and worse, is an awful libel upon Christianity itself; and to mix up orthodox principles with preposterous and narrow-minded fallacies, is the direct path to the subversion of the Church. Yet, did we—and we ask Mr. Gathercole, who, perhaps, ought to be a judge—did we vomit forth truculent and foul-mouthed invectives, breathing the venom of vindictiveness? But a vast outcry is raised, as if we had made the base charge of literal drunkenness. We repeat our belief that this indignation must be assumed, in order to draw off attention from the real matter at issue. Why, the running title of the article was "*Extremes in Religion,*" Messrs. Hampden, Atkinson and Gathercole being given as the instances. And are we to be accused of the atrocious folly of making literal drunkenness an "*extreme in religion;*" and of imputing the error of spiritual extravagance to men who were neither more nor less than intoxicated at an inn? The whole drift of the criticism shows the absurdity of the supposition.—We are tired of the matter; nor, we say again, should we have returned to it now, save in the way of amicable explanation, but for the officiousness of certain foolish volunteers, who have interfered with a business in which they had no concern, to the mere annoyance and discomfiture of their friends. We are not throwing a shield over the Dissenters and their system. We have been, and are, and shall be, their avowed, and hearty, and unflinching antagonists. But we will not strengthen *their* cause by spoiling our own. We will not hallow what we hold to be wrong, by desecrating what we hold to be right. We will not deprive ourselves of the power of deprecating scurrility, by countenancing worse scurrility on the side of the Establishment; and, therefore, the more we are opposed to the Dissenters, the more would we abjure an alliance with Mr. Gathercole. We beg our readers to mark the facts. A separate publication is forwarded to us, containing an account of certain "proceedings" in the North of England. Was *this* our fault? It came: were we to pass it over *sub silentio? That* course would probably have been resented as an indignity; for we have experience enough to know that, in these matters, anything is thought better than utter and contemptuous neglect. Were we, then, to acquiesce? Were we to praise? We had too high a regard for the true honour and interests of the Church of England to bestow a public eulogy upon "proceedings" so mischievous; or even negatively to approve, by forbearing to condemn. For what appeared upon the face of that publication? A number of clergymen dined together at an inn, and, after dinner, those among them who enacted the principal characters, put forth the sentiments which, in our critical capacity we felt the stern necessity of reprobating. Was *this* our fault? The sentiments are on record. If they are sober and moderate, our censure will recoil upon ourselves: if they are most intemperate, and most absurd, our expressions are justified. A number of clergymen gave the health of L. S. E., *with thanks to him for his book.* Was *this* our fault? If that book is of such a nature that conscientious clergymen of the Church of England ought, publicly and collectively, and with a kind of complimentary parade, to express their gratitude to the author, then we have nothing more to say. *Causa dicta est.* We are found guilty; we cannot even hold up our hands in arrest of judgment: let a verdict of condemnation be pronounced. But if that book discredits the cause which it professes to advocate, then those clergymen committed an unfortunate error in identifying themselves with its opinion and its writer by their *concerted* sanction and commendation. The proposal of the health of L. S. E. was followed by the speech of Mr. Gathercole. Was *this* our fault? Let that speech be calmly considered in the spirit of Christian charity, and let those who listened to it with satisfaction, now blush and burn with shame. The whole question turns upon this pivot. We are quite willing to abide the issue. They who blame us must admire not only the *letters*, but the *speech*, of Mr. Gathercole; and we are quite ready to endure the vituperations of his admirers.

And as we daily see more and more reason to deplore "*extremes* in religion"—as we cannot retract one word, or one syllable, of the observations which we have made on the proceedings at Liversedge—so we must *reiterate*, instead of withdrawing, the *general caution* which we gave, as to the propriety, or utility, on the part of clergymen, of attending *socio-political* festivities, and making speeches after dinner. Mr. Townsend thinks *us* wrong; but *we* think Mr. Townsend himself to be an illustration and a proof of the correctness of our warning. We can have no quarrel with Mr. Townsend; his language as to ourselves is courteous and complimentary: he attributes to our remarks more influence and higher patronage than they can claim; and, in very truth, we infinitely prefer an honest opponent, who differs from us, and candidly states his grounds of difference, to a fawning foe, who pretends to agree with us, while he differs in his heart. We dare say, moreover, that Mr. Townsend is, so far, like ourselves; and, therefore, as the point is really of considerable importance at the present juncture, we proceed to state, in a very few words, why he has not convinced us. When Mr. Townsend asks, with reference to clergymen, "*are we never, no never, to come down from the sanctuary?*" and asserts that "*the Protestant religion is not that of utter seclusion,*" we can, of course, simply reply, that the question and the affirmation are, both of them, altogether beside the point in debate Here Mr. Townsend, who is something of a poet, and something of an orator,—whose speech at the Durham dinner was clever and eloquent, and whose subsequent epistle was sharp and forcible—bounds upon the steed of his imagination quite away from the course. But he then talks of the clergy as coming among heated partizans, and "*acting as a leaven of benevolence in calming their contentions;*" and, again, thinks them fully authorized to speak, "in the belief that they can say something useful and *peaceable*, and true to all parties upon *general principles.*" Very well:—but is it not a serious kind of joke to recommend in one column a "*peaceable*" tone, and an adherence to *general principles*; and in another to utter an invective against "the *atrocious* sentiment of Mr. Beaumont, the *foolish representative of a deluded constituency?*" How strange, and how almost instantaneous the metamorphosis! The "*leaven of benevolence, which was to calm contentions,*" tends to put Mr. Beaumont and his constituents in a fury;—the "*general principles*" end in a personal attack: and the "*peaceable*" language turns out to be of a description, which, if the reverend gentleman had not been a reverend gentleman, would, it appears, have provoked a hostile message. So Mr. Townsend has been placed in the delightful predicament of receiving, on the one hand, the very equivocal compliment that he has delivered a most spirited speech, and written a most "*spirited*" letter; and, on the other side, the polite insinuation that he is protected by his cloth. It is impossible that Mr. Townsend should escape from the dilemma. Either he intended to say what he did say, or he did not intend. If he intended, the commentary, we must hint, belies the text, the event falsifies the promise, and the exordium is a very fanciful one with such a peroration in his head. If he did not intend, *then,* "oh blindness to the future!" oh short-sightedness of human anticipations! one brief half hour elapses, and how soon the pruning-hook is converted into a sword, and the peaceful olive is flung aside to grasp at the laurel of strife and victory! And what contradictions meet in the same harangue; merely because the speaker is hurried along by his impetuosity, forgetting the declarations just fresh from his lips; and because the wheel of his oratory grows hot, as it speeds onwards. Yet such, we are inclined to think, was precisely the case. And if Mr. Townsend —a man of practised talent—a man of high station in the Church —and living constantly with its most intelligent, and trained, and dignified members, rises, at a public dinner, with the design of "calming contentions, and acting as a leaven of benevolence;" and yet by the close of his appeal worse than nullifies the calm tenor of its beginning, what wonder is it, if clergymen, more retired, less experienced, less disciplined, and brooding long over the same ideas, should be betrayed into a sort of mental intoxication, when they at length give a sudden vent to their pent up opinions? There is *always* danger, therefore, lest clergymen, on such occasions, should be seduced into intemperance by the energy of their feelings.

The employment of the words "*intemperance*" and "*intoxication*" reminds us, as we write them, of the meaning which has been affixed to our use of them before. What, then? is there no other excitement, no higher and nobler excitement, than the vulgar and grovelling stimulus of wine and strong drink? We mean the enthusiasm, which mind catches from mind, when friends are met together; the moral tumult of soul, when the same sentiments are reverberated by the echoes of a hundred hearts; the electric impulse, which every man receives, and every man communicates, by mere contact with others, who kindle with his hopes and participate in his apprehensions; the glow, the animation, generated by the mere public discussion of interesting topics, the mere public assertion of vital principles in critical and stirring times. Add, too, the honest hilarity of convivial intercourse, the cordialities of personal intimacy, the kindly interchanges of mutual goodwill. With all these things putting flame to flame, the sedative and mollifying qualities will, too often, insensibly evaporate, as a man, however guarded and discreet by nature, descants upon the conduct and projects of a political opponent. The wise man, we think, is he—that is, the wise Clergyman,—who stays away, or, at least, remains silent. Who can trust himself? In days like these, men will, probably, see and hear enough to raise the most placid temperament to fever-heat; and the blood may warm within them, till it almost boils: but they should be therefore only the more cautious not to speak unadvisedly, or without an opportunity of undisturbed premeditation. We recognise—we have frequently declared—the paramount necessity of enunciating right sentiments with no ambiguous voice: but the more important the interests which are at stake, and the more urgent the need of bold and uncompromising language, the more anxious is our solicitude, that what must be done resolutely should be done calmly; lest an advantage should be given to the enemy; lest the advocacy of truth should be marred by some incidental imprudence, and lose its effect through the appearance of recklessness or rashness; and lest we should be afraid and ashamed to invoke God's blessing on our cause, from the consciousness that it was advocated in a manner which even honourable and pious men could not approve.

We must add that some of the Yorkshire clergy,—what gadfly can have bitten them?—seem determined to more than justify our criticisms upon the expressions which they have used with regard to "*The Spirit of the age.*" A Pamphlet is now before us, having these ominous words for its title, and written by the Rev. Joseph Rigby, F. C. S. Vicar of Hutton Cranswick, and author of "*Reflections on Modern Policy.*" A single extract may afford some slight notion of the character of its contents, though it can afford none of the wonderful way in which they are jumbled together:—

> "Why may we not hope, upon the next appeal to the public, to return, if not eloquent and noisy orators, at least honest men, with whose exaltation the state may rise also? And in the mean time, would not a classification of the members of the present incongruous assembly, be made with advantage, to be noted in our tables for future remembrance? Why should we not have our orders, genera, and species, if not with the accuracy of a *Linæus*, a Buffon, or a Cuvier, of eagles, vultures, hawks, parrots, cuckoos, mocking birds, bustards, owls, gulls, &c., at least quite sufficient for use of beings of a higher order, of rapacious creatures, parricides, traitors, parasites, *excentrics*, bigots, puritans, buffoons, sciolists, adventurers, simpletons, and patriots? As the knowledge of a disease is half its cure, so this classification when circulated

through our counties and cities would give force and direction to a salutary public opinion, which could not be withstood, and either shame these into circumspection, or ensure the speedy return of better men."

We hardly know under what genus or species it would be proper to class Mr. Rigby himself; but certainly never did kangaroo jump about in a manner more extraordinary. It would be ill-natured to proceed with citations; but "take it for all in all," with its classical allusions, and scraps of quotation, and the indescribable style in which they are printed, this short production sets competition at defiance.

Many will think that it is idle to dwell upon personal opinions and individual conduct amidst the multiplicity of national plans, the crush and hurry of public events. We are of a different opinion. We see—we have long seen,—all eyes turned to the legislature with a staring expectancy. Marvels, it seems, are to be effected by new plans and new principles, embracing the whole empire in their sweep. Yet no such wonder-working energy resides in any government. Laws, unless they can be written in the hearts and habits of a people, will remain almost a dead letter on its statute book. We are not inclined to go so far as Johnson or Goldsmith, whichever of the two it was that wrote the lines, and say—

> "How small, of all that human hearts endure,
> That part which laws or kings can cause or cure."

But we turn with disheartening melancholy from the spectacle and the language of men, who are for ever chattering and debating about national projects of comprehensive change, when they would be much better employed in devoting a personal activity to the due administration of the system which actually exists; just as other men can spout forth their swelling sentiments about universal philanthropy as a set-off against their want of practical and individual beneficence. Would to God that men in general were but half as anxious by their conduct to improve a neighbourhood, as they are by their speculations to reform a country. It is a strange and lamentable thing, almost enough to make us smile and weep at the same moment,—this mixture of theoretical officiousness and practical supineness. We declare, again and again, that—as to human means—a thorough and efficient administration of our *present* system in Church and State, quite compatible with some safe reforms, is, not perhaps the *one* thing, but the *main* thing needed. We declare again and again, that legislative provisions, even the very best which an Utopian imagination could conceive, of themselves cannot preserve us. *The country, whenever its welfare perishes, will be* LOCALLY AND

PAROCHIALLY UNDONE; *the country, if it is to be rescued from ruin, must be* LOCALLY AND PAROCHIALLY SAVED. The political disturbers and incendiaries, wherever they are most to be dreaded, "*act from individuals to the whole*:" they wriggle or force themselves *into* a vestry, and become almost omnipotent *in* a vestry, through the careless, slothful, suicidal, self-indulgence, of the other inhabitants; they then use their power as vestrymen to influence the representation of borough or county; they then, by a number of representatives so obtained, affect the legislature at large. In a word, they act, more and more, upon the centre, from various points in the circumference; and the schemes afterwards emanating from the centre, will come upon the points of the circumference already prepared for them. In this process, every thing counts; every stroke, instead of being wasted in the air, tells upon the Constitution. These men, wise in their generation, are careful to work with an agency at once *separate* and *combined;* and instead of losing sight of the ultimate end, they are in reality securing it, and, at each successive instant, taking a step in advance, by seizing upon their smaller and immediate objects one by one. So far they deserve to be imitated. Sage counsels in a nation, vigorous and prudent efforts in a ministry, and even comprehensive views and suggestions from the writers and thinkers of the day, it were mere madness to disparage; but, nevertheless, whatever is *done* well, must be done *in detail.* All will be lost by the folly of making vast arrangements for the aggregate, and neglecting the component parts; all will be gained by the institutions in every parish, well organized, and well worked; by the efforts of every good and religious citizen, made in his individual capacity, yet not made without order and concert; by that steady pursuit of local and personal usefulness, which is alike the rational and the Christian plan.

NOTE ON ADAM CLARKE.

WE have recently received a letter from a near relative of the late Dr. Adam Clarke, the Life of whom, by an anonymous biographer, formed the subject of an article in our last Number. Our correspondent expresses some regret that we have taken up, "not the *authenticated life* of that respected individual," but a publication which is merely an abridgment of that *authenticated life,* and is executed by a writer whose political principles are in direct opposition to those entertained by Adam Clarke: "which circumstance," we are told "will fully account for the political colouring of the work reviewed, while it does great injustice to the sentiments" of the deceased.

The name of the unauthorized—not to say piratical—biographer, we, of course, are not at liberty to publish; seeing that he has not choosen to publish it himself. His politics, however, in matters of Church and State, speak for themselves; and we were pleased, but by no means surprised, to find our correspondent confirming our own surmise, that such a chronicler would by no means have been chosen by Adam Clarke.

On one account, we can scarcely regret that the anonymous performance fell into our hands; since it has furnished us with irresistible, though, certainly with very unpleasing evidence of the *fact*, that the spirit of political dissent has, unhappily, descended upon a portion of the Wesleyan community. The *fact*, we repeat, is calamitous enough. But, since it exists, it is quite as well that the public should be in distinct possession of it. And this good office, at least, has been rendered to the public by the work in question.

On every other account but this, we do exceedingly regret that the " Authenticated Life" did not happen to fall in our way, as the subject of our Review. For, if it had, we should have had before us the labours of a most exemplary, unwearied, and amiable man, unmixed with the baser matter which has now been most unworthily combined with his history.

The letter of our correspondent was accompanied with a copy of the *authentic* biography, in three volumes; the first containing a history of about the first thirty years of Adam Clarke's life, written by himself; the other two, the composition of one of his surviving children. Of this work we have perused enough to satisfy us that too much cannot be said of the excellence of this worthy man, in all the private and endearing relations of life. With regard to his *whole* character, our correspondent allows that we have done as much justice to his memory as could be expected from the materials then before us; but " not all the " honour, nor all the justice, which such a life of self devotion, " for the spiritual benefit of his fellow creatures, merited at the " hands of his reviewer." We must confess that we have not been quite so diffuse in his praise, as the pious affection of his family might require. And yet we cannot help thinking, that we have said enough, in a single sentence, to satisfy any ordinary capacity of admiration. In speaking of the period, when (to use his own phrase) the pearl of great price was given to him of God, we have stated " as an undoubted fact, that from this " moment, to the day of his dissolution, the life of Adam Clarke " was one continued course of Christian benevolence and purity, " and of almost Apostolic labour."

ECCLESIASTICAL RECORD.

THEOLOGY.

The Theology of the quarter has been treated at some length in the body of our Review. To expatiate more might be injudicious at a moment when the public mind is so much absorbed by the political discussions which affect the Church. We must be contented, therefore, to recommend to attentive perusal the fourth and concluding volume of Mr. Girdlestone's excellent Commentary on the New Testament; the second and concluding volume of Dr. Russell's History of the Church of Scotland; the second volume of Mr. Newman's Parochial Sermons; and, with certain allowances and qualifications, John Goodwin's Exposition of Romans ix. Banner of Justification displayed, &c. with a Preface by Thomas Jackson.

To some of these works we shall certainly recur, as also, perhaps, to Dr. Lamb's "Hebrew Hieroglyphics," משכיות המדברות. In the mean time we cannot but express our sorrow and astonishment that the head of a house in the University of Cambridge could not follow up the ingenious discoveries of Young and Champollion, and the theory of Phonetic characters, without mixing up with his general principle the needless and extraneous, not to say hasty and hazardous, speculations which he has chosen to subjoin. Instead of now criticising Mr. Vaughan's "Lectures on the Corruptions of Christianity," and "The Doctrinal Errors of the Apostolical and Early Fathers," by W. Osburn, jun. it may be more useful, as well as more convenient, to take one or both of them in conjunction with the expected work of the Bishop of Lincoln.

ECCLESIASTICAL POLITY.

On the 24th of March, Sir Robert Peel introduced the bill, announced in his speech upon the Address, for the Commutations of Tithes in England. After a luminous review of the past history and present state of the subject, he concluded by moving a resolution:—

"That it is expedient to give facilities for the commutation of tithe in the several parishes of England and Wales, and for a payment in money in substitution thereof, to be applotted on the tithable lands in each parish; such payment to be subject to variation at stated periods, according to the prices of corn, or for the allotment of land in lieu of tithe in parishes wherein the parties concerned may consent to such allotment."

We are entirely precluded from going into details; but our regret is the less, because the probability is, that they will be considerably modified before the bill can pass into a law. The great and obvious difficulty as to every such plan is, that it must be *either* compulsory or voluntary; but, if it be compulsory, it may be in many cases most unjust; if voluntary, it may be quite nugatory, inefficient and inoperative. But we hope better things; we hail the measure as at least a herald of good; and we hail it the more, because it only pretends to be a temporary experiment, and not a final adjustment.

Other matters also, touching the religious welfare of the community, besides those which are immediately Church Bills, have been, or are on the point of being, brought before the Legislature; as, for instance, the great, the important, the pressing question of "*Oaths*," the regulation of prisons, and the due observance of the Sabbath,—as to which we entertain more sanguine expectations from Mr. Poulter's bill, precisely because we see it received in some quarters with a civil sneer on account of its "*moderation*."

Our readers will have seen that a motion of Mr. Tooke was carried by a majority of 110 in the House of Commons, which was to the effect, that the University of London, so called, should have a charter from the Crown and the power of conferring degrees. Now we have no objection, and we have already stated so much, that the Dissenters should obtain an academical education, and even academical honours. Only let there be *some* distinction in the name which distinguishes and marks them off, from the degrees granted at the Universities of Oxford and Cambridge; and let the University of London have some settled endowment, instead of subsisting upon shares, of which the value rises and falls, because they are mere matters of speculation in the market. A joint-stock company conferring degrees is only a less anomaly than would be a religious and charitable association turning itself into a joint-stock company.

On the 17th of March, upon the motion of Mr. Roebuck, the Education Committee was nominated; and, at the suggestion of Mr. Hume, the proceedings of the Committee of last session were referred to it. From the terms of Lord John Russell's motion, and from other symptoms, it is manifest that a determination is formed, or soon will be formed, to set up *National Education* as an antagonist principle to a *National Church*. We can only make to our readers the schoolboy quotation, "Utrum horum *mavis* accipe."

CHRISTIAN SOCIETIES AND PROPAGATION OF CHRISTIANITY.

In the three great Societies—the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and the National Society of Education, many and important matters have been in agitation during the last quarter; but they are hardly ripe, we believe, for thorough and minute discussion. As to the first, we would respectfully take the liberty of observing, that if the connection with the house of Messrs. Rivington be finally dissolved, and for obvious reasons we abstain here from giving any opinion on the subject—but, *if that connection be finally dissolved, that change must introduce other changes; and, therefore, a proper opportunity presents itself, and one which we do anxiously hope will not be lost, for re-considering and re-modelling the whole system of publishing and bookselling transactions; for introducing somewhat more of harmony, and* *unity, and consistency into this part of the affairs of the Society, and somewhat more of conformity with its original institution.* If nothing is done, we shall be under a necessity, *which we would most gladly avoid*, of stating our objections and the reasons for them at large; and also of carrying a rigorous and searching scrutiny into *the matter and the manner* of its thousand and one publications. It is neither more nor less than the simple truth, that we shall undertake this task under a constraining sense of duty to the Association and the Church; and that the performance of it will be as disagreeable to ourselves, as it can be to any other parties concerned. Of the liberal munificence and most valuable designs of the Society for the Propagation of the Gospel, and of the extent of its labours and correspondence, absolutely demanding the appointment of an Assistant Secretary, we should rejoice to speak, in connection, perhaps, with the plan of augmenting the number of Bishops in the East Indies, and the excellent activity of Bishop Coleridge, both by his doings and his writings, in the West; but we trust that our power may be augmented by a short postponement. Delay is certainly advisable on several grounds with respect to the National Society for the Education of the Poor in the Principles of the Established Church.

We must also defer some intended comments upon the *General Visiting Society*, and *The Church of England Society*. We have only room to say of the *latter*, that we can have no dislike to its *objects*, although they might, perhaps, be effected quite as well by other long-established and venerable associations; but we have a strong objection to its *title*, and regret the assumption of it on several distinct grounds. No body of persons, however estimable from their worth, or influential from their position; whether their centre of operations is at Exeter Hall or elsewhere; whether their scheme has been concocted in one part of the Strand or in another; whether Mr. Parker is their publisher, or any other bookselling agent; can have a right thus boldly and literally to implicate the Church of England in their tracts and proceedings. Whatever they may do, and whomsoever they may represent, they do not constitute the Church. Their proceedings may be unexceptionable; and in that case let them enjoy the credit, while the cause which they would serve derives the benefit; *or* there may be, and there probably sometimes will be, slips, inadvertencies and exaggerations; and then, however they may disclaim any intention of committing the Church, there will be hundreds to argue, from the very name, that the Church *has been* committed. Besides, the very mention of a Church of England Society—of a Church resolving itself into a Society, as the House of Commons resolves itself into a Committee—has a *sound*—and *sounds* are often *things*,—which derogates from the sanctity and the dignity of a religious establishment.

GENERAL APPLICATION OF CHRISTIANITY.

Under this head, we might, if we had room, have much to say about the social habits, the literature, and more especially, the drama of the country. We might even have much to say of the proceedings of the Legislature. It must be a noble spectacle to behold the senators of Great Britain and Ireland wasting the public time in personal broils and squabbles, like a pack of great and ill-taught boys; setting an example, from the Prime Minister downwards, of a resort to practices which properly belong to barbarous regions and savage times, and putting,—for whatever denials may be given, or whatever ridicule is attempted to be fixed, this is the common sense of the thing,—putting matters of fact to the absurd arbitrement of a pistol. Surely, there is something too much of this. It must also be a noble spectacle to see so many men, on so many occasions, guilty of direct tergiversation and inconsistency; *giving themselves the lie,* which they must shoot others for wishing to give; self-convicted, by their flagrant abandonment of old opinions, either of ignorance or of treachery; so that public confidence is shaken, public strength is impaired by the defections from public morality; and we almost feel the ground rocking beneath us at every step, and the fires burning beneath the deceitful surface of the cinders; and no anchor of the heart, " sure and stedfast," can be let down into the tossing and agitating sea of human affairs. It is vain for the ministers of the Gospel to talk of religion and Christianity, if common integrity is set at nought by the Legislators of the empire; nor can it be any source of wonder, if men, who ought to have self-respect, seem only to have self-forgetfulness, that there should be much to awaken the greedy and predatory hopes of the turbulent, the godless, the disaffected, and the desperate.

Among the general matters which involve the well-being of Christianity, we could call notice to " Mr. Noel's Letters on the State of the Metropolis;" nor have we forgotten the relation between Religion and Science, and should already have reviewed the second volume of Sharon Turner's History of the Globe, and Dr. Bertrand's Revolutions of the Globe, translated by Mr. Horry, but that we have been waiting for Dr. Buckland's Bridgewater Treatise; a work of which, though so long announced, we have hitherto been unable to procure a copy.

NOTICES OF BOOKS.—SERMONS, &c.

Before we begin the very brief notice of Books which we can afford, we must express our regret that some papers, which are supposed to have reached us, can nowhere be discovered; and renew the intimation of our hope, that copies of works may be forwarded to us at the *earliest* moment which can be seized; as the principle, " *bis dat, qui cito dat,*" is equally true of the volume and the criticism, the writer and the reviewer; and as we now find it impossible to adjust our limits in the proportions which we could wish, because many valuable productions have come at so late a period in the quarter, that, not to speak of the previous occupation of our space, we are quite unable to pay them adequate attention.

Kingdom Sermons; or, Sermons on the Accidents; 1. *Of the Subject;* 2. *Relations of the Kingdom of God in Christ.* By John Pring, B. A., late Curate of Bitton, &c.

This is a volume which has a very extraordinary title, and contains not a few most strange notions, and most quaint expressions. It is, indeed, written in many parts with a considerable degree of earnestness and ability, talent and vigour; but is it a *compliment* to say that it is the most *amusing* book of sermons which we ever remember to have read? The first discourse is called, "*Adam apparent, or Man in perfection;*" the second is, "*Adam absconding, or Man in disgrace.*" Mr. Pring talks of Adam and Eve's "*genteel posterity;*" he informs us—

"It seems incredible, that this beautiful planet, the earth, which is equal to the support and handsome maintenance of so many millions of the family at once, and more *than millions of millions multiplied by millions of millions* in succession—should have been originally intended for the private residence of a man and his wife, or rather of two *Platonic lovers.*"—p. 21.

After quoting from the Bible, he adds—

"If it were desired, one could not find a *neater* argument than this to elicit a satire on that common piece of stupidity and injustice which some married men are wont to display in going home, when they happen to make themselves fools abroad, to quarrel with their wives for it; or, if they have no wives, with their children perhaps. And what would the world say to one of this sort, if, after having *seen* enough of his folly, they should also *hear* this declaration from him,—'Because you displease me, I will go home and beat my wife;' or, 'Because you do not as I would have you, my children shall fare the worse.' They would hardly think him in his right mind, I suppose."—p. 25.

Man, we are told, would "*make one good match at least in his time*—if he could win Christ."—p. 38.

And as to coarse and rough expressions, odd familiarities, and a most unceremonious way of talking from the pulpit, we subjoin the following description of Saul at Endor, which will not appear to much advantage, if compared with the magnificent treatment of the same subject, by Mr. Le Bas.

"Furnished with a present—something more perhaps than the fourth part of a shekel of silver this time as a crossing for the hand (Sam. I. ix. 8), he repairs to En-dor; where my text describes him eating the fatted calf with a woman who had a familiar spirit—a *vile hag,* who subsisted by her commerce with the devil—and a house-calf; one brought up, if not born in the house.—Perhaps she had no other calf to offer—unhallowed repast!—How is the majesty of Israel eclipsed at this moment!—Observe him seated at the *greasy* board—mark well the countenances of his attendants, blushing at once for their master and themselves.—Imagine, if you can, the hypocritical civility of his foul hostess, so different from Samuel's plain dealing.—What means that filthy cauldron, these bones, and leaves, and shreds, and feathers with which the hearth is strewed? —They are the implements of witchcraft.—The walls, for tapestry, are hung with spells and incantations.—The air of the apartment is tainted with the stench of hellish victims.—See, where sits the majesty of Israel, enthroned upon the Sybil's tripod, and *canopied in cobwebs.*—The gleam emitted from a broken lamp, waving on his sunken features, lights you into the secret anguish of his soul."—p. 486, 487.

There are other Sermons before us, sound and pious, and rising sometimes to solemn and cogent exhortation; yet really presenting no salient points for detailed criticism, such as "Bisland's Sermons," "Owen's Six Sermons on the Sabbath," &c., &c.

MISCELLANEOUS WORKS OF PRACTICAL DIVINITY.

"*An Authentic Account of an authorized Translation of the Holy Bible, &c.*," by John Todd, is useful, sound, and very convenient for reference. "Dr. Smith's work on the Prophets" is simple, easy, interesting, written on a good plan, and a publication altogether which we are thankful to Mr. Peter Hall for editing and revising. We might praise on sundry grounds, *though not on all*, "*The Book of the Heart*," by the Rev. J. Jones—"*Bread of the First Fruits*"—but why such a title?—"*Christian Freedom*"—"*Moral Training*"—"*Time and Temper;*"—and if our space allowed, we should be happy to speak in the terms which they respectively deserve, of "*Mr. Meek's Work on Passion Week*"—"*The Lectures of Mr Sibthorp, and his Labours on the Book of Genesis:*"—"*The First and Second Week of Family Prayers, arranged and compiled by the Rev. Allen Cooper,*" two little works not unfit for companions to the "*Private Devotions*" of the Bishop of London;—"*The Invalid's Help,*" and "*Prayers for Wives and Mothers,*" by that excellent and indefatigable parish minister, the Rev. E. P. Hannam;—and "*Hints to Young Clergymen, by the Incumbent of a Country Parish.*" Mr. Gobat's "*Residence of Three Years in Abyssinia,*" as a missionary, and some other similar works, require a separate though future examination.

It may be well to direct our readers to Maitland's "Second Letter to Rev. H. J. Rose, on Milner's Church History." It *seems* to *settle* for ever the pretensions of Milner, as a searcher into original authorities, whatever may be the merits or demerits of his work in other respects. We are glad to see announced the "*Life, Ministry, and Selections from the Remains of Walker of Truro*"—a work likely, in many respects, to be interesting and valuable, as published under the auspices of the Rev. Edwin Sidney, the nephew and biographer of Rowland Hill, and a man who might have been much wealthier, if his genuine and self-sacrificing attachment to the Church of England had not prevented him from being his uncle's successor.

POLEMICAL AND CONTROVERSIAL WORKS.

THE times, it may be well imagined, are rife with productions of this class. Among the most elaborate, if not exactly the most able, will be found "Essays on the Church, by a Layman," and "Letters to a Friend on the Church of England, by the Rev. A. S. Thelwall, of Trinity College, Cambridge."

PAMPHLETS ON CHURCH REFORM, &c.

AT the number of these *brochures* we are actually alarmed. They are flying abroad this spring, like the other butterflies or ephemeral insects of the season, in prodigious swarms. In our next number we may probably review, in the group, a score or two together; but at present we have not room even for a specification of their titles.

We must, however, distinguish from among them Mr. Cator's "*Letters on* *the Necessity of a National Church;*"—"*A Short Statement on Behalf of the Jews and their Claims*"—a little work which, whatever we may think of its main sentiment, deserves attention for the moderation, and fairness, and temper with which it is written;—"*A Review of the State of the Question respecting the Admission of Dissenters to the Universities, by the Rev. Ed. Denison,*" very judicious and sensible,—though, perhaps, rather too late in its appearance,—and containing, at pp. 12, 13, a singularly valuable testimony from Dr. Pye Smith; —and "*A Letter on the Right of the Convocation to tax the Clergy for the Service of the Church,*" with much of which we agree; although other portions seem impracticable, or at least unseasonable.

The "Libraries" are "*progressing;*" and the late volumes of the "*Sacred Classics*" have been well judged and well timed. As to the Illustrative Works, our old favourites have arrived at or near their completion; but we hail the commencement of that splendid work, "*Wilkes's Cathedrals.*"

EDUCATIONAL WORKS.

The number and importance of these works render them well deserving of a separate place in our classification. We were glad to receive the first numbers of the Educational Magazine, and wish all success to the undertaking. When, too, we have time to enter at large on this vital subject, we hope to discuss the productions "*published under the Superintendence of the Glasgow Educational Association,*" "*Hints for an Improved Course of Study at the University of Cambridge;*" and, also, a variety of Grammars, which have been forwarded to us for inspection.

RELIGIOUS POETRY.

1. *Hymns for Young Persons.* Parker. 1834.
2. *Three Hundred Psalms, and Six Hundred Hymns, adapted for Public Worship.* Islington.
3. *Psalms and Hymns, intended to be used as a Supplement to the New Version of Psalms.* Islington.

A great man said, according to the old story, "let me write the ballads of a nation, and he who will may make the laws." And if the songs which are current in a country have so much effect upon its politics, we believe that the psalms and hymns which are used in its churches exert scarcely a less influence in forming its tone of religious and spiritual sentiment. It is with this feeling that we have lately looked into several collections. The first of the three which we have here taken is quite unexceptionable and very good; and we are glad to see some of our modern poetry, smooth and pleasing, although, perhaps, somewhat feeble, enlisted in the service of the sanctuary. The old morning hymn has, we think, been altered rather than improved; but we can never read the following lines without being sensible that they approach sublimity.

"The day of wrath! that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall we meet that dreadful day?

"When, shrivelling like a parched scroll,
The flaming heavens together roll;
When, louder yet, and yet more dread,
Swells the high trump that wakes the dead;—

"Oh, on that day, that dreadful day,
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away!"

Hymns for Young Persons, p. 66.

This collection, however, is rather designed for the benefit of young persons, than for the specific purpose of congregational singing. The other two have this latter character; and are commonly used, we believe, in the churches and chapels of the parish of Islington. They are divided into Psalms, and Hymns. Of several of the Psalms we are constrained to say, that they contain a positive misnomer. As Hymns, founded upon the Psalms, they might be received; but as pretended versions or translations of the Psalms, they are only calculated to do mischief. With some justice, the infidel might sneer, and the scorner bring his accusation of folly or bad faith. No Christian, indeed, doubts that the Psalms exhibit almost a prophetic history of the Saviour, and include unnumbered allusions to his person and office; and, therefore, the reference to Bishop Horne in the preface to one of these collections is altogether superfluous. But, although the Psalms have an evangelical meaning, they have not, nor were intended to have, evangelical terms and names; nor is "the *evangelical* use" of the Psalms augmented, by their adoption; for they thus assume at least the appearance of a pious fraud. We might take almost every one of the Psalms in this collection, but we have only room for the twentieth. Let our readers compare it, verse by verse, with either of the translations in prose.

"PSALM XX.

FIRST PART. (vv. 1—4.) L. M.

Victory of Messiah.

"1 Messiah's prayer the Lord attends,
When all our guilt afflicts his soul:
The Name of Jacob's God defends,
When o'er his head the billows roll.

"2 Lo! from his *sanc'try* in the skies,
His strength the suff'ring Lord sustains:
Though on the Cross the Saviour dies,
His cause from Zion he maintains.

"3 On *Calv'ry's mount*, consuming fire
Th' accepted sacrifice declares:
There he completes his heart's desire,
And to his throne the glory bears.

"4 Messiah reigns on Zion's hill,
There shall his Church his triumphs prove:
He reigns—his purpose to fulfil,
His counsels of eternal love.

SECOND PART. (VV. 5—9.) L. M.
The Saints' Confidence in Messiah's Victory.

"1 *Jesus*, with thy salvation blest,
We yield the glory to thy Name:
Fix'd in thy strength, our banners rest,
With joy thy vict'ry we proclaim.

"2 Jehovah hears—he hears thy prayer,
The prayer on which our hope relies:
Thy Cross salvation shall prepare,
From his right-hand thy vict'ries rise.

"3 Vain is the fiery steed for trust,
The rattling chariot, or the sword:
In Thee our confidence we boast,
Jesus, Messiah, conq'ring Lord!

"4 Safe shall we stand, nor yield to fear,
When sinners with their hopes shall fall:
Save, Lord! O King Messiah, hear!
Hear, Mighty Saviour, when we call!"

Now, where do we find "*Jesus*," or "*the Cross*," or "*Calvary's mount?*" And what can be the good of thus attempting to prove too much? Why, having a right cause, must we so mismanage or spoil it, as to put ourselves in the wrong? What can be the result of such over-statements, but an imputation of falsehood, where there is only exaggeration; but a charge of unfair interpolation, where there is only a lamentable lack of judgment? What can be the propriety of destroying the very character of the Prophetical Psalms, by turning bold and figurative allusions into actual and literal declarations, which were never made?

We turn to the Hymns. Here, again, we have no doubt either of the good intentions, or of the injurious imprudence. Many are unobjectionable; some are beautiful. But we would put it seriously to the sober piety and discretion of Churchmen, what kind of religious notions will be probably engendered by strains, almost amatory, when sung by the crowded and excited congregations of Chapels in the evening? Of the *third* Collection, Hymn XXIX begins—

"Jesus, refuge of my soul,
To thy sheltering arms I fly."

Hymn LXIX begins—

"O! for a sweet inspiring ray,
To melt this stubborn stone away;
And thaw with beams of love divine
This heart, this frozen heart of mine."

Hymn XLII proceeds as follows:—

"To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh bear me, ye cherubim, up,
And waft me away to his throne?

My Saviour, whom absent I love;
Whom, not having seen, I adore;
Whose Name is exalted above
All glory, dominion, and power!

Dissolve Thou these bonds that detain
My soul from its portion in thee;
And strike off this adamant chain,
And set me eternally free.

When that happy era begins;
When array'd in thy beauties I shine,
Nor grieve any more by my sins
The bosom on which I recline;

Oh then shall the veil be remov'd,
And round me new glories be pour'd:
I shall meet Thee, whom absent I lov'd;
I shall see whom, unseen, I ador'd, &c. &c.

We might adduce other specimens: and we might say much more. But we have already cited the opinion of Dr. Shuttleworth, as to the mischief and indecency of addressing a Divine Being with too great familiarity: and we now prefer to quote the recorded opinion of Bishop Heber; quite concurring in his sentiments, and being quite unable to improve his language. Bishop Heber, as is well known, had himself made a collection of Hymns; and in speaking of them, he says,

"In one respect, at least, he hopes the following poems will not be found reprehensible; no fulsome or indecorous language has been knowingly adopted; no *erotic addresses* to Him whom no unclean lips can approach; *no allegory, ill understood and worse applied. It is not enough, in his opinion, to object to such expressions, that they are fanatical; they are positively profane.* When our Saviour was on earth, and in great humility conversant with mankind; when he sat at the table, and washed the feet, and healed the diseases of his creatures, yet did not his disciples give him any more familiar name than *Master, or Lord;* and now that he is seated at the right hand of his Father's majesty, *shall we address him with ditties of embraces and passion, or in language which it would be disgraceful in an earthly sovereign to endure?* Such expressions, it is said, are taken from Scripture; but even if the original application, which is often doubtful, were clearly and unequivocally ascertained, yet *though the collective Christian church may be very properly personified as the spouse of Christ, an application of such language to Christian believers is as dangerous as it is absurd and unauthorised.* Nor is it going too far to assert, that the brutalities of a common swearer can hardly bring religion into more sure contempt, or more scandalously profane the name which is above every name in heaven and earth, than certain epithets applied to Christ, in some of our popular collections of religious poetry." —*Life of Heber*, p. 49, 50.

Mr. Knox, in his Remains, vol. i. pp. 203, 204, speaking of the *Psalms*, and carrying his objection to rhythmical versions, or, as he hints, "*supplantations*" of them, much farther than ourselves, thus delivers himself:—

"The worthy, but, in this instance, I must think, much mistaken Dr. Watts, *undertook to give them what he called an evangelic dress.* Were they not, already, what the skill of heaven had made them? and, being, of all other parts of the Old Testament, the most extensively and sublimely prophetical; and referring, in every part of them, not only to what has taken place, but to what is yet to be accomplished; who, on earth, nay, what angel from heaven, had a right to strip them of their divinely significant drapery, and send them forth into the world, clothed in the narrow notions, and yet narrower language, of short-sighted man? The only other portion of the ancient Scriptures, which, in prophetical importance, could be compared to them would be the prophecy of Isaiah; and, perhaps, even this (as might, possibly, be shown) but to a certain extent, and in a certain measure; yet, how strange would it be thought, to introduce a modernized imitation,—made for the professed purpose of assimilating his language to that of St. Paul, in order that it might be substituted, on all public occasions, in the room of the holy Prophet's own inimitable effusions."

And is nothing to be done? *Can* nothing be done? *Ought* nothing to be done?

Poems. By Louisa Anne Twamley. Charles Tilt, Fleet Street.

A VOLUME bearing the impress of high and varied talents. It consists of poems, embellished with original illustrations, drawn and etched by the authoress. The poems are full of youthful sensibility, and, in many parts, of youthful genius; the illustrations seem to us beautiful. But we can only notice the volume thus cursorily; as it is only here and there that the lyre is tuned to sacred themes.

AMERICAN WORKS.

THE labours of the Protestant Episcopal Church in America, raising up its mounds and barriers against the inroads of Popery and Unitarianism, of infidelity and fanaticism, can hardly be appreciated at their real value. We have now before us some fresh and excellent discourses of Bishop Doane, "The Christian Pastor," "The Convocation at Miletus."

Among the American works we might also mention "*The Heart, &c.*" by a Presbyter of the Protestant Episcopal Church; "*New England, delineated by one of her Sons:*" and "Researches, Philosophical and Antiquarian, concerning the Aboriginal History of America, by J. V. M'Culloch, Junior, M.D. But to these we may return. All other things, for the present, at least, must stand over.

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OF THE

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